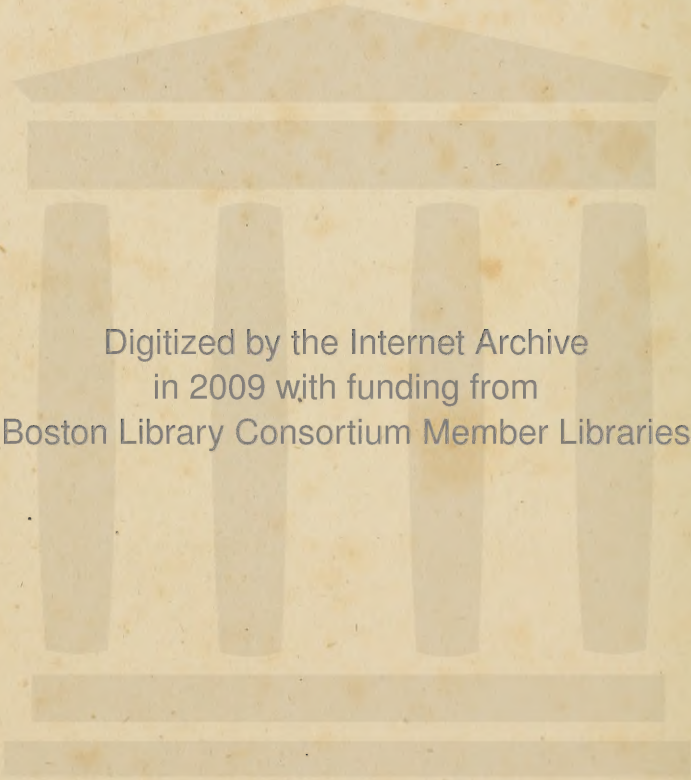


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Family INDO-EUROPEAN
Sub-Family HELLENIC
Branch —
Group —
Language HELLENIKE KOINE
Dialect —
Locality —
Contents { Harmony of Gospels
after Le Clerc, Newcome,
Version Land Knapp.
Editor Edward Robinson
Translator —
Published by Gould & Newman
Place Andover, Mass.
Date 1834
Accession No. 2661
Accession Date July 15, 1943
Price 30¢



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A

HARMONY OF THE GOSPELS

IN

GREEK,

IN THE GENERAL ORDER OF

LE CLERC AND NEWCOME,

WITH NEWCOME'S NOTES.

PRINTED FROM THE

TEXT AND WITH THE VARIOUS READINGS OF

KNAPP.

THE WHOLE REVISED AND THE GREEK TEXT NEWLY ARRANGED

BY

EDWARD ROBINSON, D. D.

ANDOVER:

PUBLISHED BY GOULD AND NEWMAN.

NEW YORK:

LEAVITT, LORD AND CO.

1834.

Entered according to Act of Congress in the year 1834, by
GOULD & NEWMAN,
in the Clerk's Office of the District Court of Massachusetts.

P R E F A C E .

The Harmony of Le Clerc, which was the basis of Newcome's work, was published at Amsterdam in 1699, medium folio. That of Newcome was printed at Dublin in 1778, large folio. The peculiar and distinguishing feature of these two works, is the exhibition of the original text of the gospels, according to the supposed chronological order, in four parallel columns on one large page; in such a manner that the eye perceives at once, how far the language in general, and even the phrases and words, of the different evangelists, are parallel. The variations introduced by Newcome consist in some changes in the general order; in a division into shorter sections; and in the addition of notes.

It follows of course, upon this plan, that wherever one evangelist has independent matter, the other three columns must remain blank; and the result is, that where the text of St. John's gospel is given, three fourths of almost every page is thus left empty. The very nature of the plan requires a great waste of room; and consequently renders a work of this kind inconvenient in size and expensive in price. Such is the fact in regard to both the Harmonies in question. These difficulties were partially remedied in the octavo edition of Newcome published at Andover in 1814; which, notwithstanding the inconvenience of its being printed without accents, and of the irregular transitions from one page to another, was very favourably received, and exerted a happy influence on the study of the New Testament in this country.

But although this method of arrangement has a great advantage for him who wishes to examine the merely *verbal* parallelisms of the gospels; yet it is not essential for the mass of theological students, who naturally desire to look more at the resemblances of thought and of the general mode of expression. For such, it is sufficient to present the parallel passages in juxtaposition, without breaking up the text into minute clauses, or even into verses. It is enough, if the arrangement be so nearly parallel, as to be obvious on slight inspection.

It was thought best, therefore, in preparing the present volume for the press, to abandon the former method; and to adopt only the general order of Le Clerc and Newcome, under such an arrangement as should permit the greatest possible compression of the text. Ac-

cordingly, the student will here find upon a single octavo page, and without any great loss of room, all that the different evangelists contain upon the subject there presented. The principle of arrangement is similar to that of Griesbach in his *Synopsis Evangeliorum*, especially as republished by Roediger, Halle 1827.

The general chronological order of Le Clerc and Newcome was preferred, as being on the whole judicious, and as already familiar to the great body of theologians. The notes of Newcome have also been retained; not because they are distinguished for much of original or independent thought; but rather as being a judicious compilation from the remarks of others, which in many respects may be useful to the student. On similar grounds, his preface and sectional divisions have also been retained.

In consequence of the residence of the Editor at a distance from the press, an important omission on p. 23 was not discovered until it was too late to have it corrected. The passage is inserted under the head of *Addenda* on p. 220; as also another verse, which was likewise omitted in the copy printed from.

That the labour bestowed upon this volume may be blessed of the Most High for the promotion of the study of his holy word, is the fervent prayer of the Editor.

Boston, July 1, 1834.

E. ROBINSON.

EXPLANATIONS.

In the Text.

— The dash is sometimes used instead of parentheses; but more commonly marks a division or transposition of verses or clauses.

[] Brackets denote a probable addition to the text.

[] Double Brackets mark an addition which is decidedly spurious.

In the Various Readings.

Readings without any mark before them, are those of the *textus receptus*, for which others have been substituted.

Other readings have the word *Alii*, etc. before them. Those to which an asterisk (*) is subjoined, are of an authority nearly, or perhaps quite, equal to the corresponding readings in the text.

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P R E F A C E

TO NEWCOME'S HARMONY.

I HAVE here attempted, after many others, to shew the consistency of the evangelists, and to fix the time and place of the transactions recorded by them. But I do not discuss points of chronology which rest on authorities beyond the compass of the gospels themselves; and I have therefore assumed from the best writers the date of our Lord's nativity.

By diligently attending to every notation of time and place; by observing that particles, often thought to express an immediate connexion, are used with latitude; that the evangelists are more intent on representing the substance of what is spoken, than the words of the speaker; that they neglect accurate order in the detail of particular incidents, though they pursue a good general method; that detached and distant events are sometimes joined together on account of a sameness in the scene, the person, the cause, or the consequences; and that in such concise histories as the gospels, transitions are often made from one fact to another without any intimation that important matters intervened; by thus entering into the manner of the evangelical writers, I have endeavoured to make them their own harmonists.

Galilee was the scene of our Lord's preaching and miracles during the greatest part of his ministry: and the transactions there are sometimes related with so little regard to their regular series, that on a distribution of the time into four¹ passovers, agreeably to St.

¹ Eusebius computed our Lord's ministry to have consisted of three years and a half, and supposed St. John's gospel to have in it four passovers. He seems to have been the first Christian, who advanced that opinion; and he is now generally followed by harmonizers of the gospels, and by ecclesiastical historians. Sir Isaac Newton, however, computes five passovers in our Saviour's ministry: as does likewise Dr Edward Wells in his *Historical Geography of the New Testament*. And others may be of the same opinion, or make more. But none of their opinions appear to

John's gospel, we shall find events of a future year so often anticipated, and those of the present postponed, that without the wildest suppositions the gospels cannot be deemed methodical annals.

Nor is the sacred history liable to any just objection from this mode of narration. The veracity of the writers is not affected by it, when their manner of writing is understood; and their histories afford the same moral and religious instruction, whether their method is loose or exact.¹ If on this account objections are more easily started, and it becomes more difficult to reconcile seeming variations, and to frame such materials into a regular body of history; on the other hand, the evangelists are more scrupulously examined and compared, they are studied jointly as well as separately, their consistency strikes us more after an attentive investigation, all suspicion of compact and collusion is removed, and the independence of their testimony is established, as far as antiquity asserts it.

It is very satisfactory, however, to remark that, when there is any clear note of time or place in one of the evangelists, the rest may always be brought to a perfect agreement with him by easy and natu-

me to have any foundation in the gospels. Lardner Suppl. to Cred. 1. 445. ed. 2. Cred. 8. 138. Eus. H. E. 1. 10. p. 32. ed. Reading. Dem. 1. 8. 400. Eusebius' words in the former place are: οὐκοῦν ὁ σύμπας οὐδ' ὅλος τετραετὴς ἀποδείκνυται τῆς τοῦ σωτῆρος ἡμῶν διδασκαλίας χρόνος. And in the latter place: ἱστορεῖται δὲ ὁ πᾶς τῆς διδασκαλίας, καὶ παραδοξοποιίας ὁμοῦ, τοῦ σωτῆρος ἡμῶν χρόνος, τριῶν ἡμῖν γεγονώς ἐταῖν. "Libenter accedo eorum sententiæ, qui, Johannis evangelistæ testimonio congruentius, paschata quatuor a Sospitatore nostro post baptismum celebrata esse docent." Fabricius Bibl. Græc. 3. 220. ed. Hamb.

¹ "Est commemoratio evangelistarum—simplex expositio, vel vulgaris et inaffectedata, recitatio rerum, quæ veræ utiles et necessariæ sunt. Quales consignationes usitatæ sunt in commentariis quæ ita vocantur, vel in ὑπομνήμασι—ubi dictorum et factorum alienjus memoria, prout fert occasio, repetitur et consignatur." Chemnitii Harm. p. 3.

"Non certâ distinctâque temporum serie annales componere propositum fuit evangelistis: unde fit ut, neglecto dierum ordine, ex rebus gestis Christi præcipuas quasdam summam colligere satis habeant." Calv. Harm. fol. p. 78.

"Nihil est certius quam a scriptoribus evangeliorum multa referri non temporis ordine, sed ex rerum ductu. Itaque alia dicuntur κατὰ πρόληψιν, alia multum retro gesta redduntur ubi bella est occasio; ipsæ occasiones narrandi non eadem omnibus." Grot. ad Matth. xxvi. 6.

"It is particularly usual in biography, to disregard the order of time in relating the most remarkable circumstances of a life." Michaelis' Lectures on N. T. p. 204.

"Propositâ vitæ ejus velut summâ, partes sigillatim, neque per tempora sed per species, exequar; quo distinctius demonstrari cognoscique possint." Sueton. Aug. c. 9.

ral criticism : one affirming his order which the others often neglect but never contradict.

But all attempts to reconcile the evangelists, as to the general series of their facts, will be in vain undertaken by those who consider St. Matthew as adhering to the strictness of historical order. This rock was long since pointed out by bishop Richardson,¹ to whom a most eminent judge of learning gives this great eulogium,² that he was "vir eruditissimus, et in sacrarum literarum studiis longe exercitatus;" and whose Harmony³ Whiston⁴ calls a noble attempt, and asserts that the true order of the evangelists had been better stated by him than by any other. The learned Usher, speaking of this work,⁵ observes in it a singular circumstance, "quod temporis ordinem solus Matthæus neglexisse reperiatur;" and Pilkington says,⁶ "Setting aside authorities, and candidly examining the point, it will, I doubt not, appear clearly to every reader that it is in St. Matthew's gospel, that the true chronological order of the history is neglected."⁷

But a different assertion is advanced by Sir Isaac Newton, whose name is apt to prepossess a reader in favor of his opinion; "that Matthew was an eye-witness of what he relates, and so tells all things in due order of time, which Mark and Luke do not."⁸ The

¹ Bishop of Ardagh from 1633 to 1654.

² Usher, *Annals* ed. Gen. p. 587.

³ It is inserted in Usher's *Annals*.

⁴ Whiston's *Harm.* dedic. and p. 386. Le Clerc thus speaks of the bishop's *Harmony*: "Res ipsa ostendit posse commodissime ad Lucae ordinem referri ceteros evangelistas; quod et ante nos ostendit vir eruditus Joannes Richardsonus, Ardachadensis olim in Hibernia Episcopus, cujus Harmoniam potissimum secuti sumus." *Harm.* p. 516. And Pilkington says, *Harm.* pref. xiii, "He seems happily to have first discovered the method that must generally be pursued, in order to reduce the several evangelical accounts to a proper series."

⁵ *Annals*, p. 587.

⁶ *Harm.* notes, p. 15.

⁷ In Chemnitius' *Harmony*, prol. p. 2, is a very good observation on St. Matthew's gospel: "In plerisque, rerum potissimum rationem habens, historiam contexit, prout, data per unam aliquam narrationem occasione, memoriam dictorum et factorum Christi recordatione repetiit." Toinard says, prol. v. "Matthæus ab aliorum evangelistarum ordine, à c. iv. 22 ad c. xiv. 13, plurimum discedit. Quod sane mirari subit, cum evangelista Marcus—cum Luca et Joanne aequo pede in iis omnibus narrandis decurrat, quae apud Matthæum variè transposita leguntur."

⁸ Obs. on Daniel p. 152. 4to, 1732, London. So Bishop Pearce, *Comm.* p. 207, "Matthew observes the order of time in his history, much more than either Mark, Luke, or John does."

question, however, is not to be determined by arguments drawn from the character and circumstances of the writer, but by strict attention to his history: and the induction of particulars, in the following work, will demonstrate the inattention of this evangelist to the orderly train of events.

Sir Isaac himself had not examined the harmony of the gospels with his usual accuracy; of which I shall give one remarkable proof. He argues, that "Matthew viii. 19, Jesus is going to the feast of tabernacles, because soon after he and his apostles are in a storm on the lake of Tiberias: this storm showing that winter was now come on. Then passes a winter, and the next passover is at hand; which, Matth. xii. 1, is come or past. Afterwards, being in a ship, and the multitude standing on the shore, Jesus speaks to them three parables together, taken from seedsmen sowing their fields, Matthew xiii; by which we may know that it is now seedtime, and that the feast of the tabernacles is past."¹ Thus from the storm on the sea of Galilee, Matth. viii. 24, he infers the feast of tabernacles in one year, and from the subject of our Lord's parables, Matth. xiii, he concludes that the same feast had elapsed in the succeeding year. But, by comparing Matth. xiii. 1, with Mark iv. 35, it appears beyond a doubt that the storm happened in the evening of that very day, on which the parables were uttered.

In fact, chronological order is not precisely observed by any of the evangelists: St. John² and St. Mark³ observe it most; and St. Matthew⁴ neglects it most.

¹ Obs. on Dan. p. 153, 4.

² "Duo Joanni in conscriptione suae historiae proposita fuerunt: 1. ut ea, quae a reliquis evangelistis praeterita erant, adjiceret: 2. ut rationem monstraret, quomodo totius evangelicae historiae ordo et ἀκολουθία investigari et deprehendi possit." Chemn. Harm. 332.

"Non videtur evangelista continuam historiam texere, sed eligere e diversis temporibus quae memoratu digna erant," Calv. in Joan. vii. 1. The true order of time seems to be neglected John xii. 2—8; and this is the only instance of the kind in St. John's narration which occurs to me. See the notes on § 20.

³ "Res ipsa ostendit Marcum esse simplicissimum ac rectissimum ducem ac monstratorem ordinis, qui sua scriptione Matthaei historias in certum ordinem redigere voluerit." Chemn. Harm. 418. The reader will perhaps find every thing orderly in this evangelist; except an anticipation ii. 15—22, and a few resumptions, vi. 17—20. xiv. 27—31. xiv. 66—72.

⁴ The analysis of Matthew's irregular narration from the beginning of chap. v, to the end of chap. xiii, would be tedious.

St. Luke's is a just and regular order to chap. viii. 3; there being only two anticipations, chap. iii. 19, 20. chap. v. 29—39; and one resumption, c. v. 1—11. After this, at c. viii. 19—21 we find a resumption; and a long one from chap. xi. 14 to chap. xiii. 9. Elsewhere he proceeds regu-

I have endeavoured to solve every seeming inconsistency which others have imputed to the evangelists, or which I could discern on a careful study of them. Some of the difficulties are such, that we may say of them, as Le Clerc says of the two genealogies, "*universam antiquitatem exercitam habuere.*"¹ If my subject has occasionally led me to the discussion of minute points, let it be recollected that they are minutenesses in the most important history ever delivered to mankind. In disquisitions of such an extent, many excellent solutions must have escaped me. If through my means any of these should be supplied by the superior sagacity of others, the advancement of sacred literature is the end of my studies, and the object of my ambition.

I have had a particular view to the difficulties proposed by Dr Middleton with his usual eloquence and acuteness;² and I had pleasure in observing that this able writer is so weak in many of his attacks. I am hence partly persuaded, but more from a close attention to the subject, that invincible objections cannot be produced; and that some friends to Christianity have granted more respecting real contradictions in the gospels, than its adversaries can extort.

Dr Priestley in his late *Harmony* has revived Mr Mann's³ opinion with regard to our Lord's ministerial year. The following notes will occasionally assist the reader in forming his judgment, whether this hypothesis has a solid foundation. In other respects, the sentiments of Dr Middleton and Dr Priestley on the subject of the four gospels, bear a great resemblance to each other: which I mention as a fact in the history of opinions, and that the attention of the reader may be raised to positions advanced by men of such abilities. Each denies the plenary and constant inspiration of the evangelists; each thinks that his opinion on this subject promotes the cause of Christianity; each appeals to fact in proof of it; each allows imperfect information, and irreconcilable and erroneous accounts, in these writers; and each admits their evidence in important facts, while he rejects it in some minute and circumstantial ones.

The result of my thoughts and inquiries is, that every genuine proposition in scripture, whether doctrinal or historical, contains a

larly, excepting, as far as occurs to me at present, two resumptions, ix. 57—62. xxii. 21—38; and three anticipations, ix. 51—56. x. 38—42. xxii. 20, 63—5.

¹ Harm. p. 525.

² See his *Reflections on the variations found in the four Evangelists*. Works 8vo. vol. 2.

³ Fabricius thus speaks of it: "*Fuere e veteribus qui unico tantum anno baptismum Christi et praedicationem passionemque concluderunt, ut patet ex Philast. Haeresi, 105; aliisque apud Blondell. Prolegom. ad lib. de Episcopis, p. 27 sq. et Grotium ad Luc. c. iv. 19. Eidem sententiae nu-*

truth when it is rightly understood ; that the evangelists conceived alike of the facts related by them, but sometimes place them in different lights, and make a selection of different circumstances accompanying them ; and that their seeming variations would instantly vanish, were the history known to us in its precise order and in all its circumstances.

The real difficulties in harmonizing the gospels may be reduced to a few points. I am persuaded that all of them will at length yield to the efforts of rational criticism ; and that the master-key is attention to the manner of the evangelists. I shall not here discuss at large so copious a subject as the inspiration of the scriptures ; but leave the reader to judge whether in the gospels this doctrine is contrary to plain fact, as some have affirmed, and whether their more than human perfection is affected by such supposed ¹inconsistencies as Dr Middleton and Dr Priestley have pointed out.

per adstipulatus est Franciscus Burmannus, Part. 2. Exercit. Dissert. 2, de intervallo *της πολιτειας*, sive functionis, Christi, p. 257." Bibl. Græc. 3.220.

¹ Dr Middleton's difficulties are, 1. The two genealogies. 2. The unctuations of Jesus. 3. Our Lord's prediction of Judas' treachery. 4. The mention of two demoniacs by Matthew viii. 28, and of one only by Mark and Luke. 5. The mention of two blind men by Matthew xx. 30, and of one by Mark and Luke ; and the different circumstance of going from Jericho, or towards it, when Jesus performed the cure. 6. The account of the two thieves who were crucified with Jesus. 7. The hour of the day when Jesus was crucified. 8. The different accounts of the resurrection ; the names and number of the women variously described ; the disagreement as to the apparition of one or two angels ; the return of the women to the apostles according to three of the evangelists, but of Mary to Peter and John, according to John. 9. The title on the cross. 10. That Matthew, reciting the testimony of the Baptist concerning Jesus, gives these words as a part of it, "whose shoes I am not worthy to bear," iii. 11, whereas the other evangelists tell us that the words were, "the latchet of whose shoes I am not worthy to stoop down and unloose."

The following are the chief of Dr. Priestley's difficulties ; but as they lie wide in his preface, and in the dissertation prefixed to his Harmony, I am not sure that I have collected them with perfect exactness.

1. The purging of the temple on the day when Jesus triumphantly entered Jerusalem, and on the day after. Harm. p. xiii.

2. The inscription on the cross. p. xiii.

3. The different ideas which the evangelists seem to have had of the manner in which the resurrection was announced to the apostles, and especially concerning the vision of angels on that occasion. p. xiii.

4. The Baptist did not know Jesus till the descent of the Spirit, John i. 33 ; and yet, Matth. iii. 13, he is represented as knowing Jesus when he came to be baptized. p. 77.

5. Luke's account, iv. 23, 31, has not the marks of perfect consistency. p. 81.

6. Matth. ix. 18, while Jesus was talking with the disciples of John,

The difficulties suggested by these eminent writers are not inexplicable ; as some appear to be which occur in the accounts of Socrates by Plato and Xenophon. Plato introduces Socrates as thus addressing his judges, when they required of him the estimation of his punishment : " Perhaps I might be able to pay you a mina of silver. At this sum therefore I estimate myself. But this Plato here, Athenians, and Crito and Critobulus and Apollodorus, bid me estimate myself at thirty minae, and engage to be my sureties. I therefore estimate myself at this sum." ¹

What now are Xenophon's words in his defence of Socrates ? " Being commanded to estimate his own punishment, he neither fixed his own estimation nor permitted his friends to fix it ; but proceeded so far as to say, that to estimate himself was the part of a man who confessed guilt." ²

Rollin thus attempts to reconcile these contradictory accounts : " On peut, peut-être, les réconcilier en disant que Socrate d'abord

Jairus came to desire him to cure his daughter. But both Mark and Luke expressly say, that Jairus met him with this request as he landed, etc. p. 84, 85.

7. The time of Luke viii. 19 was, according to Luke, after the parable of the sower ; but, according to Matthew and Mark, after the discourse concerning the sin against the Holy Ghost. p. 86.

8. Mark. iv. 36. Matth xiii. 36. Both writers are very express in noting these very different circumstances of this transaction. p. 88.

9. Matthew represents the twelve as in company with our Lord, when Mark and Luke, and, as it seems, Matthew, c. xiv. 13, suppose them absent. p. 91, 92.

[Here the reader will particularly attend to the latter part of Luke ix. 10, which essentially affects Dr Priestley's observation.]

10. The blind man near Jericho. p. 98.

11. The supper at Bethany. p. 99.

12. Peter's denials. p. 116.

13. Luke, c. xxii. 21, represents Judas as present at the Lord's supper, when Matthew and John suppose the contrary. p. 122, 3.

14. Matth. xxvi. 31 is inconsistent with Luke xxii. 31—39. p. 124.

¹ Ἰσως ἂν δυνάμην ἐκτίσαι ὑμῖν πον μᾶν ἀργυρίου · τοσούτου οὖν τιμῶμαι. Πλάτων δὲ ὁδὲ, ὃ ἄνδρες Ἀθηναῖοι, καὶ Κρίτων καὶ Κριτόβουλος καὶ Ἀπολλόδορος, κελύουσίν με τριάκοντα μνῶν τιμῆσασθαι, αὐτοὶ δ' ἐγγυᾶσθαι · τιμῶμαι οὖν τοσούτου. Apol. Socr. § 28. ed. Forster. 8vo.

According to Diogenes Laertius, p. 105, 4to. Socrates is willing to pay twenty-five drachmae, or the fourth of a mina. However, Eubulides, another writer of this philosopher's life, agrees with Plato in saying that he promised one hundred drachmae.

² Κελευόμενος ὑποτιμᾶσθαι, οὔτε αὐτὸν (Forster conjicit αὐτὸς) ὑπετιμήσατο οὔτε τοὺς φίλους εἶπεν, ἀλλὰ καὶ ἔλεγεν ὅτι τὸ ὑποτιμᾶσθαι ὁμολογούντος εἶη ἀδικεῖν. Mem. ed. Simpson, § 23. 8vo.

refusa de faire aucune offre ; et qu' ensuite il se laissa vaincre aux pressantes sollicitations de ses amis."¹ But there was a particular point of time, at which Socrates *must* have estimated himself, or not ; I mean, publicly at his trial, before capital sentence passed on him. The word *κελευόμενος* in Xenophon implies, being commanded by his judges in the known course of their judicial proceedings ; and Diogenes Laertius says,² that when Socrates pronounced his estimation, his judges reclaimed against it. Both writers therefore speak of the same precise time.

There is a second difficulty equally great ; though, I believe, wholly unobserved by editors and critics. Socrates says in Plato's Theages, " There is by divine appointment a certain genius which follows me, having begun from my youth ; and this is a voice, which, when it takes place, always intimates to me a dehorting from what I am about to do, but never exhorts me."³ But Socrates is represented by Xenophon as saying, that " his genius presignified to him both what he ought to do, and what he ought not to do."⁴ So again : " But how can I introduce new deities, when I say that I perceive the voice of God, declaring what I ought to do ?"⁵ Declaring what ought to be done is persuasion and exhortation ; expressly contrary to that remarkable distinction insisted on by Plato.

There is likewise an irreconcilable difference in the relations of the same miracle, attributed to Vespasian at Alexandria, by Tacitus, Suetonius, and Dion Cassius, and represented by Mr Hume⁶ as one of the best attested miracles in all profane history. According to Tacitus,⁷ the Alexandrian is "*manum aeger*"; and we read afterwards, "*statim conversa ad usum manus.*" Thus also Dion Cassius⁸ speaks of one blind, and of another whose *hand*⁹ was dis-

¹ Hist. Anc. tom. 4, p. 415.

² *Θορυβησάντων δὲ τῶν δικαστῶν κ. τ. λ. ubi supra.*

³ Ἔστι τι θεία μοῖρα παρεπόμενον ἐμοὶ, ἐκ παιδὸς ἀρξάμενον, δαιμόνιον ἔστι δὲ τοῦτο φωνή, ἣ ὅταν γένηται, αἶεί μοι σημαίνει ὃ ἂν μέλλω πράττειν τούτου ἀποτροπὴν, προτρέπει δὲ οὐδέποτε. ed. Serr. 1. 128. So again in Forster's Plato, p. 95, 96, *Απολ. Σωκρ.* § 19, μοὶ θεῖόν τι καὶ δαιμόνιον, γίγνεται, φωνή—ἐμοὶ δὲ τοῦτό ἐστιν ἐκ παιδὸς ἀρξάμενον—ἣ ὅταν γένηται, αἶεί ἀποτρέπει με τούτου ὃ ἂν μέλλω πράττειν, προτρέπει δὲ οὐ ποτε.

⁴ Φάσκοντος αὐτοῦ τὸ δαιμόνιον ἑαυτῷ προσημαίνειν, ὥτε δέοι, καὶ ἃ μὴ δέοι, ποιεῖν. Mem. 4. 8. 1. ed. Simpson.

⁵ Καινά γε μὴν δαιμόνια πῶς ἂν ἐγὼ εἰσφέροιμι, λέγων, ὅτι θεοῦ μὲν (marg. ed. Leuncl. Paris. μοι) φωνὴ φαίνεται σημαίνουσα ὅτι χρὴ ποιεῖν ; Socrat. Defens. ib. p. 336. § 12.

⁶ Essays, 4to. 350.

⁷ Hist. 4. § 81.

⁸ L. 66. § 8. ed. Reimar.

⁹ ἕτερος οὐκ ἀρτίχειρ.

abled; and says that Vespasian restored this man to soundness by treading on his *hand*.¹ But Suetonius² mentions the object of this miracle as "*debili crure*;" and introduces him as saying, "*Vespasianum confirmaturum crus, si dignaretur calce contingere.*"

Le Clerc has exhibited the text of the evangelists in the most useful manner of any harmonist whom I have seen.³ I have therefore adopted his method; though with much difference in the general and particular arrangement.

The title prefixed to each section is designed to mark the general order of history at first view; and not faithfully the contents.

The transposed parts of verses will generally be discovered by the punctuation, or by the structure of the sentence.

The younger theological student should, in the first place, examine the harmony of the gospels uninterruptedly. This is a sufficient object for one reading. When he has obtained a clear idea of the order and consistency of the history, he will proceed with much advantage to consider the language, customs, and matter.

An harmony has the following uses:

By the juxta-position of parallel passages it is often the best comment;⁴ and it cannot but greatly alleviate the reader's trouble,⁵ in his attempts to illustrate the phraseology and manner of the evangelists.

It shews by intuition, that St. Mark, who inserts much new matter, did not epitomize St. Matthew's gospel.

It affords plain marks, from the additions and omissions in St. John's gospel, that *his* was designed to be a supplemental history.

It illustrates, in many instances, the propriety of our Lord's conduct and words. The attentive reader will make many remarks of this kind. I shall select a few examples. Thus, previously to the call of the four apostles, Mark i. 16—20, Andrew had been the Baptist's disciple and had received his testimony to Jesus;⁶ Peter

¹ τὴν χεῖρα πατήσας.

² Vita Vesp. c. 7.

³ Toinard's page is likewise very useful; but his subdivision of the text into the most minute parallel clauses, and even into parallel monosyllables, is unnecessary and tedious.

⁴ "The evangelists treating on the same subject do give great light to one another; and, I think, may with the greatest advantage be read in harmony." Locke's Works, fol. v. 3. 755. 6th ed.

⁵ "Quia mediocribus ingeniis saepe non facilis est comparatio, ubi huc illuc transeundum est, hoc et gratum et utile fore compendium putavi, si continuâ serie velut in unâ tabulâ [*quatuor*] simul historias digererem, in quâ uno intuitu cernant lectores quid simile habeant vel diversum." Calv. Arg. in Harmoniam.

⁶ John i. 35, 40.

had been brought to Jesus by Andrew his brother;¹ and Jesus had shown more than human knowledge and more than human power,² which probably had fallen within the experience of these disciples, or at least must have gained their belief on the firmest grounds. Thus the words of Christ, John v. 21, 25, are prophetically spoken before he had raised any from the dead; and his reproofs, Matth. xii. 34, Mark vii. 6, are uttered after he had wrought miracles during two feasts at Jerusalem.

Thus our Lord first draws the veil of parables over his doctrine, on the very day when his miracles were attributed to the power of Satan. See § 42, 47, 48, 49.

Nor was the jealousy of the Jewish rulers early awakened by the call of the twelve apostles to a stated attendance. This event took place after our Lord had celebrated his second passover at Jerusalem, and when he was about to absent himself from that city for so long an interval as eighteen months. In like manner the seventy were not sent forth to shew, throughout a wide tract of country, with what wisdom and power their Master endued them, till within about six months of our Lord's crucifixion: and the scene of raising the dead, a kind of miracle which would have exasperated Christ's enemies in proportion as it tended to exalt his prophetic character, was remote from Jerusalem till the last passover approached.

Lastly, strong presumptions of their inspiration arise from an accurate comparison of the gospels, from their being so wonderfully supplemental to each other in passages reconcilable only by the suggestion of a seemingly indifferent circumstance, and from their real agreement in the midst of a seeming disagreement. "Truth, like honesty, often neglects appearances: hypocrisy and imposture are always guarded."³

¹ John v. 42.

² Ib. i. 48. ii. 11, 23. iii. 2. iv. 29, 45, 50.

³ West on the Resurrection, ed. 4. 342.

PART I.

THE

EVANGELICAL HISTORY

BEFORE JESUS' PUBLIC MINISTRY: CONTAINING THE SPACE OF

THIRTY YEARS AND SIX MONTHS.

§ 1. St. Luke's Preface.

LUKE I. 1—4.

1 Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπλη-
2 ροφορημένων ἐν ἡμῖν πραγμάτων, καθὼς παρεδосαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτ-
3 όπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου· ἔδοξε καὶ μοι, παρηκολουθηκότι
4 ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράψαι, κατίστιτε Θεόφιλε, ἵνα ἐπι-
γνώως περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

§ 2. St. John's Preface.

JOHN I. 1—18.

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος.
2 Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Πάντα δι' αὐτοῦ ἐγένετο· καὶ χωρὶς
4 αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν. Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς
5 τῶν ἀνθρώπων· καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατ-
6 ἔλαβεν. Ἐγένετο ἀνθρώπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ
7 Ἰωάννης· οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα
8 πάντες πιστεύσωσι δι' αὐτοῦ. Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ
9 περὶ τοῦ φωτός. Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον,
10 ἐρχόμενον εἰς τὸν κόσμον. Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένε-
11 το, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. Ἐς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ
12 παρέλαβον. Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ

JOHN I.

- 13 γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· οἱ οὐκ ἐξ αἱμάτων, οὐδὲ
 14 ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ ἐγενήθη-
 14 σαρ. Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, (καὶ ἐθεασάμεθα
 τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός,) πλήρης^a χάριτος
 15 καὶ ἀληθείας. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε, λέγων· Οὐ-
 16 τὸς ἦν, ὃν εἶπον· Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν· ὅτι
 16 πρῶτός μου ἦν. Καὶ ἐκ^b τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν,
 17 καὶ χάριν ἀντὶ χάριτος. Ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη· ἡ χάρις καὶ
 18 ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ
 μονογενὴς υἱός,^c ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

§ 3. The conception of Elizabeth.

LUKE I. 5—25.

- 5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου, τοῦ βασιλέως τῆς Ἰουδαίας, ἱερεὺς τις
 ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέ-
 6 ρων Ἀαρῶν, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. Ἦσαν δὲ δίκαιοι ἀμφοτέροι
 ἐνώπιον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιομασί-
 7 τοῦ κυρίου ἁμεμῖτοι. Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ
 ἦν στείρα, καὶ ἀμφοτέροι προζεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.
 8 Ἐγένετο δὲ ἐν τῇ ἱερατείᾳ αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἕναντι
 9 τοῦ θεοῦ, κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιᾶσαι, εἰσελθὼν εἰς
 10 τὸν ναὸν τοῦ κυρίου· καὶ πᾶν τὸ πλῆθος ἦν^d τοῦ λαοῦ προσευχόμενον ἔσω
 11 τῇ ὥρᾳ τοῦ θυμιᾶματος. Ὡφθῇ δὲ αὐτῷ ἄγγελος κυρίου, ἑστὼς ἐκ δεξιῶν
 12 τοῦ θυσιастηρίου τοῦ θυμιᾶματος· καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ
 13 φόβος ἐπέπεσεν ἐπ' αὐτόν. Εἶπε δὲ πρὸς αὐτόν ὁ ἄγγελος· Μὴ φοβοῦ,
 Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννή-
 14 σει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. Καὶ ἔσται χαρὰ σοι
 15 καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει^e αὐτοῦ χαρῆσονται. Ἔσται
 γὰρ μέγας ἐνώπιον κυρίου·^f καὶ οἶνον καὶ σίκερα οὐ μὴ πῖν· καὶ πνεύματος
 16 ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ. Καὶ πολλοὺς τῶν υἱῶν Ἰσ-
 17 ραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν. Καὶ αὐτὸς προσελύσεται ἐνώ-
 18 πιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἰσίου, ἐπιστρέψαι καρδίας πατέρων
 ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι κυρίῳ λαὸν κατε-
 19 σκευασμένον. Καὶ εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον· Κατὰ τί γνώσομαι
 τοῦτο; ἐγὼ γὰρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προζεβηκῖα ἐν ταῖς ἡ-
 19 μέραις αὐτῆς. Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· Ἐγὼ εἰμι Γαβρι-
 ἤλ, ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρὸς σε, καὶ

^a 14. *Alit*: πλήρη^b 16. *Alit*: Ὅτι ἐκ*^c 18. *Alit*: Θεός, velθεοῦ, vel υἱὸς τοῦ θεοῦ *Alit* omittunt.*^d 10. τοῦ λαοῦ ἦν^e 14.

γεννήσει

^f 15. τοῦ κυρίου·

LUKE I.

20 εὐαγγελίσασθαι σοι ταῦτα. Καὶ ἰδοὺ, ἔσῃ σιωπῶν, καὶ μὴ δυνάμενος λα-
 21 λῆσαι, ἄχρι ἧς ἡμέρας γένηται ταῦτα· ἄνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις
 22 μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. Καὶ ἦν ὁ λαὸς προσ-
 23 δοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρόνῳ εἶναι αὐτὸν ἐν τῷ ναῷ.
 24 Ἰξεληθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγρωσαν, ὅτι ὀπτασίαν
 25 εἶδρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός.
 26 Καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν
 27 εἰς τὸν οἶκον αὐτοῦ. Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ
 28 ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα· Ὅτι οὕτω
 29 μοι πεποίηκεν ὁ κύριος ἐν ἡμέραις, αἷς ἐπέειδεν ἀφελεῖν τὸ ὕναιδός μου ἐν
 30 ἀνθρώποις.

§ 4. The salutation of Mary.

LUKE I. 26—38.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς
 27 πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρέτ, πρὸς παρθένον μεμνηστευμένην
 28 ἀνδρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαβὶδ· καὶ τὸ ὄνομα τῆς παρθένου,
 29 Μαριὰμ. Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτήν, εἶπε· Χαῖρε, κεχαριτω-
 30 μένη· ὁ κύριος μετὰ σοῦ· εὐλογημένη σὺ ἐν γυναιξίν. Ἦ δὲ ἰδοῖσα διε-
 31 ταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ,^a καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς
 32 οὗτος. Καὶ εἶπεν ὁ ἄγγελος αὐτῇ· Μὴ φοβοῦ, Μαριὰμ· ἔφρες γάρ
 33 χάριν παρὰ τοῦ Θεοῦ. Καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν, καὶ
 34 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. Οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου
 35 κληθήσεται· καὶ δώσει αὐτῷ κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς
 36 αὐτοῦ· καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βα-
 37 σιλείας αὐτοῦ οὐκ ἔσται τέλος. Εἶπε δὲ Μαριὰμ πρὸς τὸν ἄγγελον· Πῶς
 38 ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν
 39 αὐτῇ· Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει
 40 σοι· διὸ καὶ τὸ γεννώμενον ἅγιον,^b κληθήσεται υἱὸς Θεοῦ. Καὶ ἰδοὺ,
 41 Ἐλισάβετ ἡ συγγενὴς σου, καὶ αὐτὴ συνειληφύα υἱόν ἐν γήρει^c αὐτῆς·
 42 καὶ οὗτος μὲν ἔκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα. Ὅτι οὐκ ἀδυνατή-
 43 σει παρὰ τοῦ Θεοῦ πᾶν ῥῆμα. Εἶπε δὲ Μαριὰμ· Ἰδοὺ, ἡ δούλη κυρίου·
 44 γένοιτό μοι κατὰ τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

§ 5. Mary visits Elizabeth.

LUKE I. 39—56.

39 Ἀναστῶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις, ἐπορεύθη εἰς τὴν ὄρει-
 40 νήν μετὰ σπουδῆς, εἰς πόλιν Ἰούδα. Καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρί-
 41 ας

^a 29. *Alit*: Ἦ δὲ ἐπὶ τῷ λόγῳ διεταράχθη, *Alit* *aliter*. ^b 35. *Alit*: ἐκ
 σου ἅγιον ^c 36. γήρα

LUKE I.

41 ου, καὶ ἡσπάσατο τὴν Ἐλισάβετ. Καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν
 ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐ-
 42 πλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ, ἡ καὶ ἀνεφώνησε φωνῇ μεγάλῃ, καὶ
 εἶπεν· Εὐλογημένη σὺ ἐν γυναίξιν· καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας
 43 σου. Καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς με;
 44 Ἰδοὺ γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτη-
 45 σε τὸ βρέφος ἐν ἀγαλλιάσει^α ἐν τῇ κοιλίᾳ μου. Καὶ μακαρία ἡ πιστεύ-
 46 σασα· ὅτι ἔστιαι τελείωσις τοῖς λευκαρημένοις αὐτῇ παρὰ κυρίου. Καὶ
 47 εἶπε Μαρίας· Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, καὶ ἡγαλλίασε τὸ πνεῦ-
 48 μά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου· ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς
 δούλης αὐτοῦ. Ἰδοὺ γὰρ, ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί·
 49 ὅτι ἐποίησέ μοι μεγαλεῖα ὁ δυνατὸς, καὶ ἅγιον τὸ ὄνομα αὐτοῦ·
 50 51 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν. Ἐποίη-
 52 53 σεν ἡ χάρις αὐτοῦ ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας
 54 ῥῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλε κενούς. Ἀντελά-
 55 βητο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους¹ (καθὼς ἐλάλησε πρὸς τοὺς
 56 πατέρας ἡμῶν) τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.^β Ἐ-
 μείνε δὲ Μαρίας σὺν αὐτῇ ὥσει μῆνας τρεῖς· καὶ ἐπέστρεψεν εἰς τὸν οἶ-
 κον αὐτῆς.

§ 6. John the Baptist is born.

LUKE I. 57—79.

57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν· καὶ ἐγέννησεν
 58 υἱόν. Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε
 59 κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς· καὶ συνέχαιρον αὐτῇ. Καὶ ἐγένετο
 ἐν τῇ ὀγδόῃ ἡμέρᾳ, ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ, ἐπὶ
 60 τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ, Ζαχαρίαν. Καὶ ἀποκριθεῖσα ἡ μήτηρ
 61 αὐτοῦ εἶπεν· Οὐχί· ἀλλὰ κληθήσεται Ἰωάννης. Καὶ εἶπον πρὸς αὐτήν·
 Ὅτι οὐδεὶς ἐστίν ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ.
 62 63 Ἐνένενον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν. Καὶ
 αἰτήσας πινακίδιον, ἔγραψε, λέγων· Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. Καὶ
 64 ἐθαύμασαν πάντες. Ἀνέχθη δὲ τὸ στόμα αὐτοῦ παραχρηῖμα, καὶ ἡ γλῶσ-
 65 σα αὐτοῦ· καὶ ἐλάλει εὐλογῶν τὸν Θεόν. Καὶ ἐγένετο ἐπὶ πάντας φόβος
 τοὺς περιραιοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο
 66 πάντα τὰ ῥήματά ταῦτα. Καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ
 αὐτῶν, λέγοντες· Τί ἄρα τὸ παιδίον τοῦτο ἔσται; Καὶ χεῖρ κυρίου ἦν
 67 μετ' αὐτοῦ. Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου, καὶ

^α 44. ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος.^β 55. εἰς τὸν αἰῶνα.

LUKE I.

68 προφῆτευσεν, λέγων· Εὐλογητός κύριος, ὁ Θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέ-
 69 ψατο καὶ ἐποίησε λύτρωσιν τῇ λαῷ αὐτοῦ, καὶ ἡγείρεται κέρας σωτηρίας ἡμῖν
 70 ἐν τῷ οἴκῳ Δαυὶδ τοῦ παιδὸς αὐτοῦ, (καθὼς ἐλάλησε διὰ στόματος τῶν
 71 ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ,) σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ
 72 ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς· ποιῆσαι ἔλεος μετὰ τῶν πατέρων
 73 ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, ὅρκον ὃν ὤμοσε πρὸς Ἀβρα-
 74 ἄμ τὸν πατέρα ἡμῶν τοῦ δοῦναι ἡμῖν, ἡ ἀφόβως, ἐκ χειρὸς τῶν ἐχθρῶν
 75 ἡμῶν ὑποσθέντας, λατρεῖν αὐτῷ ἡ ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον
 76 αὐτοῦ, πάσας τὰς ἡμέρας [[τῆς ζωῆς]] ἡμῶν. Καὶ σὺ, παιδίον, προφῆτης
 77 υἱίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου κυρίου, ἐτοιμάσαι ὁ-
 78 διὰ αὐτοῦ, ἡ τοῦ δοῦναι γνώσιν σωτηρίας τῇ λαῷ αὐτοῦ, ἐν ἀφέσει ἁμαρ-
 79 τῶν αὐτῶν· διὰ σπλάγχχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς
 79 ἀνατολὴ ἐξ ὕψους, ἐπιγαῖναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις,
 τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

§ 7. An Angel appears to Joseph.

MATTH. I. 18—25.

18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις^a οὕτως ἦν. Μνηστευθείσης γὰρ τῆς
 μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εἰρέθη ἐν
 19 γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν
 καὶ μὴ θέλων αὐτὴν παραδειγματίζειν, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.
 20 Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδὼν, ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐ-
 21 τῷ, λέγων· Ἰωσήφ, υἱὸς Δαυὶδ, μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυ-
 21 ναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν, ἐκ πνεύματός ἐστιν ἁγίου· τέξεται
 δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαόν
 22 αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν. (Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ φη-
 23 θέν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου, λέγοντος· “Ἰδοὺ, ἡ παρθένος ἐν
 γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἰμμανου-
 24 ἦλ·” ὃ ἐστι μεθερμηνεύμενον, μεθ' ἡμῶν ὁ Θεός.) Λεγεσθεὶς δὲ ὁ Ἰω-
 25 σήφ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου· καὶ
 παρέλαβε τὴν γυναῖκα αὐτοῦ, καὶ οὐκ ἐγίνωσκεν αὐτήν ἕως οὔ

§ 8. The birth of Jesus.

LUKE II. 1—7.

1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐ-
 2 γούστου, ἀπογραφῆσθαι πᾶσαν τὴν οἰκουμένην. (Αὕτη^b ἡ ἀπογραφὴ
 3 πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.) Καὶ ἐπορεύοντο

^a 18. γέννησις^b 2. Αὐτή: Αὐτή

LUKE II.

4 πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. Ἀνέβη δὲ καὶ Ἰω-
σήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν
Δαυὶδ, ἣτις καλεῖται Βηθλεὲμ, (διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατρίδος
5 Δαυὶδ,) ἀπογράψασθαι σὺν Μαρίας τῇ μεμνηστευμένῃ αὐτοῦ γυναικί,
6 οὕσῃ ἐγκύῳ. Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέ-

7 ραι τοῦ τεκεῖν αὐτήν. Καὶ ἔτεκε τὸν
υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐ-
σπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν
αὐτὸν ἐν τῇ φάτνῃ· διότι οὐκ ἦν
αὐτοῖς τόπος ἐν τῷ καταλύματι.

MATTH. I.

25 ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότο-
κον·

§ 9. The genealogy of Jesus.

MATTH. I. 1—17.

LUKE III. 23—38.

- 1 Βίβλος γενέσεως Ἰησοῦ Χρισ- 38 Τοῦ Θεοῦ, τοῦ Ἀδάμ, τοῦ Σὴθ,
τοῦ, υἱοῦ Δαυὶδ,^a υἱοῦ Ἀβραάμ. 37 τοῦ Ἐνῶς,¹ τοῦ Καϊνάν, τοῦ Μα-
λελεήλ, τοῦ Ἰαφὲδ, τοῦ Ἐνῶχ,
36 τοῦ Μαθουσάλα,¹ τοῦ Λάμεχ, τοῦ
Νῶε, τοῦ Σὴμ, τοῦ Ἀρφαξάδ, τοῦ
35 Καϊνάν,^a ¹ τοῦ Σαλά, τοῦ Ἐβὲρ,
τοῦ Φαλὲν, τοῦ Ραγαῦ, τοῦ Σε-
34 ροῦχ,^b τοῦ Ναχὼρ, τοῦ Θάρα, τοῦ
Ἀβραάμ, τοῦ Ἰσαάκ, τοῦ Ἰακώβ,
2 Ἀβραάμ ἐγέννησε τὸν Ἰσαάκ· Ἰσα-
άκ δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακώβ
δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς
3 ἀδελφούς αὐτοῦ. Ἰούδας δὲ ἐγέν-
νησε τὸν Φαρὲς καὶ τὸν Ζαρά ἐκ τῆς
Θάμαρ· Φαρὲς δὲ ἐγέννησε τὸν Ἑσ- 33 τοῦ Ἰούδα, τοῦ Φαρὲς, τοῦ Ἑσ-
ρώμ. Ἑσρώμ δὲ ἐγέννησε τὸν Ἀ-
ρώμ, τοῦ Ἀρῶμ, τοῦ Ἀμιναδάβ,
4 ράμ· Ἀράμ δὲ ἐγέννησε τὸν Ἀμι-
ναδάβ. Ἀμιναδάβ δὲ ἐγέννησε τὸν
Ναασσών· Ναασσών δὲ ἐγέννησε
5 τὸν Σαλμών. Σαλμών δὲ ἐγέννησε 32 τοῦ Ναασσών, τοῦ Σαλμών, τοῦ
τὸν Βοὸζ ἐκ τῆς Ραχάβ· Βοὸζ δὲ
ἐγέννησε τὸν Ὠβήδ ἐκ τῆς Ρούθ.
6 Ὠβήδ δὲ ἐγέννησε τὸν Ἰεσσαί· Ἰεσ-
σαί δὲ ἐγέννησε τὸν Δαυὶδ τὸν βα-
σιλέα. Δαυὶδ δὲ ὁ βασιλεὺς 31 τοῦ Δαυὶδ, τοῦ Ναθάν, τοῦ

^a 1. Λαβίδ^a 36. Omittunt alii.^b 35. Σαρὸνχ,

MATTH. I.

LUKE III.

- ἐγέννησε τὸν Σολομῶνα^α ἐκ τῆς τοῦ
 7 Οὐρίου· Σολομών δὲ ἐγέννησε τὸν
 Ῥοβοάμ. Ῥοβοάμ δὲ ἐγέννησε τὸν
 Ἀβιά· Ἀβιά δὲ ἐγέννησε τὸν Ἀσά.
 8 Ἀσά δὲ ἐγέννησε τὸν Ἰωσαφάτ· Ἰω- 30 τοῦ Ἐλιακίμ, τοῦ Ἰωνάν, τοῦ Ἰω-
 σαφάτ δὲ ἐγέννησε τὸν Ἰωράμ.
 9 Ἰωράμ δὲ ἐγέννησε τὸν Ὀζίας· Ὀ-
 ζίας δὲ ἐγέννησε τὸν Ἰωάθαμ·
 Ἰωάθαμ δὲ ἐγέννησε τὸν Ἀχαζ·
 Ἀχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν. 29 τοῦ Λευὶ, τοῦ Ματθαῖ, τοῦ Ἰω-
 10 Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσῆ·
 Μανασσῆς δὲ ἐγέννησε τὸν Ἀμών·
 Ἀμών δὲ ἐγέννησε τὸν Ἰωσίαν·
 11 Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν 28 τοῦ Ἡρ, τοῦ Ἑλμωδάμ, τοῦ Κω-
 καὶ τοὺς ἀδελφούς αὐτοῦ, ἐπὶ τῆς
 12 μετοικεσίας Βαβυλῶνος. Με-
 τὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος,
 Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ·
 Σαλαθιήλ δὲ ἐγέννησε τὸν Ζορο- 27 τοῦ Νηρὶ, τοῦ Σαλαθιήλ, τοῦ Ζο-
 13 βάβελ. Ζοροβάβελ δὲ ἐγέννησε τὸν
 Ἀβιούδ· Ἀβιούδ δὲ ἐγέννησε τὸν
 Ἐλιακίμ. Ἐλιακίμ δὲ ἐγέννησε
 14 τὸν Ἀζώρ· Ἀζώρ δὲ ἐγέννησε τὸν
 Σαδώκ. Σαδώκ δὲ ἐγέννησε τὸν 26 τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Σε-
 Ἀχείμ· Ἀχείμ δὲ ἐγέννησε τὸν Ἐλι-
 15 οὐδ. Ἐλιοὺδ δὲ ἐγέννησε τὸν 25 τοῦ Ναγγαὶ, τοῦ Ἑσλὶ, τοῦ Να-
 Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέννησε
 τὸν Ματθάν. Ματθάν δὲ ἐγέννη- 24 τοῦ Ἰωσήφ, τοῦ Ἰαννά, τοῦ Μελχὶ,
 16 σε τὸν Ἰακώβ· Ἰακώβ δὲ ἐγέννησε
 τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ
 ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος
 17 Χριστός. Πᾶσαι οὖν αἱ γενεαὶ
 ἀπὸ Ἀβραάμ ἕως Δαυὶδ, γενεαὶ δε- 23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν
 κατέσσαρες· καὶ ἀπὸ Δαυὶδ ἕως τῆς
 μετοικεσίας Βαβυλῶνος, γενεαὶ δε-
 κατέσσαρες· καὶ ἀπὸ τῆς μετοικεσί-
 ας Βαβυλῶνος ἕως τοῦ Χριστοῦ,
 γενεαὶ δεκατέσσαρες.

^α 6. Σολομῶντα

§ 10. An Angel appears to the shepherds, who visit Jesus.

LUKE II. 8—20.

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες, καὶ φυλάσσοντες
 9 φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. Καὶ ἰδοὺ, ἄγγελος κυρίου
 ἐπέστη αὐτοῖς, καὶ δόξα κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φό-
 10 βον μέγαν. Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ φοβεῖσθε· ἰδοὺ γὰρ, εὐαγ-
 11 γελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ· ὅτι ἐτέχθη ὑμῖν
 12 σήμερον σωτήρ, ὃς ἐστὶ Χριστὸς κύριος, ἐν πόλει Δαυὶδ. Καὶ τοῦτο ὑμῖν
 13 τὸ σημεῖον· Ἐνρήσετε βρέφος ἐσπαργανωμένον κείμενον ἐν φάτνῃ.^a Καὶ
 ἐξαίφνης ἐγένετο σὺν τῷ ἄγγέλῳ πλῆθος στρατιᾶς οὐρανοῦ, αἰνοῦντων
 14 τὸν θεόν, καὶ λεγόντων· “Δόξα ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνῃ· ἐν
 15 ἀνθρώποις εὐδοκία.”^b Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπὸ αὐτῶν εἰς τὸν
 οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους·
 Διέλθωμεν δὴ ἕως Βηθλεέμ, καὶ ἴδωμεν τὸ ῥήμα τοῦτο τὸ γεγονός, ὃ ὁ
 16 κύριος ἐγγνώρισεν ἡμῖν. Καὶ ἦλθον σπεύσαντες, καὶ ἀνεῦρον τὴν τε Μα-
 17 ριάμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. Ἰδόντες δέ,
 διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου
 18 τούτου. Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ
 19 τῶν ποιμένων πρὸς αὐτούς. Ἦ δὲ Μαριάμ πάντα συνετήρει τὰ ῥήματα
 20 ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. Καὶ ὑπέστρεψαν^c οἱ ποιμένες,
 δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς
 ἐλαλήθη πρὸς αὐτούς.

§ 11. The circumcision of Jesus.

MATTH. I. 25.

LUKE II. 21.

25 καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰη-
 σοῦν.
 21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὁκτώ
 τοῦ περιτεμεῖν αὐτόν,^d καὶ ἐκλήθη
 τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθέν
 ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφ-
 θῆναι αὐτόν ἐν τῇ κοιλίᾳ.

§ 12. The presentation of Jesus in the temple.

LUKE II. 22—38.

22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν,^e κατὰ τὸν νόμον
 23 Μωϋσέως, ἀνήγαγον αὐτόν εἰς Ἱερουσόλιμα, πειρασθῆναι τῷ κυρίῳ, (καθὼς
 γέγραπται ἐν νόμῳ κυρίου· “Ὅτι πᾶν ἄρσεν διανοῖγον μήτραν, ἅγιον τῷ
 24 κυρίῳ κληθήσεται”) καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ

^a 12. τῇ φάτνῃ. ^b 14. *Alit* : εὐδοκίας. ^c 20. ἐπέστρεψαν ^d 21. τὸ παιδίον, ^e 22. *Alit* : αὐτοῦ, *Alit* : αὐτῆς, *Alit* omittunt.*

LUKE II.

25 κυρίου· “Ζεῦγος τρυγόνων, ἢ δύο νοσσοῦς^a περιστερωῶν.” Καὶ ἰδοὺ,
 ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ᾧ ὄνομα Συμεὼν· καὶ ὁ ἄνθρωπος οὗτος
 26 δίκαιος καὶ ἐνλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα
 27 ἅγιον^b ἐπ’ αὐτόν· καὶ ἦν αὐτῷ κεχρηματισμένος ἐπὶ τοῦ πνεύματος τοῦ
 28 ἁγίου, μὴ ἰδεῖν θάνατον, πρὶν ἢ ἰδῇ τὸν Χριστὸν κυρίου. Καὶ ἦλθεν ἐν
 τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσυγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰη-
 29 σοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰδισμένον τοῦ νόμου περὶ αὐτοῦ,¹ καὶ
 αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ ἐλόγησε τὸν Θεόν, καὶ εἶ-
 30 πε· Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρή-
 31 νῃ· ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ὃ ἡτοίμασας κατὰ
 32 πρόσωπον πάντων τῶν λαῶν· φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λα-
 33 οῦ σου Ἰσραὴλ. Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ^c θαυμάζοντες ἐπὶ
 34 τοῖς λαλουμένοις περὶ αὐτοῦ. Καὶ ἐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε
 πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ· Ἰδοὺ, οὗτος κείται εἰς πτώσιν καὶ ἀνά-
 35 στασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον· (καὶ σοὺ δὲ
 αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία)^d ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολ-
 36 λῶν καρδιῶν διαλογισμοί. Καὶ ἦν Ἄννα προφῆτις, θιγαίτηρ Φανουὴλ,
 ἐκ φυλῆς Ἀσὴρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτι μετὰ
 37 ἀνδρὸς ἐπὶ ἀπὸ τῆς παρθενίας αὐτῆς· καὶ αὕτη χήρα ὡς ἑτῶν ὀγδοήκον-
 38 τρέις νύκτα καὶ ἡμέραν. Καὶ αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστάσα ἀνθρωπολο-
 γεῖτο τῷ κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρω-
 σιν ἐν Ἱερουσαλὴμ.^d

§ 13. The Magi. Jesus' flight into Egypt. Herod's cruelty. Jesus' return.

MATTH. II. 1—23.

1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου
 τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρέγενοντο εἰς Ἱερουσόλυμα,
 2 λέγοντες· Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἰδομεν γὰρ αὐ-
 3 τοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἦλθομεν προσκυνῆσαι αὐτῷ. Ἀκούσας
 4 δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱερουσόλυμα μετ’ αὐτοῦ,¹ καὶ
 συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο
 5 παρ’ αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. Οἱ δὲ εἶπον αὐτῷ· Ἐν Βηθλεὲμ
 6 τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου· “Καὶ σὺ Βηθλε-
 7 ἐμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμονίαις Ἰούδα· ἐκ σοῦ γὰρ
 7 ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου, τὸν Ἰσραὴλ.” Τότε

^a 24. νοσσοῦς ^b 25. ἅγιον ἦν ^c 33. Αἰὶ· ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ.*
^d 38. Αἰὶ· ἐν τῷ Ἰσραὴλ. Αἰὶ· τοῦ Ἰσραὴλ.

MATTH. II.

- Ἡρώδης λάρθρα καλέσας τοὺς μάγονς, ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον
 8 τοῦ φαινομένου ἀστέρος, ¹ καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ, εἶπε· Πορευ-
 θέντες, ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὶ δὲ εἴρητε, ἀπαγγεῖλατέ
 9 μοι, ὅπως καγὼ ἔλθὼν προσκυνήσω αὐτῷ. Οἱ δὲ ἀκούσαντες τοῦ βασι-
 λέως, ἐπορεύθησαν· καὶ ἰδοὺ, ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν
 10 αὐτοὺς, ἕως ἔλθων ἔστη ἐπάνω οὗ ἦν τὸ παιδίον. Ἰδόντες δὲ τὸν ἀστέρα,
 11 ἐχάρησαν χαρὰν μεγάλην σφόδρα· καὶ ἐλθόντες εἰς τὴν οἰκίαν, εἶδον ^a τὸ
 παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ,
 καὶ ἀνοίξαντες τοὺς θησανροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν
 12 καὶ λίβανον καὶ σμύρναν. Καὶ χρηματισθέντες κατ' ὄναρ, μὴ ἀνακίμῃαι
 πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.
 13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ
 Ἰωσήφ, λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ,
 καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ, ἕως ἂν εἴπω σοί· μέλλει γὰρ Ἡρώδης
 14 ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παι-
 διον καὶ τὴν μητέρα αὐτοῦ νυκτός, καὶ ἀνεχώρησεν εἰς Αἴγυπτον· καὶ ἦν
 15 ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου
 διὰ τοῦ προφήτου, λέγοντος· “Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.”
 16 Τότε Ἡρώδης ἰδὼν, ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγον, ἐθιμώθη λίαν· καὶ
 ἀποστείλας ἀνέειλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς
 ὁρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον, ὃν ἠκρίβωσε
 17 παρὰ τῶν μάγον. Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἰερεμίου τοῦ προφήτου,
 18 λέγοντος· “Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, θρήνος καὶ κλαυθμὸς καὶ ὀδυρμὸς
 πολὺς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρακληθῆναι,
 19 ὅτι οὐκ εἰσί.” Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος κυρίου
 20 κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ, ¹ λέγων· Ἐγερθεὶς παράλαβε
 τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασι
 21 γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ
 παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ. Ἀκούσας δὲ,
 22 ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ,
 ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρημα-
 τισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν ³⁹ Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ
 23 εἰς τὰ μέρη τῆς Γαλιλαίας. Καὶ τὸν νόμον κυρίου, ὑπέστρεψαν εἰς
 ἐλθὼν κατήκησεν εἰς πόλιν λεγο- τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐ-
 μένην Ναζαρέτ· ^b ὅπως πληρωθῇ τὸ τῶν Ναζαρέτ.
 ῥηθὲν διὰ τῶν προφητῶν, ὅτι Να-
 ζωραῖος κληθήσεται.

LUKE II. 39.

^a 11. εὔρον.^b 23. *Alit*: Ναζαρέθ· *item* Ναζαράθ· *s.* Ναζαρά·

§ 14. Jesus goes to the Passover when he is twelve years of age.

LUKE II. 40—52.

- 40 Τὸ δὲ παιδίον ἠΰξανε, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.
- 41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. Καὶ ὅτε ἐγένετο ἑτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα
- 43 κατὰ τὸ ἔθος τῆς ἑορτῆς, καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ· καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ^a αὐτοῦ. Νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἤλθον ἡμέρας
- 45 ὁδόν, καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενέσι καὶ ἐν τοῖς γνωστοῖς. Καὶ μὴ εὐρόντες [αὐτὸν], ὑπέστρεψαν εἰς Ἱερουσαλὴμ, ζητοῦντες αὐτόν. Καὶ ἐγένετο, μεθ' ἡμέρας τρεῖς εἴθρον αὐτόν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ
- 47 τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντα αὐτοὺς. Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. Καὶ ἰδόντες αὐτόν, ἐξεπλάγησαν· καὶ πρὸς αὐτόν ἡ μήτηρ αὐτοῦ εἶπε· Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου καὶ γὰρ ὁδυνώ-
- 49 μενοι ἐζητοῦμέν σε. Καὶ εἶπε πρὸς αὐτούς· Τί ὅτι ἐζητεῖτέ με; οὐκ ἤδειτε, ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με; Καὶ αὐτοὶ οὐκ συνήκαν τὸ ῥῆμα
- 51 ὃ ἐλάλησεν αὐτοῖς. Καὶ κατέβη μετ' αὐτῶν, καὶ ἤλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. Καὶ Ἰησοῦς προσέκοπτε σοφίᾳ καὶ ἡλικίᾳ, καὶ χάριτι παρὰ Θεοῦ καὶ ἀνθρώποις.

§ 15. Of John the Baptist, and his ministry.

LUKE I. 80.

- 80 Τὸ δὲ παιδίον ἠΰξανε, καὶ ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις, ἕως ἡμέρας ἀναδείξωας αὐτοῦ πρὸς τὸν Ἰσραήλ.

MATTH. III. 1—12.

MARK I. 1—8.

LUKE III. 1—17.

- | | | |
|------------------------------------|---|---|
| 1 Ἐν δὲ ταῖς ἡμέ-
ραις ἐκείναις | 1 Ἀρχὴ τοῦ εὐαγ-
γελίου Ἰησοῦ Χρισ-
τοῦ, υἱοῦ τοῦ Θεοῦ. | Ἐν ἔτει δὲ πεντε-
καιδεκάτῳ τῆς ἡγεμονί-
ας Τιβερίου Καίσαρ-
ος, ἡγεμονεύοντος Πον-
τίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχοῦντος τῆς Γαλιλαίας
Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰου-
ραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τε- |
|------------------------------------|---|---|

^a 43. *Alit* : οὐκ ἔγνωσαν οἱ γονεῖς

MATTH. III.

παραγίνεται Ἰωάννης
ὁ βαπτιστής, κηρύσ-
σων ἐν τῇ ἐρήμῳ τῆς
2 Ἰουδαίας,¹ καὶ λέγων·
Μετανοεῖτε· ἡγγικε
γὰρ ἡ βασιλεία τῶν
3 οὐρανῶν. Οὗτος γὰρ
ἐστίν, ὁ ῥηθεὶς ὑπὸ
Ἠσαΐου τοῦ προφή-
του, λέγοντος· “Φω-
νὴ βοῶντος ἐν τῇ ἐρή-
μῳ· Ἐτοιμάσατε τὴν
ὁδὸν κυρίου· εὐθείας
ποιεῖτε τὰς τρίβους
4 αὐτοῦ.” Αὐτὸς δὲ
ὁ Ἰωάννης εἶχε τὸ ἔν-
δυμα αὐτοῦ ὑπὸ τρι-
χῶν καμήλου, καὶ ζώ-
νην δερματίνην περὶ
τὴν ὀσφύν αὐτοῦ· ἣ
δὲ τροφή αὐτοῦ ἦν
ἄκριδες καὶ μέλι ἄγ-
5 ριον. Τότε ἐξεπο-
ρεύετο πρὸς αὐτὸν Ἱε-
ροσόλυμα, καὶ πᾶσα
ἡ Ἰουδαία, καὶ πᾶσα
ἡ περιχώρος τοῦ Ἰορ-
6 δάνου· καὶ ἐβαπτί-
ζοντο ἐν τῷ Ἰορδάνῃ
ὑπ’ αὐτοῦ, ἐξομολο-
γούμενοι τὰς ἁμαρ-
τίας αὐτῶν.

MATTH. III.

7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων
καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ

MARK I.

4 Ἐγένετο Ἰωάννης
βαπτίζων ἐν τῇ ἐρ-
ήμῳ, καὶ κηρύσσων
βάπτισμα μετανοίας
εἰς ἄφεσιν ἁμαρτιῶν.
2 — Ὡς γέγραπται ἐν
Ἠσαΐᾳ τῷ προφῆτῃ·^a
“Ἴδού, ἐγὼ ἀπο-
στέλλω τὸν ἄγγελόν
μου πρὸ προσώπου
σου, ὃς κατισκευάσει
τὴν ὁδὸν σου [ἐμ-
3 προσθέν σου]· Φωνὴ
βοῶντος ἐν τῇ ἐρήμῳ·
Ἐτοιμάσατε τὴν ὁδὸν
κυρίου· εὐθείας ποι-
εῖτε τὰς τρίβους αὐ-
6 τοῦ.” — Ἦν δὲ Ἰωάν-
νης ἐνδεδυμένος τρί-
χας καμήλου, καὶ ζώ-
νην δερματίνην περὶ
τὴν ὀσφύν αὐτοῦ, καὶ
ἐσθίων ἄκριδας καὶ
5 μέλι ἄγριον. — Καὶ
ἐξεπορεύετο πρὸς αὐ-
τὸν πᾶσα ἡ Ἰουδαία
χώρα, καὶ οἱ Ἱεροσο-
λυμίται πάντες,^b καὶ
ἐβαπτίζοντο ἐν τῷ
Ἰορδάνῃ ποταμῷ ὑπ’
αὐτοῦ, ἐξομολογού-
μενοι τὰς ἁμαρτίας
αὐτῶν.—

LUKE III.

2 τραγοῦντος,¹ ἐπὶ ἄρ-
χιερέως· Ἄννα καὶ
Καϊάφα, ἐγένετο ῥῆμα
θεοῦ ἐπὶ Ἰωάννῃν,
τὸν Ζαχαρίου^d υἱόν,
3 ἐν τῇ ἐρήμῳ. Καὶ
ἦλθεν εἰς πᾶσαν τὴν
περίχωρον τοῦ Ἰορδά-
νου, κηρύσσων βάπ-
τισμα μετανοίας εἰς
4 ἄφεσιν ἁμαρτιῶν· ὡς
γέγραπται ἐν βίβλῳ
λόγων Ἠσαΐου τοῦ
προφήτου, λέγοντος·
“Φωνὴ βοῶντος ἐν τῇ
ἐρήμῳ· Ἐτοιμάσατε
τὴν ὁδὸν κυρίου· εὐ-
θείας ποιεῖτε τὰς τρί-
5 βους αὐτοῦ. Πᾶσα
φάραγξ πληρωθῆσε-
ται, καὶ πᾶν ὄρος καὶ
βουνὸς ταπεινωθῆσε-
ται· καὶ ἔσται τὰ
σκολιὰ εἰς εὐθεῖαν,
καὶ αἱ τραχεῖαι εἰς
6 ὁδοὺς λείας· καὶ ὄψε-
ται πᾶσα σὰρξ τὸ
σωτήριον τοῦ θεοῦ.”

LUKE III.

7 Ἐλεγεν οὖν τοῖς ἐκπορευομένοις
ὅχλοις βαπτισθῆναι ὑπ’ αὐτοῦ·

^a 2. ἐν τοῖς προφήταις·^b 5. Ἱεροσολυμίται· καὶ ἐβαπτίζοντο πάν-
τες ἐν^c 2. ἐπ’ ἀρχιερέων^d 2. τὸν τοῦ Ζαχαρίου

MATTH. III.

βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς· Γεν-
νήματα ἐχιδνῶν· τίς ὑπέδειξεν ὑμῖν
φυγεῖν ἀπὸ τῆς μελλούσης ὁργῆς;
8 Ποιήσατε οὖν καρπὸν ἄξιον^α τῆς
9 μετανοίας, καὶ μὴ δόξητε λέγειν ἐν
ἑαυτοῖς· Πατέρα ἔχομεν τὸν Ἀ-
βραάμ. Λέγω γὰρ ὑμῖν, ὅτι δύ-
ναιτο ὁ Θεὸς ἐκ τῶν λίθων τούτων
10 ἐργεῖν τέκνα τῷ Ἀβραάμ. Ἰδὼν δὲ
καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν
δένδρων κεῖται· πᾶν οὖν δένδρον
μὴ ποιοῦν καρπὸν καλόν, ἐκκόπτε-
ται, καὶ εἰς πῦρ βάλλεται.

LUKE III.

Γεννήματα ἐχιδνῶν· τίς ὑπέδειξεν
ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης
8 ὁργῆς; Ποιήσατε οὖν καρποὺς
ἀξίους τῆς μετανοίας· καὶ μὴ ἄρ-
ξησθε λέγειν ἐν ἑαυτοῖς· Πατέ-
ρα ἔχομεν τὸν Ἀβραάμ. Λέγω
γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ
τῶν λίθων τούτων ἐργεῖν τέκνα
9 τῷ Ἀβραάμ. Ἰδὼν δὲ καὶ ἡ ἀξίνη
πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται·
πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν
καλόν, ἐκκόπτεται, καὶ εἰς πῦρ
10 βάλλεται. Καὶ ἐπηρώτων αὐ-
τὸν οἱ ὄχλοι, λέγοντες· Τί οὖν

11 ποιήσομεν; Ἀποκριθεὶς δὲ λέγει αὐτοῖς· Ὁ ἔχων
δύο χιτῶνας, μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώμα-
12 τα, ὁμοίως ποιείτω. Ἰησοῦν δὲ καὶ τελῶναι βαπτισθῆ-
ναι, καὶ εἶπον πρὸς αὐτόν· Διδάσκαλε, τί ποιήσομεν;
13 Ὁ δὲ εἶπε πρὸς αὐτούς· Μηδὲν πλέον παρὰ τὸ διατεταγ-
14 μένον ὑμῖν πράσσετε. Ἐπηρώτων δὲ αὐτόν· καὶ στρατενό-
μενοι, λέγοντες· Καὶ ἡμεῖς τί ποιήσομεν; Καὶ εἶπε πρὸς
αὐτούς· Μηδένα διασεύσητε, μηδὲ συνόφρατήσητε· καὶ
15 ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν. Προσδοκῶντος δὲ
τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις
αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός,

MATTH. III.

MARK I.

16 ὁ ἀπεκρίνατο ὁ Ἰωάν-

11 Ἐγὼ μὲν βαπτίζω ὑ-
μᾶς ἐν ὕδατι, εἰς με-
τάνοιαν· ὁ δὲ ὀπίσω
μου ἐρχόμενος, ἰσχυ-
ρότερός μου ἐστίν,
οὗ οὐκ εἰμὶ ἱκανὸς τὰ
ὑποδήματα βαστά-
σαι· αὐτὸς ὑμᾶς
βαπτίσει ἐν πνεύματι
12 ἁγίῳ καὶ πυρὶ. Οὗ
τὸ πτύον ἐν τῇ χειρὶ

7 Καὶ ἐκήρυσσε λέγων·
8 Ἐγὼ μὲν ἐβάπτισα
7 ὑμᾶς ἐν ὕδατι· Ἐρ-
χεται ὁ ἰσχυρότερός
μου ὀπίσω μου, οὗ
οὐκ εἰμὶ ἱκανὸς κύ-
ψας λῦσαι τὸν ἱμάν-
τα τῶν ὑποδημάτων
8 αὐτοῦ. — αὐτὸς δὲ
βαπτίσει ὑμᾶς ἐν 17
πνεύματι ἁγίῳ.

νης ἅπασι, λέγων·
Ἐγὼ μὲν ὕδατι βαπτί-
ζω ὑμᾶς· ἐρχεται δὲ
ὁ ἰσχυρότερός μου, οὗ
οὐκ εἰμὶ ἱκανὸς λῦ-
σαι τὸν ἱμάντα τῶν
ὑποδημάτων αὐτοῦ·
αὐτὸς ὑμᾶς βαπτίσει
ἐν πνεύματι ἁγίῳ καὶ
17 πυρὶ. Οὗ τὸ πτύον
ἐν τῇ χειρὶ αὐτοῦ, καὶ
διακαθαριεῖ τὴν ἄλω-

^α 8. καρποὺς ἀξίους

MATTH. III.

αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα
αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ^a
εἰς τὴν ἀποθήκην, το δὲ ἄχυρον
κατακαύσει πυρὶ ἀσβέστω.

LUKE III.

καὶ αὐτοῦ· καὶ συνάξει τὸν σῖτον
εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ
ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

^a αὐτοῦ omittunt alii.

PART II.

THE

TRANSACTIONS OF ABOUT SIX MONTHS, FROM

JESUS' BAPTISM

TILL THE BEGINNING OF THE ENSUING PASSOVER.

§ 16. The baptism of Jesus.

MATT. III. 13—17.

MARK I. 9—11.

LUKE III. 21—23.

13 Τότε παραγίνεται ὁ
Ἰησοῦς ἀπὸ τῆς Γα-
λιλαίας ἐπὶ τὸν Ἰορ-
δάνην πρὸς τὸν Ἰωάν-
νην, τοῦ βαπτισθῆ-
ναι ὑπ' αὐτοῦ. Ὁ

14 δὲ Ἰωάννης διεκώλυεν
αὐτὸν, λέγων· Ἐγὼ
χρεῖαν ἔχω ὑπὸ σοῦ
βαπτισθῆναι, καὶ σὺ
15 ἔρχῃ πρὸς με; Ἀπο-
κριθεὶς δὲ ὁ Ἰησοῦς
εἶπε πρὸς αὐτόν·
Ἄφες ἄρτι· οὕτω
γὰρ πρέπειν ἐστὶν
ἡμῖν πληρῶσαι πᾶ-
σαν δικαιοσύνην.
Τότε ἀφίησιν αὐτόν.

16 Καὶ βαπτισθεὶς ὁ
Ἰησοῦς ἀνέβη εὐθὺς

9 Καὶ ἐγένετο ἐν ἐκεί-
ναις ταῖς ἡμέραις,
ἦλθεν Ἰησοῦς ἀπὸ
Ναζαρετ τῆς Γαλι-
λαίας, καὶ ἐβαπτίσθη
ὑπὸ Ἰωάννου εἰς τὸν
Ἰορδάνην.

10 Καὶ εὐθέως ἀναβαί-
νων ἀπὸ τοῦ ὕδατος,

21 Ἐγένετο δὲ ἐν ταῖς
βαπτισθῆναι ἅπαν-
τα τὸν λαόν, καὶ Ἰη-
σοῦ βαπτισθέντος

καὶ προσευχομένου,
ἀνερχθῆναι τὸν οὐρα-
22 νον, ἡ καὶ καταβῆναι
τὸ πνεῦμα τὸ ἅγιον

MATTH. III.

ἀπὸ τοῦ ὕδατος· καὶ
 ἰδοὺ, ἀνεώχθησαν
 αὐτῷ οἱ οὐρανοί, καὶ
 εἶδε τὸ πνεῦμα τοῦ
 Θεοῦ καταβαῖνον
 ὥσει περιστεράν, καὶ
 ἐρχόμενον ἐπ' αὐτόν.
 17 Καὶ ἰδοὺ, φωνὴ ἐκ
 τῶν οὐρανῶν, λέγου-
 σα· “Οὗτός ἐστιν
 ὁ υἱός μου ὁ ἀγαπη-
 τός, ἐν ᾧ εὐδόκησα.”

MARK I.

εἶδε σχιζομένους
 τοὺς οὐρανοὺς, καὶ
 τὸ πνεῦμα, ὥσει
 περιστεράν, κατα-
 βαῖνον ἐπ' αὐτόν.
 11 Καὶ φωνὴ ἐγένετο ἐκ
 τῶν οὐρανῶν· “Σὺ
 εἶ ὁ υἱός μου ὁ ἀγα-
 πητός, ἐν ᾧ εὐδό-
 κησα.”

LUKE III.

σωματικῶς εἶδει, ὥσει
 περιστεράν, ἐπ' αὐ-
 τόν, καὶ φωνὴν ἐκ
 οὐρανοῦ γενέσθαι,
 λέγονσαν· “Σὺ εἶ
 ὁ υἱός μου ὁ ἀγαπη-
 τός, ἐν σοὶ ἡδύκη-
 σα.”
 23 Καὶ αὐτὸς ἦν ὁ
 Ἰησοῦς ὥσει ἐτῶν
 τριάκοντα ἀρχόμε-
 νος, ὧν, ὡς ἐνομίζε-
 το, υἱός

§ 17. The temptation of Jesus.

MATTH. IV. 1—11.

1 Τότε ὁ Ἰησοῦς 12
 ἀνήχθη εἰς τὴν ἔρη-
 μον ὑπὸ τοῦ πνεύ-
 ματος, πειρασθῆναι
 ὑπὸ τοῦ διαβόλου.
 2 Καὶ νηστεύσας ἡμέ-
 ρας τεσσαράκοντα
 καὶ νύκτας τεσσαρά-
 κοντα, ὕστερον ἐπέ-
 3 νασε. Καὶ προσ-
 ἐλθὼν αὐτῷ ὁ πει-
 ράζων, εἶπεν· Εἰ υἱὸς
 εἶ τοῦ Θεοῦ, εἰπὲ, ἵνα
 οἱ λίθοι οὗτοι ἄρτοι γένωνται.
 4 Ὁ δὲ ἀποκριθεὶς εἶπε· Γέγραπ-
 ται· “Οὐκ ἐπ' ἄρτω μόνῳ ζήσε-
 ται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ
 ῥήματι ἐκπορευομένῳ διὰ στόμα-
 5 τος Θεοῦ.” Τότε παραλαμ-
 βάει αὐτὸν ὁ διάβολος εἰς τὴν ἁ-
 γίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ

MARK I. 12, 13.

Καὶ εὐθὺς τὸ
 πνεῦμα αὐτόν ἐκ-
 βάλλει εἰς τὴν ἔρη-
 μον. Καὶ ἦν [ἐκεῖ]
 ἐν τῇ ἐρήμῳ ἡμέρας
 τεσσαράκοντα, πει-
 ραζόμενος ὑπὸ τοῦ
 σατανᾶ, καὶ ἦν μετὰ
 τῶν θηρίων· καὶ οἱ
 ἄγγελοι διηκόνουν
 αὐτῷ.

LUKE IV. 1—13.

1 Ἰησοῦς δὲ πνεύμα-
 τος ἁγίου πλήρης
 ὑπέστρεψεν ἀπὸ τοῦ
 Ἰορδάνου· καὶ ἦγετο
 ἐν τῷ πνεύματι εἰς τὴν
 2 ἔρημον, ἡμέρας τεσ-
 σαράκοντα πειραζό-
 μενος ὑπὸ τοῦ διαβό-
 λου. Καὶ οὐκ ἔφαγεν
 οὐδὲν ἐν ταῖς ἡμέραις
 ἐκείναις· καὶ συντελε-
 σθεισῶν αὐτῶν, [ὕσ-
 3 τερον] ἐπέινασε. Καὶ
 εἶπεν αὐτῷ ὁ διάβολος· Εἰ υἱὸς εἶ
 τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ, ἵνα
 4 γένηται ἄρτος. Καὶ ἀπεκρίθη Ἰη-
 σοῦς πρὸς αὐτόν, λέγων· Γέ-
 γραπται· “Οὐκ οὐκ ἐπ' ἄρτω
 μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ'
 9 ἐπὶ παντὶ ῥήματι Θεοῦ.” — Καὶ
 ἤγαγεν αὐτόν εἰς Ἱερουσαλημ, καὶ

^a 4. ὁ omittunt alii.

MATTH. IV.

6 τὸ πειρῦγιον τοῦ ἱεροῦ· καὶ λέ-
γει αὐτῷ· Εἰ υἱὸς εἶ τοῦ Θεοῦ,
βάλε σεαυτὸν κάτω· γέγραπται
γάρ· “Ὅτι τοῖς ἀγγέλοις αὐτοῦ 10
ἐντελεῖται περὶ σοῦ· καὶ ἐπὶ χει-
ρῶν ἁροῦσί σε, μήποτε προσκό-
ψῃς πρὸς λίθον τὸν πόδα σου.”
7 Ἐφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέ-
γραπται· “Οὐκ ἐκπειράσεις κύ- 12
ριον τὸν Θεόν σου.”

8 Πάλιν παραλαμβάνει αὐτὸν ὁ διά- 5
βολος εἰς ὄρος ὑψηλὸν λίαν, καὶ
δείκνυσιν αὐτῷ πάσας τὰς βασι-
λείας τοῦ κόσμου καὶ τὴν δόξαν 6
9 αὐτῶν, ἡ καὶ λέγει αὐτῷ· Ταῦτα
πάντα σοι δώσω,

ἐὰν πεσὼν προσ-
10 κυνήσῃς μοι. Τότε λέγει αὐτῷ ὁ
Ἰησοῦς· “Τπαγε ὀπίσω μου,^a
σατανᾶ· γέγραπται γάρ· “Κύ-
ριον τὸν Θεόν σου προσκυνήσεις,
11 καὶ αὐτῷ μόνῳ λατρεύσεις.” Τό-
τε ἀφίησιν αὐτὸν ὁ διάβολος· καὶ 13
ἰδού, ἄγγελοι προσήλθον καὶ διη-
κόνουν αὐτῷ.

LUKE IV.

ἔστησεν αὐτὸν ἐπὶ τὸ πειρῦγιον
τοῦ ἱεροῦ· καὶ εἶπεν αὐτῷ· Εἰ υἱ-
ὸς^b εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐν-
τεῦθεν κάτω· ἡ γέγραπται γάρ·
“Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται
περὶ σοῦ, τοῦ διαφυλάξαι σε· καὶ
ἐπὶ^c χειρῶν ἁροῦσί σε, μήποτε
προσκοπῇς πρὸς λίθον τὸν πόδα
σου.” Καὶ ἀποκριθεὶς εἶπεν αὐτῷ
ὁ Ἰησοῦς· “Ὅτι εἴρηται· “Οὐκ ἐκ-
πειράσεις κύριον τὸν Θεόν σου.”—

5 Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος.
εἰς ὄρος ὑψηλὸν, ἔδειξεν αὐτῷ πά-
σας τὰς βασιλείας τῆς οἰκουμένης
ἐν στιγμῇ χρόνου. Καὶ εἶπεν αὐ-
τῷ ὁ διάβολος· Σοὶ δώσω τὴν ἐ-
ξουσίαν ταύτην ἅπασαν, καὶ τὴν
δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέ-
δοται, καὶ ὃ ἐὰν θέλω, δίδωμι
7 αὐτήν· σὺ οὖν ἐὰν προσκυνήσῃς
ἐνώπιόν μου, ἔσται σου πᾶσα.^d
8 Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰη-
σοῦς· “[“Τπαγε ὀπίσω μου, σατα-
νᾶ,]] Γέγραπται·^e “Προσκυνήσεις
κύριον τὸν Θεόν σου, καὶ αὐτῷ μό-
νῳ λατρεύσεις.”
13 Καὶ συντελέσας πάντα πειρασμὸν
ὁ διάβολος, ἀπέστη ἀπ’ αὐτοῦ ἄχ-
ρι καιροῦ.

§ 18. The testimony of John the Baptist to Jesus; and its effects.

JOHN I. 19—52.

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι
ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευῖτας, ἵνα ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ;
20 Καὶ ὡμολόγησε, καὶ οὐκ ἡγήσατο· ἡ καὶ ὡμολόγησεν· “Ὅτι οὐκ εἰμὶ ἐγώ

^a 10. *Deest* ὀπίσω μου *in vulgg.*

^b 9. ὁ υἱὸς

^c 11. καὶ ὅτι ἐπὶ

^d 7. πάντα.

^e 8. *Γέγραπται γάρ·*

JOHN I.

- 21 ὁ Χριστός. Καὶ ἠρώτησαν αὐτόν· Τί οὖν; Ἰλλίας εἶ σύ; Καὶ λέγει·
 22 Οὐκ εἰμὶ. Ὁ προφήτης εἶ σύ; Καὶ ἀπεκρίθη· Οὐ. Ἐἶπον οὖν αὐτῷ·
 23 Τίς εἶ; ἵνα ἀποκρισιν δοῦμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυ-
 24 τοῦ; Ἐφη· Ἐγὼ “φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἐνδυνάτε τὴν ὁδὸν
 25 ἐκ τῶν Φαρισαίων·” καὶ ἠρώτησαν αὐτόν, καὶ εἶπον αὐτῷ· Τί οὖν βαπ-
 26 τίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστός, οὔτε Ἰλλίας, οὔτε ὁ προφήτης; Ἀπεκρίθη
 27 αὐτοῖς ὁ Ἰωάννης, λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἔστηκεν,
 28 ὃν ὑμεῖς οὐκ οἴδατε· αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν
 29 μου γέγονεν·^a οὗ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑπο-
 30 δήματος. Ταῦτα ἐν Βηθαϊνῇ^b ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰω-
 31 ἀννης βαπτίζων. Τῇ ἐπαύριον βλέπει [[ὁ Ἰωάννης]] τὸν Ἰησοῦν
 32 ἐρχόμενον πρὸς αὐτόν, καὶ λέγει· Ἴδε ὁ ἄμνος τοῦ Θεοῦ, ὁ αἴρων τὴν ἁ-
 33 μαρτίαν τοῦ κόσμου. Ὁυτός ἐστι, περὶ οὗ ἐγὼ εἶπον· Ὁπίσω μου ἐρχεται
 34 ἄνθρωπος, ὃς ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν. Καὶ γὰρ οὐκ ᾔδειν
 35 αὐτόν· ἀλλ’ ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι
 36 βαπτίζων. Καὶ ἐμαρτύρησεν Ἰωάννης, λέγων· Ὅτι τεθέαμαι τὸ πνεῦμα
 37 καταβαῖνον ὡς^c περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ’ αὐτόν. Καὶ γὰρ οὐκ
 38 ᾔδειν αὐτόν· ἀλλ’ ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν·
 39 Ἐφ’ ὃν ἂν ἰδῃς τὸ πνεῦμα καταβαῖνον, καὶ μένον ἐπ’ αὐτόν, οὗτός ἐστιν
 40 ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. Καὶ γὰρ ἐώρακα, καὶ μεμαρτύρηκα, ὅτι οὗ-
 41 τός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.
 42 Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ
 43 δύο. Καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει· Ἴδε ὁ ἄμνος τοῦ
 44 Θεοῦ. Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν
 45 τῷ Ἰησοῦ. Στραφεῖς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας,
 46 λέγει αὐτοῖς· Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ· Ῥαββί, (ὃ λέγεται ἐρμηνευό-
 47 μενον, διδάσκαλε,) ποῦ μένεις; Ἀγεί αὐτοῖς· Ἐρχεσθε καὶ ἴδετε. Ἦλθον
 48 καὶ εἶδον ποῦ μένει· καὶ παρ’ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην. Ὡρα
 49 ἦν^d ὡς δεκάτη. Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς ἐκ τῶν δύο
 50 τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ. Ἐνῆρξαι
 51 οὗτος πρῶτος τὸν ἀδελφόν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ· Εὐ-
 52 ρήκαμεν τὸν Μεσσίαν^e (ὃ ἐστι μεθερμηνεύμενον, Χριστός).^f Καὶ
 53 ἤγαγεν αὐτόν πρὸς τὸν Ἰησοῦν. Ἐμβλέψας αὐτῷ^g ὁ Ἰησοῦς εἶπε·
 54 Σὺ εἶ Σίμων, ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηρᾶς (ὃ ἐρμηνεύεται
 55 Πέτρος). Τῇ ἐπαύριον ἠθέλησεν^h ἐξελεθῆναι εἰς τὴν Γαλιλαίαν·

^a 27. αὐτός ἐστιν *et* ὃς ἔμπροσθέν μου γέγονεν *omittunt alii.* ^b 28.

Βηθαβαρῆ ^c 32. ὥσει ^d 40. δὲ ἦν ^e 42. *Codd. multi et PP.*
 Μεσίαν* (*Similiter c. iv, 25.*) ^f 42. ὁ Χριστός. ^g 43. δὲ αὐτῷ

^h 44. *Vulgo additur:* ὁ Ἰησοῦς. *Alii post αὐτῷ ponunt.**

JOHN II.

45 καὶ εὗρίσκει Φίλιππον, καὶ λέγει αὐτῷ· Ἀκολούθει μοι. Ἦν δὲ
 46 ὁ Φίλιππος ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. Εὗρί-
 σκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ· Ὁν ἔγραψε Μωϋσῆς ἐν τῷ
 νόμῳ, καὶ οἱ προφῆται, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ, τὸν ἀ-
 47 πὸ Ναζαρέτ. Ἐκεῖνος εἶπεν αὐτῷ Ναθαναὴλ· Ἐκ Ναζαρέτ δύναται τι ἀγα-
 48 θὸν εἶναι; Λέγει αὐτῷ Φίλιππος· Ἐρχου καὶ ἵδε. Ἐίδεν ὁ Ἰησοῦς
 τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ· Ἰδε ἀληθὺς
 49 Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἔστι. Λέγει αὐτῷ Ναθαναὴλ· Πόθεν με
 γινώσκεις; Ἀπεκρίθη Ἰησοῦς^a καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον φω-
 50 ρῆσαι, ὅντα ὑπὸ τὴν σκῆν, εἰδὼν σε. Ἀπεκρίθη Ναθαναὴλ καὶ λέγει αὐ-
 51 τῷ· Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ. Ἀπε-
 κρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὅτι εἰπὼν σοι· Εἰδὼν σε ὑποκάτω τῆς
 52 σκῆς, πιστεύεις; μείζω τούτων ὅψει. Καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω
 ἡμῖν, ἀπάρτι ὅψεσθε τὸν οὐρανὸν ἀνεφορῶτα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ
 ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

§ 19. The marriage feast at Cana.

JOHN II. 1—12.

1 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν ἡ
 2 μήτηρ τοῦ Ἰησοῦ ἐκεῖ. Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς
 3 τὸν γάμον. Καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν·
 4 Οἶνον οὐκ ἔχουσι. Λέγει αὐτῇ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοί, γύναι; οὐπω
 5 ἤκει ἡ ὥρα μου. Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· Ὅτι ἂν λέγῃ ὑμῖν,
 6 ποιήσατε. Ἦσαν δὲ ἐκεῖ ὑδρίαὶ λίθιναι ἑξ κείμεναι κατὰ τὸν καθαρισμὸν
 7 τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητάς δύο ἢ τρεῖς. Λέγει αὐτοῖς ὁ Ἰη-
 8 σοῦς· Γεμίσατε τὰς ὑδρίας ὕδατος. Καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. Καὶ
 λέγει αὐτοῖς· Ἀντλήσατε νῦν, καὶ φέρετε τῷ ἀρχιτρίκλινῳ. Καὶ ἤνεγκαν.
 9 Ὡς δὲ ἐγένεσται ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγεννημένον· (καὶ οὐκ ἤδει
 πόθεν ἐστίν· οἱ δὲ διάκονοι ἤδεισαν, οἱ ἡντληκότες τὸ ὕδωρ) φωνεῖ
 10 τὸν νεμφίον ὁ ἀρχιτρίκλινος, καὶ λέγει αὐτῷ· Πᾶς ἀνθρώπος πρῶτον
 τὸν καλὸν οἶνον τίθησι, καὶ ὅταν μεθύσθῃσι, τότε τὸν ἐλάσσων· σὺ τετάρ-
 11 τος τὸν καλὸν οἶνον ἕως ἄρτι. Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων
 ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφανερώσῃ τὴν δόξαν αὐτοῦ· καὶ
 ἐπίστευσαν εἰς αὐτόν οἱ μαθηταὶ αὐτοῦ.
 12 Μετὰ τοῦτο κατέβη εἰς Καπερναοὺμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ
 ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

^a 49. ὁ Ἰησοῦς. Artic. ante nom. propria deletus est etiam c. III. 5, 10. VI. 13, 44. VIII. 19. X. 23. XI. 9, 20, 21. XIII. 37. XIV. 23. XVIII. 36. XIX. 11. XX. 14, 28, 31.

PART III.

THE

TRANSACTIONS OF ABOUT TWELVE MONTHS, FROM

THE BEGINNING OF

THE FIRST PASSOVER.

§ 20. Jesus goes to Jerusalem at the Passover, and casts the traders out of the temple.

JOHN II. 13—25.

- 13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.
14 Καὶ εὔρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστεράς,
15 καὶ τοὺς κερματιστὰς καθημένους. Καὶ ποιήσας φραγέλλιον ἐκ σχοινίων,
πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολ-
16 λυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε· καὶ τοῖς τὰς πε-
ριστεράς πωλοῦσιν εἶπεν· Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον
17 τοῦ πατρὸς μου οἶκον ἐμπορίου. Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι
γεγραμμένον ἐστίν· “Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.”^a
18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ· Τί σημεῖον δεικνύεις ἡ-
19 μῖν, ὅτι ταῦτα ποιεῖς; Ἰ Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Αὐσατε
20 τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. Εἶπον οὖν οἱ Ἰου-
δαῖοι· Τεσσαράκοντα καὶ ἕξ ἔτεσιν ἐκδομένη ἐστὶν ὁ ναὸς οὗτος· καὶ σὺ
21 ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; Ἐκείνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώ-
22 ματος αὐτοῦ. Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ,
ὅτι τοῦτο ἔλεγε·^b καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰη-
σοῦς.
23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπί-
24 στευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. Αὐ-
τὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν
25 πάντας·^d καὶ ὅτι οὐ χρεῖαν εἶχεν, ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου·
αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

^a 17. κατέφαγέ με. ^b 22. ἔλεγεν αὐτοῖς. ^c 23. τοῖς omittunt alii. ^d 24. *Alit*: πάντα.

§ 21. Jesus' discourse with Nicodemus.

JOHN III. 1—21.

- 1 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτοῦ, ἄρχων τῶν
 2 Ἰουδαίων· οὗτος ἦλθε πρὸς αὐτὸν νυκτός, καὶ εἶπεν αὐτῷ· Ῥαββί, οἶδαμεν,
 3 ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται
 4 ποιεῖν ἂν σὺ ποιεῖς, ἐὰν μὴ ἡ ὁ Θεὸς μετ' αὐτοῦ. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν
 5 αὐτῷ· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν
 6 τὴν βασιλείαν τοῦ Θεοῦ.¹ Λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄν-
 7 θρωπος γεννηθῆναι γέροντων; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ
 8 δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; Ἀπεκρίθη Ἰησοῦς· Ἀμὴν ἀμὴν λέγω
 9 σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν
 10 εἰς τὴν βασιλείαν τοῦ Θεοῦ. Τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σὰρξ ἐστὶ·
 11 καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμα ἐστὶ. Μὴ θαυμάσης, ὅτι
 12 εἶπόν σοι· Λεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.¹ Τὸ πνεῦμα ὅπου θέλει πνεῖ·
 13 καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται, καὶ ποῦ
 14 ὑπάγει. Οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.¹ Ἀπεκρίθη
 15 Νικόδημος καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι; Ἀπεκρίθη
 16 Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἰ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ
 17 γινώσκεις; Ἀμὴν ἀμὴν λέγω σοι, ὅτι ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἐωράκαμεν
 18 μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. Εἰ τὰ ἐπίγεια
 19 εἶπον ὑμῖν, καὶ οὐ πιστεύετε· πῶς, ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια, πιστεύ-
 20 σετε; Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ
 21 καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ. Καὶ καθὼς Μω-
 22 υῆς ὑψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀν-
 23 θρώπου· ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν, μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν
 24 αἰώνιον. Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν
 25 μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν, μὴ ἀπόληται, ἀλλ' ἔχῃ
 26 ζωὴν αἰώνιον. Οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον,
 27 ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. Ὁ πιστεύων
 28 εἰς αὐτὸν, οὐ κρίνεται· ὁ δὲ μὴ πιστεύων, ἤδη κέκριται, ὅτι μὴ πεπίστευκεν
 29 εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. Αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι
 30 τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ
 31 σκότος, ἢ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὰ^a τὰ ἔργα. Πᾶς γὰρ ὁ φαῦλα
 32 πράσσων, μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ
 33 ἔργα αὐτοῦ· ὁ δὲ ποιῶν τὴν ἀλήθειαν, ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ
 34 αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστὶν εἰργασμένα.

^a 19. πονηρὰ αὐτῶν

§ 22. Jesus tarries and baptizes in Judea. John the Baptist asserts the superior dignity of Jesus.

JOHN III. 22—36.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν
 23 γῆν· καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ ἐβαπτίζεν. Ἦν δὲ καὶ Ἰωάννης
 βαπτίζων ἐν Αἰνῶν, ἐγγὺς τοῦ Σαλεῖμ,^a ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ
 24 παρεγίνοντο, καὶ ἐβαπτίζοντο. Οὐπω γὰρ ἦν βεβημένος εἰς τὴν φυλακὴν
 25 ὁ Ἰωάννης. Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδα-
 26 ιου^b περὶ καθαρισμοῦ. Καὶ ἦλθον πρὸς τὸν Ἰωάννην, καὶ εἶπον αὐτῷ·
 Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὃ σὺ μαρτυροῦσθαι, ἴδε, οὗ-
 27 τος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν. Ἀπεκρίθη Ἰωάννης καὶ
 εἶπεν· Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν, ἐὰν μὴ ᾖ δεδομένον αὐτῷ
 28 ἐκ τοῦ οὐρανοῦ. Αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε, ὅτι εἶπον· Οὐκ εἰμὶ ἐγὼ ὁ
 29 Χριστός, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. Ὁ ἔχων τὴν
 νύμφην, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων
 αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. Αὕτη οὖν ἡ χαρὰ ἣ ἐμὴ
 30 31 πεπλήρωται. Ἐκείνον δεῖ ἀνξάνειν, ἐμὲ δὲ ἑλαττοῦσθαι. Ὁ ἄνωθεν
 ἐρχόμενος, ἐπάνω πάντων ἐστίν. Ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστί, καὶ
 32 ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, ἐπάνω πάντων ἐστὶ,^c καὶ ὁ
 ἐώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμ-
 33 βάνει. Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφραγίσεν, ὅτι ὁ Θεὸς ἀληθής
 34 ἐστιν. Ὅν γὰρ ἀπέστειλεν ὁ Θεός, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ
 35 μέτρου^c δίδωσιν ὁ Θεὸς τὸ πνεῦμα. Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα
 36 δεδωκεν ἐν τῇ χειρὶ αὐτοῦ. Ὁ πιστεύων εἰς τὸν υἱόν, ἔχει ζωὴν αἰώνιον·
 ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὀφείλει ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει^d ἐπ'
 αὐτόν.

LUKE III. 18.

18 Πολλὰ μὲν οὖν καὶ ἔτετρα παρακαλῶν ἐνηγγελίζετο τὸν λαόν.

§ 23. Jesus retires into Galilee, after the Baptist's imprisonment.

Passing through Samaria, he makes disciples.

MATTH. IV. 12.

MARK I. 14.

JOHN IV. 1—42.

12 Ἀκούσας δὲ [ὁ 14 Ἰησοῦς], ὅτι Ἰωάννης παρεδόθη, ἀνεχώρη- σεν εἰς τὴν Γαλιλαίαν.	14 Μετὰ δὲ τὸ πα- 1 ραδοθῆναι τὸν Ἰωάν- νην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν,	1 Ὡς οὖν ἔγνω ὁ κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι, ὅτι Ἰησοῦς πλειονας μαθητὰς ποι-
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^a 23. Αἰὶ: Σαλήμ Αλ. Σαλλεῖμ

^b 25. Ἰουδαίων

^c 31. Αἰὶ: μέ-

ρους ^d 36. Αἰὶ: μετέ

LUKE IV. 14.

JOHN. IV.

- 14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ εἰ καὶ βαπτίζει, ἡ Ἰωάννης· (καί-
 δυνάμει τοῦ πνεύματος εἰς τὴν Γα- 2 τοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπ-
 λιλαιαν· καὶ φήμη ἐξῆλθε καθ' ὅλης τιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ·)
 τῆς περιχώρου περὶ αὐτοῦ. 3 ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλ-
 θε πάλιν εἰς τὴν Γαλιλαίαν.
- 4 5 Ἦδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. Ἐρχεται οὖν εἰς πόλιν
 τῆς Σαμαρείας λεγομένην Συχάρ,^a πλησίον τοῦ χωρίου ὃ ^b ἔδωκεν Ἰακώβ
 6 Ἰωσήφ τῷ υἱῷ αὐτοῦ. Ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς
 κεκοπιακῶς ἐκ τῆς ὁδοπορίας, ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσει
 7 ἔκτι. Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας, ἀντλήσαι ὕδωρ. Λέγει αὐ-
 8 τῇ ὁ Ἰησοῦς· Δός μοι πιεῖν. Ὁι γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς
 τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι. Λέγει οὖν αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις·
 9 Πῶς σὺ, Ἰουδαῖος ὢν, παρ' ἐμοῦ πιεῖν αἰτεῖς, οὗσης γυναικὸς Σαμαρεί-
 10 τιδος; (Οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις.) Ἀπεκρίθη Ἰησοῦς
 καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεάν τοῦ θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι·
 11 Δός μοι πιεῖν· σὺ ἂν ᾔτησας αὐτόν, καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν. Ἄγει
 αὐτῇ ἡ γυνή· Κύριε, οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν
 12 οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; Μὴ σὺ μεῖζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν
 ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμμα-
 13 τα αὐτοῦ; Ἄπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδα-
 14 τος τούτου, διψήσει πάλιν· ὃς δ' ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐ-
 τῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ, γενήσεται
 15 ἐν αὐτῷ πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον. Λέγει πρὸς αὐτόν ἡ
 γυνή· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀν-
 16 τλεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς· Ἐπάγε, φώνησον τὸν ἄνδρα σου, καὶ ἔλθε
 17 ἐνθάδε. Ἄπεκρίθη ἡ γυνὴ καὶ εἶπεν· Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰη-
 18 σοῦς· Καλῶς εἶπας· Ὅτι ἄνδρα οὐκ ἔχω. Πέντε γὰρ ἄνδρας ἔσχες·
 19 καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. Λέγει αὐτῷ
 20 ἡ γυνή· Κύριε, θεωρῶ, ὅτι προφήτης εἶ σὺ. Ὁι πατέρες ἡμῶν ἐν τῷ ὄρει
 τούτῳ ^b προσεκύνησαν· καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος
 21 ὅπου δεῖ προσκυνεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς· Γίναι, πιστευσόν μοι, ὅτι
 ἐρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ, οὔτε ἐν Ἱεροσολύμοις προσ-
 22 κυνήσετε τῷ πατρὶ. Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσ-
 23 κυνοῦμεν ὃ οἶδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. Ἀλλ'
 ἐρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνῆται προσκυνή-
 σουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους
 24 ζητεῖ τοὺς προσκυνοῦντας αὐτόν. Πνεῦμα ὁ θεός· καὶ τοὺς προσκυνοῦν-
 25 τας αὐτόν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν· Λέγει αὐτῷ ἡ γυνή·
 Οἶδα, ὅτι Μεσσίας ἐρχεται· (ὁ λεγόμενος Χριστός·) ὅταν ἔλθῃ ἐκεῖ-

^a 5. Συχάρ^b 5. Αἰνι· οὐ*^c 20. ἐν τούτῳ τῷ ὄρει

JOHN IV.

26 νος, ἀναγγελεῖ ἡμῖν πάντα. Λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι,
 27 ὁ λαλῶν σοι. Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύ-
 μαζον,^a ὅτι μετὰ γυναικὸς ἐλάλει. Οὐδεὶς μέντοι εἶπε· Τί ζητεῖς; ἢ, τί
 28 λαλεῖς μετ' αὐτῆς; Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνή, καὶ ἀπῆλθεν
 29 εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις· Λεῦτε, ἴδετε ἄνθρωπον, ὃς εἶπέ
 30 μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός; Ἐξῆλθον [οὖν] ἐκ
 31 τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν. Ἐν [δὲ] τῇ μεταξὺ ἡρώτων ἀν-
 32 τὸν οἱ μαθηταί, λέγοντες· Ραββί, φάγε. Ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ
 33 βρωσὶν ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ οἴδατε. Ἐλεγον οὖν οἱ μαθηταὶ πρὸς
 34 ἀλλήλους· Μήτις ἠνεγκεν αὐτῷ φαγεῖν; Ὁ δὲ λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐ-
 μὸν βρωμὰ ἐστίν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω
 35 αὐτοῦ τὸ ἔργον. Οὐχ ὑμεῖς λέγετε, ὅτι ἔτι τετράμηνός^b ἐστι, καὶ ὁ θερισ-
 μὸς ἔρχεται; Ἰδού, λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεά-
 36 σασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη. Ὁ^c θερίζων μισθὸν
 λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπειρώων ὁμοῦ
 37 χαίρῃ, καὶ ὁ θερίζων. Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, “ὅτι
 38 ἄλλος ἐστὶν ὁ σπειρώων, καὶ ἄλλος ὁ θερίζων.” Ἐγὼ ἀπέστειλα ὑμᾶς θε-
 ρίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον
 39 αὐτῶν εἰσεληλύθατε. Ἐκ δὲ τῆς πόλεως ἐκεῖνης πολλοὶ ἐπίστευσαν
 εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς, μαρτυρουσῆς·
 40 “Ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα. Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμα-
 ρεῖται, ἡρώτων αὐτὸν μέναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.
 41 42 Καὶ πολλῶν πλείονος ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ. Τῇ τε γυναικὶ
 ἔλεγον· “Ὅτι οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόα-
 μεν, καὶ οἶδαμεν, ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.

§ 24. In Galilee Jesus exercises his public ministry; in Cana he
 heals the son of king Herod's officer, who lay sick at Capernaum.

JOHN IV. 43—54.

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν.

MATTH. IV. 17.

MARK I. 14, 15.

17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσ- 14 —κηρύσσω τὸ εὐαγγέλιον τῆς βα-
 σειν, καὶ λέγειν· Μετανοεῖτε· ἢ γ- 15 σιλείας τοῦ θεοῦ, καὶ λέγων· Ὅτι
 γινε γὰρ ἡ βασιλεία τῶν οὐρανῶν. πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν
 ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε,
 καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

^a 27. ἐθαύμασαν^b 35. τετράμηνον^c 36. Καὶ ὁ

JOHN IV.

44 Αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφῆτης ἐν τῇ ἰδίᾳ πατρίδι τιμῇ
 45 οὐκ ἔχει. "Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι,
 πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱερουσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ
 46 ἦλθον εἰς τὴν ἑορτήν. Ἦλθεν οὖν [[ὁ Ἰησοῦς]] πάλιν εἰς τὴν Κανᾶ τῆς
 Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικὸς, οὗ ὁ υἱὸς
 47 ἦσθέναι, ἐν Καπερναοὺμ. Οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας
 εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἠρώτα αὐτὸν, ἵνα καταβῇ, καὶ
 48 ἰάσῃται αὐτοῦ τὸν υἱόν· ἡμελλε γὰρ ἀποθνήσκειν. Ἐῖπεν οὖν ὁ Ἰησοῦς
 49 πρὸς αὐτόν· Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε. Λέγει
 πρὸς αὐτόν ὁ βασιλικὸς· Κύριε, κατέβηθι πρὶν ἀποθανεῖν τὸ παιδίον
 50 μου. Ἰ λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱὸς σου ζῇ. Καὶ ἐπίστευσεν ὁ
 51 ἄνθρωπος τῷ λόγῳ, ὃ εἶπεν αὐτῷ Ἰησοῦς· καὶ ἐπορεύετο. Ἦδη δὲ αὐτοῦ
 καταβάνοντος, οἱ δούλοι αὐτοῦ ἀπητήσαν αὐτῷ, καὶ ἀπήγγειλαν, λέγον-
 52 τες· "Ὅτι ὁ παῖς σου ζῇ. Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν, ἐν ᾗ κοι-
 ψότερον ἔσχε. Καὶ εἶπον αὐτῷ· "Ὅτι χθὲς ὥραν ἐξδύομην ἀφῆκεν αὐτόν
 53 ὁ πυρετός. Ἐγὼ οὖν ὁ πατήρ, ὅτι ἐν ἐσπέρῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ
 Ἰησοῦς· "Ὅτι ὁ υἱὸς σου ζῇ. Καὶ ἐπίστευσεν αὐτὸς, καὶ ἡ οἰκία αὐτοῦ
 54 ὅλη. Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς
 Ἰουδαίας εἰς τὴν Γαλιλαίαν.

§ 25. Jesus goes to Nazareth, where he preserves his life by miracle ;
 and then fixes his dwelling at Capernaum.

LUKE IV. 15—31.

15 Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάν-
 16 των. Καὶ ἦλθεν εἰς τὴν Ναζαρέτ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε, κατὰ
 τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν· καὶ ἀν-
 17 ἔστη ἀναγνῶναι. Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἰσαΐου τοῦ προφήτου·
 18 καὶ ἀναπτύξας τὸ βιβλίον, εὗρε τὸν τόπον οὗ ἦν γεγραμμένον· "Πνεῦμα
 κυρίου ἐπ' ἐμέ· οὗ εἵνεκεν^a ἔχρισέ με εὐαγγελίσασθαι^b πτωχοῖς, ἀπέσταλκέ
 με [[ἰάσασθαι τοὺς συντρεχιμένους τὴν καρδίαν,]] κηρύξαι αἰχμαλώτοις
 19 ἄφρων, καὶ τυφλοῖς ἀνάβλεψιν, ἀποστελῆναι τεθραυσμένους ἐν ἁφῇ, ἡ-
 20 ρύξαι ἐνιαντὸν κυρίου δεκτόν." Καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ
 ὑπηρέτῃ, ἐκάθισεν· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτε-
 21 νίζοντες αὐτῷ. Ἦρξάτο δὲ λέγειν πρὸς αὐτούς· "Ὅτι σήμερον πεπλήρωται
 22 ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ
 ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόμα-
 23 τος αὐτοῦ, καὶ ἔλεγον· Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ; Καὶ εἶπε πρὸς
 αὐτοὺς· Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· "Ἰατρὲ, θεράπευσον

^a 18. ἔνεκεν^b 18. εὐαγγελίζεσθαι

LUKE IV.

σεαυτόν· ὅσα ἠκούσαμεν γενόμενα εἰς^α Καπερναοὺμ, ποιήσον καὶ ὧδε
 24 ἐν τῇ πατρίδι σου. Εἶπε δέ· Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης
 25 δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. Ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ
 χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἰησοῦ ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὖρα-
 νός ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὥς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν·
 26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἰλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδῶ-
 27 νος, πρὸς γυναιῖκα χήραν. Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ
 προφήτου ἐν τῷ Ἰσραὴλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ
 28 Σύρος. Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες
 29 ταῦτα. Καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως· καὶ ἤγαγον αὐ-
 τὸν ἕως ὄφρους^β τοῦ ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ὀχυρόμητο, ὥστε^γ κατα-
 30 31 κρημνίσαι αὐτόν· αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν, ἐπορεύετο. Καὶ

MATTH. IV.

κατήλθεν εἰς Καπερναοὺμ, πόλιν

13 Καὶ καταλιπὼν τὴν Ναζαρέτ, τῆς Γαλιλαίας·
 ἐλθὼν κατόκησεν εἰς Καπερναοὺμ
 14 τὴν παραθαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλεὶμ· ἵνα πληρωθῇ
 15 τὸ ῥηθὲν διὰ Ἰσαΐου τοῦ προφήτου, λέγοντος· “Γῆ Ζαβουλὼν καὶ γῆ
 Νεφθαλεὶμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν,
 16 ὁ λαὸς ὁ καθήμενος ἐν σκότει, εἶδε φῶς μέγα· καὶ τοῖς καθημέροις ἐν χῶ-
 ρα καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς.”

§ 26. The call of Simon and Andrew, and likewise of James and John; with the miracle which preceded it.

LUKE V. 1—11.

1 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον
 τοῦ Θεοῦ, καὶ αὐτὸς
 MATTH. IV. MARK I.
 18 Περιπατῶν δὲ [ὁ 16 Περιπατῶν δὲ^α παρὰ τὴν ἡν ἑστὼς παρὰ τὴν
 Ἰησοῦς] παρὰ τὴν τὴν θάλασσαν τῆς λιβνὴν Γεννησαρέτ·
 θάλασσαν τῆς Γα- Γαλιλαίας, εἶδε Σί- 2 καὶ εἶδε δύο πλοῖα
 λιλαίας, εἶδε δύο ἀ- μωνα καὶ Ἀνδρέαν ἐστῶτα παρὰ τὴν λιμ-
 δελφούς, Σίμωνα τὸν τὸν ἀδελφὸν αὐτοῦ,^γ ρην· οἱ δὲ ἀλιεῖς ἀπο-
 λεγόμενον Πέτρον, καὶ βάντες ἀπ' αὐτῶν,
 Ἀνδρέαν τὸν ἀδελφὸν ἀπέπλυναν τὰ δίκτυα.
 αὐτοῦ, 3 Ἐμβὰς δὲ εἰς ἓν τῶν
 πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς
 ἐπαγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ
 4 πλοίου τοὺς ὄχλους. Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε

^α 23. ἐν τῇ Καπερναοὺμ Ἀλλ': ἐν Καπερναοὺμ^β 29. τῆς ὄφρους^γ 29. εἰς τὸ^α 16. Ἀλλ': Καὶ παρὰ γων*^γ 16. Ἀλλ': τοῦ Σίμωνος, Ἀλλ': αὐτοῦ τοῦ Σίμωνος,*

LUKE V.

πρὸς τὸν Σίμωνα· Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε
τὰ δίκτυα ὑμῶν εἰς ἄγρην. Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν
5 αὐτῷ· Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιάσαντες, οὐ-
δὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματι σου χαλάσω τὸ δίκτυον.

MATTH. IV.

MARK I.

6 Καὶ τοῦτο ποιήσαντες,

18 βάλλοντας ἀμφίβλη- 16 ἀμφιβάλλοντας^a ἀμ-
σιρον εἰς τὴν θά- φιβλησιρον· ἐν τῇ
λασσαν· ἦσαν γὰρ θαλάσση· ἦσαν γὰρ
ἄλιεῖς. ἄλιεῖς.

6 Καὶ τοῦτο ποιήσαντες, συνέκλεισαν πλήθος
ἰχθύων^b πολὺ· διεῖ-
ρήγνυτο δὲ τὸ δίκτυον

7 αὐτῶν, καὶ κατένευσαν

τοῖς μετόχοις τοῖς ἐν τῷ ἐτέρῳ πλοίῳ, τοῦ ἐλθόντος συλ-
λαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἐπλησαν ἀμφοτέρω τὰ
8 πλοῖα, ὥστε βυθίζεσθαι αὐτά. Ἰδὼν δὲ Σίμων Πέτρος,
προσέπεσε τοῖς γόνασι τοῦ Ἰησοῦ, λέγων· Ἐξελθε ἀπ'
9 ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, κύριε. Θάμβος γὰρ

MATTH. IV.

MARK I.

περιέσχεν αὐτὸν καὶ

19 Καὶ λέγει αὐτοῖς· 17 Καὶ εἶπεν αὐτοῖς ὁ
Δεῦτε ὀπίσω μου, Ἰησοῦς· Δεῦτε ὀπί-
καὶ ποιήσω ὑμᾶς ἁ- σω μου, καὶ ποιήσω

20 λιεῖς ἀνθρώπων. Οἱ ὑμᾶς γενέσθαι ἄλιεῖς
δὲ εὐθέως ἀφέντες 18 ἀνθρώπων. Καὶ

21 τὰ δίκτυα, ἠκολού- εὐθέως ἀφέντες τὰ
θησαν αὐτῷ. Καὶ δίκτυα αὐτῶν, ἠκο-

προβάς ἐκείθεν, εἶδεν 19 λούθησαν αὐτῷ. Καὶ
ἄλλους δύο ἀδελ- προβάς ἐκείθεν ὀλί-
φους, Ἰάκωβον τὸν γον, εἶδεν Ἰάκωβον

τοῦ Ζεβεδαίου, καὶ τὸν τοῦ Ζεβεδαίου,

Ἰωάννην τὸν ἀδελφὸν καὶ Ἰωάννην τὸν

αὐτοῦ, ἐν τῷ πλοίῳ ἀδελφὸν αὐτοῦ, καὶ

μετὰ Ζεβεδαίου τοῦ αὐτοῦς ἐν τῷ πλοίῳ

22 αὐτοῦς. Οἱ δὲ εὐ- καταρτίζοντας τὰ
θέως ἀφέντες τὸ δίκτυα 20 δίκτυα· καὶ εὐθέως

πλοῖον καὶ τὸν πατέ- ἀφέντες τὸν πατέρα
ρα αὐτῶν, ἠκολούθη- αὐτῶν Ζεβεδαῖον ἐν

σαν αὐτῷ. τῷ πλοίῳ μετὰ τῶν
μισθωτῶν, ἀπῆλθον
ὀπίσω αὐτοῦ.

11 Καὶ καταγαγόντες
τὰ πλοῖα ἐπὶ τὴν γῆν,
ἀφέντες ἅπαντα, ἠ-
κολούθησαν αὐτῷ.

^a 16 βάλλοντας^b 6. ἰχθύων πλήθος

§ 27. Jesus in the synagogue at Capernaum heals a demoniac.

MARK I. 21—28.

LUKE IV. 31—37.

21 Καὶ εἰσπορεύονται εἰς Καπερ-
ναοὺμ· καὶ εὐθέως τοῖς σάββα-
22 σιν εἰσελθὼν εἰς τὴν συναγωγὴν,
ἐδίδασκε. Καὶ ἐξεπλήσσοντο
ἐπὶ τῇ διδασκῇ αὐτοῦ· ἦν γὰρ
διδάσκων αὐτοὺς ὡς ἐξουσίαν
ἔχων, καὶ οὐχ ὡς οἱ γραμ-
23 ματεῖς. Καὶ ἦν ἐν τῇ συν-
αγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύ-
ματι ἀκαθάρτῳ, καὶ ἀνέκραξε,
24 ἰέγων· Ὑεα, τί ἡμῖν καὶ σοὶ,
Ἰησοῦ Ναζαρενέ; Ἰλλθε ἀπο-
λέσαι ἡμᾶς· οἶδά σε τίς εἶ, ὁ ἅγιος
25 τοῦ θεοῦ· Καὶ ἐπετίμησεν αὐτῷ ὁ
Ἰησοῦς, λέγων· Φιμώθητι, καὶ
26 ἔξελθε ἐξ αὐτοῦ. Καὶ σπασάξαν
αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ
κράξαν φωνῇ μεγάλῃ, ἐξῆλθεν· ἐξ
27 αὐτοῦ. Καὶ ἐθαμβήθησαν πάντες,
ὥστε συζητεῖν πρὸς αὐτοὺς, λέγον-
τας· Τί ἐστι τοῦτο; τίς ἡ διδασκὴ
ἡ καινὴ αὕτη; ὅτι κατ' ἐξουσίαν
καὶ τοῖς πνεύμασι^a τοῖς ἀκαθάρ-
τοις ἐπιτάσσει, καὶ ὑπακούουσιν
28 αὐτῷ. Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ
εὐθὺς εἰς ὅλην τὴν περιχώρον τῆς
Γαλιλαίας.

31 Καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς
32 σάββασι. Καὶ ἐξεπλήσσοντο ἐπὶ
τῇ διδασκῇ αὐτοῦ· ὅτι ἐν ἐξουσίᾳ
ἦν ὁ λόγος αὐτοῦ.

33 Καὶ ἐν τῇ
συναγωγῇ ἦν ἄνθρωπος ἔχων
πνεῦμα δαιμονίου ἀκαθάρτου, καὶ
34 ἀνέκραξε φωνῇ μεγάλῃ, ἰέγων·
Ὑεα, τί ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζα-
ρενέ; Ἰλλθε ἀπολέσαι ἡμᾶς· οἶδά
35 σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. Καὶ ἐπε-
τίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων· Φι-
μώθητι, καὶ ἔξελθε ἐξ αὐτοῦ. Καὶ
ῥῖψαν αὐτὸν τὸ δαιμόνιον εἰς μέ-
σον,^b ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν
36 βλάψαν αὐτόν. Καὶ ἐγένετο θαύ-
μος ἐπὶ πάντας· καὶ συνελάλουν
πρὸς ἀλλήλους, λέγοντες· Τίς ὁ
λόγος οὗτος; ὅτι ἐν ἐξουσίᾳ καὶ
δυνάμει ἐπιτάσσει τοῖς ἀκα-
θάρτοις πνεύμασι, καὶ ἐξέρχονται.
37 Καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ
εἰς πάντα τόπον τῆς περιχώρου.

§ 28. Peter's wife's mother, and many others, are healed. Jesus, attended by some of his disciples, teaches and works miracles throughout Galilee.

MATTH. VIII. 14—25.

MARK I. 29—39.

LUKE IV. 38—44.

14 Καὶ ἐλθὼν ὁ Ἰη-
σοῦς εἰς τὴν οἰκίαν
Πέτρου, εἶδε τὴν πεν-
θεράν αὐτοῦ βεβλη-

29 Καὶ εὐθέως ἐκ τῆς
συναγωγῆς ἐξελθόν-
τες, ἦλθον εἰς τὴν οἰ-
κίαν Σίμωνος καὶ

38 Ἀναστασίας δὲ ἐκ τῆς
συναγωγῆς, εἰσῆλθεν
εἰς τὴν οἰκίαν Σίμων-
ος· πενθερά^c δὲ τοῦ

^a 27. τί ἐστι κ.τ.λ. Valde haec
variant in Codd.

^b 35. εἰς τὸ μέσον

^c 38. ἡ πενθερά

MATTH. VIII.

MARK I.

LUKE IV.

μένην καὶ πυρέσσου-
 15 σαν. Καὶ ἤψατο
 τῆς χειρὸς αὐτῆς, καὶ
 ἀφῆκεν αὐτήν ὁ πυ-
 ρετός· καὶ ἠγέρθη,
 καὶ διηκόνει αὐτοῖς.^a
 16 Ὁψίας δὲ γενομένης,
 προσήνεγκαν αὐτῷ
 δαιμονιζομένους πολ-
 λούς· καὶ ἐξέβαλε τὰ
 πνεύματα λόγῳ, καὶ
 πάντας τοὺς κακῶς
 ἔχοντας ἐθεράπευσεν.
 17 Ὅπως πληρωθῇ τὸ
 ῥηθὲν διὰ Ἡσαΐου
 τοῦ προφήτου, λέ-
 γοντος· “Αὐτὸς τὰς
 ἀσθενείας ἡμῶν ἔλα-
 βε, καὶ τὰς νόσους
 ἐβάστασεν.”

MATTH. IV. 23—25.

23 Καὶ περιήγεν ὅλην
 τὴν Γαλιλαίαν ὁ Ἰη-
 σοῦς, διδάσκων ἐν
 ταῖς συναγωγαῖς αὐ-
 τῶν, καὶ κηρύσσων
 τὸ εὐαγγέλιον τῆς
 βασιλείας, καὶ θερα-
 पेύων πᾶσαν νόσον
 καὶ πᾶσαν μαλακίαν
 24 ἐν τῷ λαῷ. Καὶ
 ἀπῆλθεν ἡ ἁκοὴ αὐ-
 τοῦ εἰς ὅλην τὴν Συ-
 ρίαν· καὶ προσήνεγκαν
 αὐτῷ πάντας
 τοὺς κακῶς ἔχοντας,
 ποικίλαις νόσοις καὶ
 βασάνοις συνεχομέ-

Ἀνδρέου, μετὰ Ἰα-
 κώβου καὶ Ἰωάννου.
 30 Ἦ δὲ περθερά Σίμω-
 νος κατέκειτο πυρέσ-
 σουσα· καὶ εὐθέως
 λέγουσιν αὐτῷ περὶ
 31 αὐτῆς. Καὶ προσ-
 ελθὼν ἤγειρεν αὐ-
 τήν, κρατήσας τῆς
 χειρὸς αὐτῆς· καὶ
 ἀφῆκεν αὐτήν ὁ πυ-
 ρετός εὐθέως· καὶ
 διηκόνει αὐτοῖς.
 32 Ὁψίας δὲ γενομένης,
 ὅτε ἔδυν ὁ ἥλιος, ἔφε-
 ρον πρὸς αὐτὸν πάν-
 τας τοὺς κακῶς ἔχον-
 τας, καὶ τοὺς δαιμο-
 33 νιζομένους· καὶ ἡ
 πόλις ὅλη ἐπισυνηγ-
 μένη ἦν πρὸς τὴν
 34 θύραν. Καὶ ἐθερά-
 पेυσεν πολλοὺς κακῶς
 ἔχοντας ποικίλαις νό-
 σοις· καὶ δαιμόνια
 πολλὰ ἐξέβαλε, καὶ
 οὐκ ἤφιε λαλεῖν τὰ
 δαιμόνια, ὅτι ᾔδει-
 35 σαν αὐτόν. Καὶ
 πρῶτον, ἔννυχον λίαν,
 ἀναστὰς ἐξῆλθε· καὶ
 ἀπῆλθεν εἰς ἔρημον
 τόπον, καὶκεῖ προσ-
 36 ἤχαιτο. Καὶ κατε-
 δίωξαν αὐτόν ὁ Σί-
 μων, καὶ οἱ μετ' αὐ-
 37 τοῦ· καὶ εὗρόντες
 αὐτόν, λέγουσιν αὐ-

Σίμωνος ἦν συνεχο-
 μένη πυρετῷ μεγάλῳ·
 καὶ ἠρώτησαν αὐτόν
 περὶ αὐτῆς. Καὶ ἐπι-
 στὰς ἐπάνω αὐτῆς, ἐπ-
 ετίμησε τῷ πυρετῷ· καὶ
 ἀφῆκεν αὐτήν. Πα-
 ραχρῶμα δὲ ἀναστῆ-
 σα διηκόνει αὐτοῖς.
 40 Δύνοντος δὲ τοῦ
 ἡλίου, πάντες ὅσοι εἴ-
 χον ἀσθενοῦντας νό-
 σοις ποικίλαις, ἤγαγον
 αὐτοὺς πρὸς αὐτόν· ὁ
 δὲ ἐνὶ ἐκάστῳ αὐτῶν
 τὰς χεῖρας ἐπιθείς,
 ἐθεράπευσεν αὐτούς.
 41 Ἐξήρχετο δὲ καὶ δαι-
 μόνια ἀπὸ πολλῶν,
 κράζοντα καὶ λέγον-
 τα· “Οτι σὺ εἶ ὁ
 Χριστὸς;” ὁ υἱὸς τοῦ
 Θεοῦ· καὶ ἐπιτιμῶν
 οὐκ εἶα αὐτὰ λαλεῖν,
 ὅτι ᾔδεισαν τὸν Χρισ-
 τὸν αὐτὸν εἶναι. Γενο-
 μένης δὲ ἡμέρας, ἐξε-
 θῶν ἐπορεύθη εἰς ἔρη-
 μον τόπον· καὶ οἱ ὄχλοι
 ἐπεζήτουν^b αὐτόν, καὶ
 ἦλθον ἕως αὐτοῦ, καὶ
 κατεῖχον αὐτόν τοῦ μὴ
 πορεύεσθαι ἀπ' αὐ-
 43 τῶν. Ὁ δὲ εἶπε πρὸς
 αὐτούς· “Οτι καὶ ταῖς
 ἐτέραις πόλεσιν εὐαγ-
 γελισασθὰ με δεῖ τὴν
 βασιλείαν τοῦ Θεοῦ.

^a 15. *Alit*: αὐτοῦ.^b 42. *ἐζήτουν*

MATTH. VIII.

ρους, καὶ δαίμονιζο-
 μένους, καὶ σελήνια- 38
 ζομένους, καὶ παρα-
 λυτικούς· καὶ ἐθερά-
 25 πενσεν αὐτούς. Καὶ
 ἡκολούθησαν αὐτῷ
 ὄχλοι πολλοὶ ἀπὸ τῆς 39
 Γαλιλαίας καὶ Δεκα-
 πόλεως, καὶ Ἱεροσο-
 λύμων καὶ Ἰουδαίας,
 καὶ πέραν τοῦ Ἰορ-
 δάνου.

MARK I.

τῷ· "Οτι πάντες ζη-
 τοῦσί σε. Καὶ λέγει 44
 αὐτοῖς· "Αγωμεν εἰς
 τὰς ἐχομένας κωμο-
 πόλεις, ἵνα καὶ ἐκεῖ^a
 κηρύξω· εἰς τοῦτο
 39 γὰρ ἐξελέλυθα.^b Καὶ
 ἦν κηρύσσων εἰς τὰς
 συναγωγὰς^c αὐτῶν,
 εἰς ὅλην τὴν Γαλιλαί-
 αν, καὶ τὰ δαιμόνια
 ἐκβάλλων.

LUKE IV.

ὅτι εἰς τοῦτο ἀπέσταλ-
 44 μαί. Καὶ ἦν κηρύσ-
 σων ἐν ταῖς συνα-
 γωγαῖς τῆς Γαλιλαίας.

§ 29. Jesus heals a leper.

MATTH. VIII. 2—4.

2 Καὶ ἰδού, λεπρὸς ἐλ- 40
 θὼν προσεκύνει αὐ-
 τῷ, λέγων· Κύριε,
 ἂν θέλῃς, δύνασαι
 με καθαρίσαι.

3 Καὶ
 ἐκτείνας τὴν χεῖρα,
 ἥψατο αὐτοῦ ὁ Ἰη-
 σοῦς, λέγων· Θέλω
 καθαρίσθῃ.

Καὶ 42
 εὐθέως ἐκαθαρίσθη
 αὐτοῦ ἡ λέπρα.

4 Καὶ λέγει αὐτῷ ὁ 44
 Ἰησοῦς· Ὁρα, μηδενὶ

MARK I. 40—45.

Καὶ ἔρχεται πρὸς 12
 αὐτὸν λεπρὸς, παρα-
 καλῶν αὐτὸν καὶ γο-
 νυπετῶν αὐτὸν, καὶ
 λέγων αὐτῷ· Ὅτι,
 ἂν θέλῃς, δύνασαι
 41 με καθαρίσαι. Ὁ

δὲ Ἰησοῦς σπλαγχ-
 νισθεὶς, ἐκτείνας τὴν
 χεῖρα, ἥψατο αὐτοῦ, 13
 καὶ λέγει αὐτῷ· Θέ-
 λω, καθαρίσθῃ.

Καὶ εἰπόντος αὐτοῦ,
 εὐθέως ἀπῆλθεν ἀπ'
 αὐτοῦ ἡ λέπρα, καὶ
 43 ἐκαθαρίσθη. Καὶ
 ἐμβριμησάμενος αὐ-
 τῷ, εὐθέως ἐξέβαλεν

αὐτόν,¹ καὶ λέγει αὐ-
 τῷ· Ὁρα, μηδενὶ

LUKE V. 12—16.

Καὶ ἐγένετο ἐν τῷ
 εἶναι αὐτὸν ἐν μιᾷ τῶν
 πόλεων, καὶ ἰδού, ἄ-
 νηρ πλήρης λέπρας·
 καὶ ἰδὼν τὸν Ἰησοῦν,
 πεσὼν ἐπὶ πρόσωπον,
 ἐδεήθη αὐτοῦ, λέγων·
 κύριε, ἂν θέλῃς, δύ-
 νασαί με καθαρίσαι.
 13 Καὶ ἐκτείνας τὴν χεῖ-
 ρα, ἥψατο αὐτοῦ, εἰ-
 πὼν· Θέλω, καθαρί-
 σθῃ. Καὶ εὐθέως ἡ
 λέπρα ἀπῆλθεν ἀπ'
 αὐτοῦ.

Καὶ αὐτὸς
 παρήγγειλεν αὐτῷ μη-

^a 38. κακέϊ.^b 38.Αἰῖ: ἐξῆλθον. Αἰῖ:
 ἐλήλυθα.*^c 39.

ἐν ταῖς συναγωγαῖς

MATTH. VIII.

εἵπης· ἀλλὰ ὑπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον, ὃ προσέταξε Μωϋσῆς,^a εἰς μαρτύριον αὐτοῖς.

MARK I.

45 Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ, καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν.

MARK I.

μηδὲν εἵπης· ἀλλ' ὑπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἅ προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.

LUKE IV.

δενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.

15 Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν. 16 Αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.

§ 30. Jesus heals a paralytic.

MARK II. 1—12.

1 Καὶ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ δι' ἡμερῶν· καὶ ἠκούσθη, 2 ὅτι εἰς οἶκόν ἐστι. Καὶ εὐθέως συνήχθησαν πολλοὶ, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον.

MATTH. IX. 2—8.

2 Καὶ ἰδοὺ, προσέφερον αὐτῷ παραλυτικόν, ἐπὶ κλίνης βεβλημένον.

MARK II.

3 Καὶ ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων.

LUKE V. 17—26.

Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας, καὶ Ἱερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς.

3 Καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον, ὃς ἦν παραλελυμένος· καὶ ἐξήκουν αὐτὸν εἰσενεγκεῖν, καὶ θεῖναι ἐνώπιον αὐτοῦ. Καὶ μὴ εὐρόντες ποίας^b εἰσενέγκωσιν αὐτὸν, διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθήκον αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσ-

4 μὴ δυνάμενοι προσεγγίσει αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον, ἐφ' ᾧ ὁ παραλυτικὸς

^a 4. Μωσῆς,^b 19. διὰ ποίας

MATTH. IX.

MARK II.

LUKE V.

Καὶ ἰδὼν
ὁ Ἰησοῦς τὴν πίστιν
αὐτῶν, εἶπε τῷ παρα-
λυτικῷ· Θάρσει, τέκ-
νον· ἀφέωνται σοι
αἱ ἁμαρτίαι σου.
3 Καὶ ἰδοὺ, τινὲς τῶν
γραμματέων εἶπον ἐν
ἑαυτοῖς· Οὗτος βλασ-
φημεῖ.

4 Καὶ ἰδὼν^a ὁ
Ἰησοῦς τὰς ἐνθυμή-
σεις αὐτῶν, εἶπεν· Ἰ-
νατί ὑμεῖς ἐνθυμεῖ-
σθε πονηρὰ ἐν ταῖς
5 καρδίαις ὑμῶν; Τί
γὰρ ἐστὶν ἐνκοπώτε-
ρον; εἰπεῖν· Ἀφέ-
ωνται σου^b αἱ ἁ-
μαρτίαι; ἢ εἰπεῖν·
Ἐγεραι^c καὶ περι-
πάτει;

6 Ἵνα δὲ εἰδῇ-
τε, ὅτι ἐξουσίαν ἔχει
ὁ υἱὸς τοῦ ἀνθρώπου
ἐπὶ τῆς γῆς ἀφιέναι
ἁμαρτίας· (τότε λέ-

5 κατέκειτο. Ἰδὼν δὲ
ὁ Ἰησοῦς τὴν πίστιν
αὐτῶν, λέγει τῷ πα-
ραλυτικῷ· Τέκνον,
ἀφέωνται σου αἱ ἁ-

6 μαρτίαι.^d Ἦσαν δὲ
τινὲς τῶν γραμματέ-
ων ἐκεῖ καθήμενοι
καὶ διαλογιζόμενοι ἐν
ταῖς καρδίαις αὐτῶν·

7 Τί οὗτος οὕτω λαλεῖ
βλασφημίας; τίς
δύναται ἀφιέναι ἁ-

8 μαρτίας, εἰ μὴ εἷς ὁ
θεός; Καὶ εὐθέως
ἐπιγνούς ὁ Ἰησοῦς
τῷ πνεύματι αὐτοῦ,
ὅτι οὕτως αὐτοὶ δια-

λογίζονται^e ἐν ἑαυ-

τοῖς, εἶπεν αὐτοῖς·
Τί ταῦτα διαλογίζε-
σθε ἐν ταῖς καρδίαις
ὑμῶν; Τί ἐστὶν ἐνκο-
πώτερον; εἰπεῖν τῷ
9 παραλυτικῷ· Ἀφέ-
ωνται σου αἱ^f ἁμαρ-
τίαι; ἢ εἰπεῖν· Ἐ-
γεραι, ἄρὸν^g σου τὸν
κράββατον, καὶ πε-

10 ριπάται; Ἵνα δὲ εἰ-
δῇτε, ὅτι ἐξουσίαν
ἔχει ὁ υἱὸς τοῦ ἀν-
θρώπου ἐπὶ τῆς γῆς
ἀφιέναι^h ἁμαρτίας·

θεν τοῦ Ἰησοῦ. Καὶ
ἰδὼν τὴν πίστιν αὐ-
τῶν, εἶπεν [[αὐτῷ]]·
Ἀνθρῶπε, ἀφέωνται
σοι αἱ ἁμαρτίαι σου.

Καὶ ἤρξαντο διαλογί-
ζεσθαι οἱ γραμματεῖς
καὶ οἱ Φαρισαῖοι, λέ-
γοντες· Τίς ἐστὶν οὗ-
τος, ὃς λαλεῖ βλασφη-
μίας; τίς δύναται

ἀφιέναι ἁμαρτίας, εἰ
μὴ ὁ μόνος ὁ θεός; Ἐ-
πιγνούς δὲ ὁ Ἰησοῦς
τοὺς διαλογισμοὺς αὐ-
τῶν, ἀποκριθεὶς εἶπε
πρὸς αὐτούς· Τί δια-

λογίζεσθε ἐν ταῖς καρ-
δίαις ὑμῶν; Τί ἐστὶν
ἐνκοπώτερον; εἰπεῖν·
Ἀφέωνται σοι αἱ ἁ-
μαρτίαι σου; ἢ εἰπεῖν·
Ἐγεραιⁱ καὶ περιπά-
τει;

Ἵνα δὲ εἰδῇτε, ὅτι ἐ-
ξουσίαν ἔχει ὁ υἱὸς τοῦ
ἀνθρώπου ἐπὶ τῆς γῆς
ἀφιέναι ἁμαρτίας·
(εἶπε τῷ παραλελυμέ-

^a 4. Αἰὶ : εἰδῶς*

^b 5. σοι

^c 5. Αἰὶ : Ἐγεραι *

^d 5. σοι αἱ ἁμαρτίαι
σου.

^e 8. οὕτως
διαλογίζ.

^f 9. σοι
αἱ

^g 9 et 11. Ἐ-
γεραι, καὶ ἄρὸν

^h 10. ἀφ. ἐπὶ τ. γῆς

ⁱ 23 et 24. Ἐγεραι

MATTH. IX.

γει τῷ παραλυτικῷ·)
Ἐγερθεὶς ἄρῶν σου 11
τὴν κλίνην, καὶ ὑπα-
γε εἰς τὸν οἶκόν σου.

7 Καὶ ἐγερθεὶς ἀπῆλ- 12
θεν εἰς τὸν οἶκον αὐ-
τοῦ.

8 Ἰδόντες δὲ οἱ
ὄχλοι ἐθαύμασαν,^a
καὶ ἐδόξασαν τὸν θε-
ὸν, τὸν δόντα ἐξου-
σίαν τοιαύτην τοῖς
ἄνθρωποις.

MARK II.

(λέγει τῷ παραλυτι-
κῷ·) Σοὶ λέγω·
Ἐγερθε, ἄρῶν^b τὸν
κράββατόν σου, καὶ
ὑπάγε εἰς τὸν οἶκόν 25
σου. Καὶ ἠγέρθη
εὐθέως, καὶ ἄρας τὸν
κράββατον, ἐξῆλθεν
ἐναντίον πάντων·
ὥστε ἐξίστασθαι 26
πάντας, καὶ δοξάζειν
τὸν θεόν, λέγοντας·
"Οτι οὐδέποτε οὕτως
εἶδομεν.

LUKE V.

ἡ·) Σοὶ λέγω· Ἐ-
γερθε, καὶ ἄρας τὸ
κλινίδιον σου, πορεύ-
ου εἰς τὸν οἶκόν σου.
Καὶ παραχρῆμα ἀνα-
στάς ἐνώπιον αὐτῶν,
ἄρας ἐφ' ὃ^c κατέκειτο,
ἀπῆλθεν εἰς τὸν οἶκον
αὐτοῦ, δοξάζων τὸν
θεόν. Καὶ ἔκστασις
ἔλαβεν ἅπαντας, καὶ
ἐδόξαζον τὸν θεόν.
καὶ ἐπλήσθησαν φό-
βου, λέγοντες· "Οτι
εἶδομεν παράδοξα σή-
μειον.

§ 31. Matthew is called.

MARK II. 13, 14.

13 Καὶ ἐξῆλθε πάλιν παρα τὴν θάλασσαν· καὶ πᾶς
ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς.

MATTH. IX.

14 Καὶ παράγων εἶδε

LUKE V. 27, 28.

9 Καὶ παράγων ὁ
Ἰησοῦς ἐκείθεν, εἶδεν
ἄνθρωπον καθήμε-
νον ἐπὶ τὸ τελώνιον,
Ματθαῖον λεγόμε-
νον· καὶ λέγει αὐτῷ·
Ἀκολούθει μοι. Καὶ
ἀναστὰς ἠκολούθη-
σεν αὐτῷ.

Λευὴν τὸν τοῦ Ἀλ-
φαίου, καθήμενον
ἐπὶ τὸ τελώνιον, καὶ
λέγει αὐτῷ· Ἀκο-
λούθει μοι. Καὶ ἀ-
ναστίας ἠκολούθησεν
αὐτῷ.

27 Καὶ μετὰ ταῦτα
ἐξῆλθε, καὶ ἐθεάσατο
τελώνην, ὀνόματι Λευ-
ὴν, καθήμενον ἐπὶ τὸ
τελώνιον· καὶ εἶπεν
αὐτῷ· Ἀκολούθει μοι.
28 Καὶ καταλιπὼν ἅπαν-
τα, ἀναστὰς ἠκολού-
θησεν αὐτῷ.

^a 8. *Alit*: ἐφοβήθη-
σαν,*

^b 11. Ἐγειραι, καὶ ἄρῶν

^c 25. *Alit*: ἐφ' α̅.

PART IV.

THE

TRANSACTIONS OF TWELVE MONTHS, FROM

THE BEGINNING OF

THE SECOND PASSOVER.

§ 32. The healing of an infirm man at Bethesda in Jerusalem.

JOHN. V. 1—47.

1 Μετὰ ταῦτα ἦν ἐορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσό-
2 λυμα. Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις, ἐπὶ τῇ προβατικῇ,^a κολυμβήθρα, ἣ
3 ἐπιλεγομένη Ἐβραϊστὶ Βηθσεδά,^b πέντε στοάς ἔχουσα. Ἐν ταύταις κατ-
έκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν [ἐκδεχομένων
4 τὴν τοῦ ὕδατος κίνησιν. Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμ-
βήθρᾳ, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ
5 ὕδατος, ὑγιὲς ἐγένετο, ᾧ δὴποτε κατείχετο νοσήματι]. Ἦν δὲ τις ἄνθρω-
6 πος ἐκεῖ, τριάκοντα καὶ^c ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ. Τοῦτον ἰδὼν ὁ
Ἰησοῦς κατακείμενον, καὶ γινὼς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ·
7 Θέλεις ὑγιὲς γενέσθαι ; Ἁπεκρίθη αὐτῷ ὁ ἀσθενῶν· Κίρις, ἄνθρωπον
οὐκ ἔχω, ὥνα, ὅταν ταραχθῇ τὸ ὕδωρ, βάλλῃ^d με εἰς τὴν κολυμβήθραν· ἐν ᾧ
8 δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει. Λέγει αὐτῷ ὁ Ἰησοῦς· Ἦ-
9 γεις,^e ἄρον τὸν κράββατόν σου, καὶ περιπάτει. Καὶ εὐθέως ἐγένετο ὑγιὲς
ὁ ἄνθρωπος, καὶ ἦρε τὸν κράββατον αὐτοῦ, καὶ περιπάτει. Ἦν δὲ σάβ-
10 βατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθραπευμένῳ·
11 Σάββατόν ἐστιν· οὐκ ἔξεστί σοι ἄραι τὸν κράββατον. Ἀπεκρίθη αὐτοῖς·
Ὁ ποιήσας με ὑγιῆ, ἐκείνός μοι εἶπεν· Ἄρον τὸν κράββατόν σου, καὶ
12 περιπάτει. Ἠρώτησαν οὖν αὐτόν· Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι

^a 2. Alii: προβατικὴ κολ. et omittunt ἐπὶ τῇ. ^b 2. Alii: Βηθζαθά Alii
aliter. ^c 5. καὶ omittunt alii. ^d 7. βάλλη ^e 8. Ἐγειραι

JOHN V.

13 Ἄρουν τὸν κράββατόν σου, καὶ περιπάτει; Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν.
 14 ὁ γὰρ Ἰησοῦς ἐξένειυσεν, ὅχλου ὄντος ἐν τῷ τόπῳ. Μετὰ ταῦτα εὗρίσκει
 αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ· Ἴδε, ὑγιὴς γέγονας· μηκέτι
 15 ἀμάστιγες, ἵνα μὴ χεῖρον σοί τι^α γένηται. Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγ-
 16 γειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ. Καὶ διὰ
 17 τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, ὅτι^β ταῦτα ἐποίει ἐν σαββάτῳ. Ὁ
 18 δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργά-
 19 ζομαι. Διὰ τοῦτο οὖν μᾶλλον ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ
 μόνον ἔλκε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἰδίον ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν
 20 ποίων τῷ Θεῷ. Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἀμὴν ἀμὴν λέ-
 γω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἐὰν μὴ τι βλέπῃ τὸν πα-
 21 τέρα ποιούντα· ἢ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιῇ. Ὁ
 γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ, ἃ αὐτὸς ποιεῖ· καὶ
 22 μεζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαναμάξητε. Ὡσπερ γὰρ ὁ
 πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ· οὕτω καὶ ὁ υἱὸς οὗς θέλει ζω-
 23 οποιεῖ. Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα· ἀλλὰ τὴν κρίσιν πᾶσαν δέδω-
 24 κε τῷ υἱῷ· ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα. Ὁ
 μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.
 25 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ
 πέμψαντί με, ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέ-
 26 βηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται
 ὥρα, καὶ νῦν ἐστιν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ.
 27 καὶ οἱ ἀκούσαντες ζήσονται. Ὡσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ,
 28 οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ. Καὶ ἔξουσιν ἔδωκεν αὐτῷ
 29 καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστὶ. Μὴ θαναμάξετε τοῦτο· ὅτι
 ἐρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ,
 30 καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ
 φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως. Οὐ δύναμαι ἐγὼ ποιεῖν ἄπ' ἑ-
 31 μαντοῦ οὐδέν. Καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν·
 ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με [πατρὸς].
 32 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαντοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής.
 33 Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ· καὶ οἶδα, ὅτι ἀληθής ἐστιν ἡ μαρτυ-
 34 ρία, ἣν μαρτυρεῖ περὶ ἐμοῦ. Ὅτι εἰς ἀπεσταλκὰτε πρὸς Ἰωάννην, καὶ με-
 35 μαρτύρηκε τῇ ἀληθείᾳ. Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμ-
 36 βάνω· ἀλλὰ ταῦτα λέγω, ἵνα ὑμεῖς σωθῆτε. Ἐκεῖνος ἦν ὁ λόγος ὁ και-
 ρόμενος καὶ φαίνων· ὑμεῖς δὲ ἠθέλησατε ἀγαλλιασθῆναι^ε πρὸς ὥραν ἐν τῷ
 36 φωτὶ αὐτοῦ. Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μεζῶ τοῦ Ἰωάννου· τὰ γὰρ ἔρ-

^a 14 χεῖρόν τί σοι ^b 16 Ἰουδαῖοι, καὶ ἐξήτουν αὐτὸν ἀποκτεῖναι, ὅτι *c. v. 18.*

^c 35 ἀγαλλιασθῆναι

JOHN V.

γὰ ἃ ἔδωκέ μοι ὁ πατήρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ,
 37 μαρτυρεῖ περὶ ἐμοῦ, ὅτι ὁ πατήρ με ἀπέσταλκε· καὶ ὁ πέμψας με πατήρ αὐτὸς
 μεμαρτύρηκε περὶ ἐμοῦ. Οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος
 38 αὐτοῦ ἐωράκατε. Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὃν
 39 ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. Ἐρευνάτε τὰς γραφάς,
 ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζῶν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρ-
 40 τυροῦσαι περὶ ἐμοῦ· καὶ οὐ θέλετε ἐλθεῖν πρὸς με, ἵνα ζῶν ἐχητε.
 41 42 Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω· ἀλλ' ἔγνωκα ἑμᾶς, ὅτι τὴν ἀγάπην
 43 τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς
 μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκείνον
 44 λήψετε. Πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβά-
 45 νοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε; Μὴ δοκεῖτε,
 ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν,
 46 Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπικατε. Εἰ γὰρ ἐπιστεύετε Μωϋσῇ, ἐπιστεύετε ἂν
 47 ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. Εἰ δὲ τοῖς ἐκείνου γραμμασιν οὐ
 πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύετε;

§ 33. Jesus vindicates his disciples for plucking ears of corn on the Sabbath.

MATTH. XII. 1—8.

MARK II. 23—28.

LUKE VI. 1—5.

- | | | |
|---|--|--|
| <p>1 Ἐν ἐκείνῳ τῷ και-
ρῷ ἐπορεύθη ὁ Ἰη-
σοῦς τοῖς σάββασι
διὰ τῶν σπορίμων·
οἱ δὲ μαθηταὶ αὐτοῦ
ἐπείνασαν, καὶ ἤρ-
ξαντο τίλλειν σιά-
χνας καὶ ἐσθίειν.</p> <p>2 Οἱ δὲ Φαρισαῖοι
ιδόντες, εἶπον αὐτῷ·
Ἰδοὺ, οἱ μαθηταί
σου ποιοῦσιν ὃ οὐκ
ἔξεστι ποιεῖν ἐν σαβ-
βάτῳ.</p> <p>3 Ὁ δὲ εἶπεν
αὐτοῖς· Οὐκ ἀνέ-
γνωτε τί ἐποίησε Δα-
υὶδ, ὅτε ἐπείνασε,^a</p> | <p>23 Καὶ ἐγένετο πα-
ραπορεύεσθαι αὐτὸν
ἐν τοῖς σάββασι διὰ
τῶν σπορίμων, καὶ
ἤρξαντο οἱ μαθηταὶ
αὐτοῦ ὁδὸν ποιεῖν
τίλλοντες τοὺς σιά-
χνας. Καὶ οἱ Φα-
ρισαῖοι ἔλεγον αὐτῷ·
Ἴδε, τί ποιοῦσιν ἐν
τοῖς σάββασιν, ὃ οὐκ
ἔξεστι;</p> <p>25 Καὶ αὐτὸς
ἔλεγεν αὐτοῖς· Οὐδέ-
ποτε ἀνέγνωτε, τί ἐ-
ποίησε Δαυὶδ, ὅτε</p> | <p>1 Ἐγένετο δὲ ἐν σαβ-
βάτῳ δευτεροπρώτῳ^b
διαπορεύεσθαι αὐτὸν
διὰ τῶν σπορίμων·
καὶ ἔτιλλον οἱ μαθη-
ταὶ αὐτοῦ τοὺς σιά-
χνας, καὶ ἤσθιον, ψώ-
χοντες ταῖς χερσί.</p> <p>2 Τινὲς δὲ τῶν Φαρι-
σαίων εἶπον αὐτοῖς·
Τί ποιεῖτε ὃ οὐκ ἔξε-
στι ποιεῖν ἐν τοῖς σάβ-
βασιν; Καὶ ἀποκρι-
θεὶς πρὸς αὐτοὺς εἶπεν
ὁ Ἰησοῦς· Οὐδέ τοῦ-
το ἀνέγνωτε ὃ ἐποίησε
Δαυὶδ, ὅποτε ἐπείνα-</p> |
|---|--|--|

^a 3. ἐπείνασεν αὐτὸς, καὶ

^b 1. δευτεροπρώτῳ quidam omittunt.

MATTH. XII.

καὶ οἱ μετ' αὐτοῦ;
 4 πῶς εἰσῆλθεν εἰς τὸν
 οἶκον τοῦ θεοῦ, καὶ 26
 τοὺς ἄρτους τῆς προ-
 θεσεως ἔφαγεν, οὓς
 οὐκ ἔξον ἦν αὐτῷ
 φαγεῖν, οὐδὲ τοῖς μετ'
 αὐτοῦ, εἰ μὴ τοῖς ἱε-
 5 ρεῦσι μόνοις; "Ἡ οὐκ
 ἀνέγνωτε ἐν τῷ νόμῳ,
 ὅτι τοῖς σάββασι οἱ
 ἱερεῖς ἐν τῷ ἱερῷ τὸ
 σάββατον βεβηλοῦσι, 27
 καὶ ἀνατιοὶ εἰσι;
 6 Λέγω δὲ ὑμῖν, ὅτι
 τοῦ ἱεροῦ μεῖζων^a ἐσ-
 7 τιν ὧδε. Εἰ δὲ ἐ-
 γνώκειτε, τί ἐστιν
 "Ἐλεον θέλω, καὶ οὐ
 θυσίαν" οὐκ ἂν κατ-
 8 εδικάσατε τοὺς ἀν- 28
 αἰτίους. Κύριος γάρ
 ἐστι τοῦ^b σαββάτου.
 ὁ υἱὸς τοῦ ἀνθρώπου.

MARK II.

χρεῖαν ἔσχε, καὶ ἐπέ-
 26 νασεν αὐτὸς καὶ οἱ
 μετ' αὐτοῦ; πῶς εἰσ-
 ῆλθεν εἰς τὸν οἶκον
 τοῦ θεοῦ, ἐπὶ Ἀβιά-
 θας του ἀρχιερέως,^c
 καὶ τοὺς ἄρτους τῆς
 προθέσεως ἔφαγεν,
 οὓς οὐκ ἔξεστι φα-
 γεῖν εἰ μὴ τοῖς ἱερεῦ-
 27 σι, καὶ ἔδωκε καὶ
 τοῖς σὺν αὐτῷ οὖσι;
 Καὶ ἔλεγεν αὐτοῖς·
 Τὸ σάββατον διὰ τὸν
 ἄνθρωπον ἐγένετο,
 οὐχ ὁ ἄνθρωπος διὰ
 τὸ σάββατον.

LUKE VI.

σεν αὐτὸς καὶ οἱ μετ'
 4 αὐτοῦ ὄντες; ὥς εἰσ-
 ῆλθεν εἰς τὸν οἶκον τοῦ
 θεοῦ, καὶ τοὺς ἄρτους
 τῆς προθέσεως ἔλαβε,
 καὶ ἔφαγε, καὶ ἔδωκε
 καὶ τοῖς μετ' αὐτοῦ,
 οὓς οὐκ ἔξεστι φαγεῖν
 εἰ μὴ μόνοις τοὺς ἱε-
 5 ρεῖς; Καὶ ἔλεγεν αὐ-
 τοῖς·

"Ἵσπε

"Οτι κύριός ἐσ-
 τιν ὁ υἱὸς τοῦ ἀνθρώ-
 που καὶ τοῦ σαββά-
 του.

§ 34. Jesus heals a man with a withered hand, on the Sabbath; with-
 draws himself from the Pharisees, and heals many.

MATTH. XII. 9—21.

MARK III. 1—12.

LUKE VI. 6—11.

9 Καὶ μεταβύς ἐκεί-
 θεν, ῆλθεν εἰς τὴν
 συναγωγὴν αὐτῶν.
 10 Καὶ ἰδοὺ, ἄνθρωπος
 ἦν τὴν χεῖρα ἔχων
 ξηράν. Καὶ ἐπηρώ-
 τησαν αὐτὸν, λέγον-
 21 τες· Εἰ ἔξεστι τοῖς

1 Καὶ εἰσῆλθε πάλιν
 εἰς τὴν συναγωγὴν·
 καὶ ἦν ἐκεῖ ἄνθρω-
 2 πος ἐξηραμμένην ἔ-
 χων τὴν χεῖρα. Καὶ
 παρετήρουν αὐτὸν, εἰ
 τοῖς σάββασι θερα-
 21 πεύσει αὐτὸν, ἵνα

6 Ἐγένετο δὲ καὶ ἐν ἐ-
 τέρῳ σαββάτῳ εἰσελ-
 θεῖν αὐτὸν εἰς τὴν συ-
 ναγωγὴν, καὶ διδά-
 σκειν· καὶ ἦν ἐκεῖ ἄν-
 7 θρωπος, καὶ ἡ χεὶρ
 αὐτοῦ ἡ δεξιὰ ἦν ξη-
 7 ρά. Παρετήρουν δὲ^d

^a 6. *Alii*: μεῖζον^b 8. ἐστι καὶ τοῦ.^c 26. ἐπὶ Ἀβι. τ. ἀρ-
 χιερ. *quidam om-*
mittunt.^d 7. δὲ αὐτὸν

MATTH. XII.

- σάββασιν θεραπεύ-
ειν; ἵνα κατηγορή-
11 σωσιν αὐτοῦ. Ὁ δὲ
εἶπεν αὐτοῖς· Τίς
ἔσται ἐξ ὑμῶν ἄν-
θρωπος, ὃς ἔξει πρό-
βατον ἐν, καὶ ἐὰν ἐμ-
πέσῃ τοῦτο τοῖς σάβ-
βασιν εἰς βόθυνον,
οὐχὶ κρατήσῃ αὐτό,
12 καὶ ἐγερεῖ; Πόσῳ
οὖν διαφέρει ἄνθρω-
πος προβάτου; Ὥσ-
τε ἔξεστι τοῖς σάβ-
βασιν καλῶς ποιεῖν.
13 Τότε λέγει τῷ ἄν-
θρώπῳ· Ἐκτεῖνον
τὴν χεῖρά σου. Καὶ
ἐξετείνε· καὶ ἀπο-
κατεστάθη ὑγιής, ὡς
14 ἡ ἄλλη. Οἱ δὲ Φα-
ρισαῖοι συμβούλιον
ἔλαβον κατ' αὐτοῦ
ἐξελεθόντες, ὅπως αὐ-
τὸν ἀπολέσωσιν.
15 Ὁ δὲ Ἰησοῦς γνούς
ἀνεχώρησεν ἐκεῖθεν·
καὶ ἠκολούθησαν
αὐτῷ ὄχλοι πολλοί·
καὶ ἐθεράπευσεν αὐ-
16 τοὺς πάντας, καὶ ἐπετίμησεν αὐ-
τοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιή-
17 σωσιν· ὅπως πληρωθῇ τὸ ῥηθὲν
διὰ Ἠσαΐου τοῦ προφήτου, λέγον-
18 τος· “Ἰδοὺ, ὁ παῖς μου, ὃν ἠρέ-
τισα, ὁ ἀγαπητός μου, εἰς ὃν εὐδό-
κησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦ-

MARK III.

- κατηγορήσωσιν αὐ-
3 τοῦ. Καὶ λέγει τῷ
ἀνθρώπῳ τῷ ἐξη-
ραμμένῳ ἔχοντι τὴν
χεῖρα· Ἐγειρε^α εἰς τὸ
4 μέσον. Καὶ λέγει
αὐτοῖς· Ἐξεστι τοῖς
σάββασιν ἀγαθο-
ποιῆσαι, ἢ κακοποι-
ῆσαι; ψυχὴν σῶσαι,
ἢ ἀποκτεῖναι; Οἱ δὲ
5 ἐσιώπων. Καὶ πε-
ριβλεψάμενος αὐτοὺς
μετ' ὀργῆς, συλλυ-
πούμενος ἐπὶ τῇ πω-
ρώσει τῆς καρδίας
αὐτῶν, λέγει τῷ ἄν-
θρώπῳ· Ἐκτεῖνον
τὴν χεῖρά σου. Καὶ
ἐξετείνε· καὶ ἀποκα-
τεστάθη ἡ χεὶρ αὐτοῦ
[[ὑγιής, ὡς ἡ ἄλλη]].
6 Καὶ ἐξελεθόντες οἱ
Φαρισαῖοι, εὐθέως
μετὰ τῶν Ἰερουδαίων
συμβούλιον ἐποιοῦν
κατ' αὐτοῦ, ὅπως
αὐτὸν ἀπολέσωσι.
7 Καὶ ὁ Ἰησοῦς με-
τὰ τῶν μαθητῶν αὐ-

LUKE VI.

- οἱ γραμματεῖς καὶ οἱ
Φαρισαῖοι, εἰ ἐν τῷ
σαββάτῳ θεραπεύσει·
ἵνα εὗρωσιν κατηγορίαν
8 αὐτοῦ. Αὐτὸς δὲ ἡ-
δει τοὺς διαλογισμοὺς
αὐτῶν, καὶ εἶπε τῷ
ἀνθρώπῳ τῷ ξηρῶν
ἔχοντι τὴν χεῖρα· Ἐ-
γειρε,^ε καὶ στήθι εἰς τὸ
μέσον. Ὁ δὲ ἀναστὰς
9 ἔστη. Εἶπεν οὖν ὁ
Ἰησοῦς πρὸς αὐτούς·
Ἐπερωτήσω ὑμᾶς· Τί
ἔξεστι τοῖς σάββασιν;
ἀγαθοποιῆσαι, ἢ κα-
κοποιῆσαι; ψυχὴν
σῶσαι, ἢ ἀποκτεῖναι;^δ
10 Καὶ περιβλεψάμενος
πάντας αὐτοὺς, εἶπεν
αὐτῷ·^ε Ἐκτεῖνον τὴν
χεῖρά σου. Ὁ δὲ ἐποίη-
σεν [[οὕτω]] καὶ ἀποκ-
ατεστάθη ἡ χεὶρ αὐτοῦ
[[ὑγιής]] ὡς ἡ ἄλλη.
11 Αὐτοὶ δὲ ἐπλήσθησαν
ἀνοίας· καὶ διελάλουν
πρὸς ἀλλήλους, τί ἂν
ποιήσειαν τῷ Ἰησοῦ.

^α 3. Ἐγειραι^β 7. ἀνεχ. μετὰ τ. μαθ.
α. πρὸς^ε 8. Ἐγειραι^δ 9. ἀπολέσαι;^ε 10. εἶπε τῷ ἀνθρώπῳ·

MATTH. XII.

μά μου ἐπ' αὐτόν, καὶ κρίσιν
 19 τοῖς ἔθνεσιν ἀπαγγελεῖ. Οὐκ
 ἐρίσει, οὐδὲ κραυγάζει, οὐδὲ ἀ-
 κούσει τις ἐν ταῖς πλατείαις τὴν
 20 φωνὴν αὐτοῦ· κálaμον συντε-
 τριμμένον οὐ κατεάξει, καὶ λίνον
 τυφόμενον οὐ σβέσει· ἕως ἂν ἐκβάλῃ
 21 εἰς νῆκος τὴν κρίσιν. Καὶ τῷ^a
 ὀνόματι αὐτοῦ ἔθνη ἐλπιούσι."

τὸν ἐθεώρει, προσέπιπεν αὐτῷ, καὶ ἔκραζε, λέγοντα·
 12 Ὅτι σὺ εἰ ὁ υἱὸς τοῦ θεοῦ· ¹ καὶ πολλὰ ἐπετίμα αὐτοῖς,
 ἵνα μὴ φανερόν αὐτὸν ^b ποιήσῃσι.

MARK III.

πλήθος· πολὺν, ἀκούσαντες ὅσα
 9 ἐποίει, ἦλθον πρὸς αὐτόν. Καὶ
 εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοι-
 ἄριον προσκαρτερῇ αὐτῷ, διὰ τὸν
 ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν.
 10 Πολλοὺς γὰρ ἐθεράπευσεν, ὥστε
 ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἄψων-
 11 ται, ὅσοι εἶχον μάλιστα· καὶ τὰ
 πνεύματα τὰ ἀκάθαρτα, ὅταν αὐ-

τὸν ἐθεώρει, προσέπιπεν αὐτῷ, καὶ ἔκραζε, λέγοντα·

12 Ὅτι σὺ εἰ ὁ υἱὸς τοῦ θεοῦ· ¹ καὶ πολλὰ ἐπετίμα αὐτοῖς,
 ἵνα μὴ φανερόν αὐτὸν ^b ποιήσῃσι.

§ 35. Jesus retires to the mountain, calls his disciples to him, chooses the Twelve, is followed by a great multitude, heals many.

MARK III. 13—19.

LUKE VI. 12—19.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ
 προσκαλεῖται οὓς ᾗθελεν αὐτός·
 14 καὶ ἀπῆλθον πρὸς αὐτόν. Καὶ ἐ-
 ποίησε δώδεκα, ἵνα ὥσι μετ' αὐ-
 τοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κη-
 15 ρύσσειν, καὶ ἔχειν ἑξουσίαν θερα-
 पेῖν τὰς νόσους, καὶ ἐκβάλλειν
 16 τὰ δαιμόνια. Καὶ ἐπέθηκε τῷ

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύ-
 ταις, ἐξῆλθεν εἰς τὸ ὄρος προσεύ-
 ξασθαι· καὶ ἦν διανυκτερεύων ἐν
 13 τῇ προσευχῇ τοῦ θεοῦ. Καὶ ὅτε ἐγέν-
 ετο ἡμέρα, προσεφώνησε τοὺς μαθη-
 τὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐ-
 τῶν δώδεκα, οὓς καὶ ἀποστόλους ὠν-

14 ὀμασε· Σίμωνα, ὃν καὶ
 ὠνόμασε Πέτρον, καὶ
 Ἀνδρέαν τὸν ἀδελφὸν
 αὐτοῦ, Ἰάκωβον καὶ
 Ἰωάννην, Φίλιππον
 καὶ Βαρθολομαῖον,
 15 Ἰωάννην καὶ Θω-
 μᾶν, Ἰάκωβον τὸν
 τοῦ Ἀλφαίου καὶ Σί-
 μωνα τὸν καλούμενον
 16 ζηλωτὴν, Ἰούδαν Ἰα-
 κώβου καὶ Ἰούδαν
 Ἰσκαριώτην, ὃς καὶ
 17 ἐγένετο προδότης. καὶ
 καταβὰς μετ' αὐτῶν,

MATTH. X. 2—4.

2 Τῶν δὲ δώδεκα ἀ-
 ποστόλων τὰ ὀνόμα-
 τά ἐστι ταῦτα· πρῶ-
 τος, Σίμων ὁ λεγόμε-
 νος Πέτρος, καὶ Ἀν-
 δρέας ὁ ἀδελφὸς αὐ-
 τοῦ· Ἰάκωβος ὁ τοῦ
 Ζεβεδαίου, καὶ Ἰω-
 ἄννης ὁ ἀδελφὸς αὐ-
 3 τοῦ· Φίλιππος, καὶ
 Βαρθολομαῖος· Θω-
 μᾶς, καὶ Ματθαῖος
 ὁ τελώνης· Ἰάκωβος

Σίμων ὄνομα Πέ-
 17 τρον· καὶ Ἰάκωβον
 τὸν τοῦ Ζεβεδαίου,
 καὶ Ἰωάννην τὸν ἀ-
 δελφὸν τοῦ Ἰακώ-
 βου· (καὶ ἐπέθηκεν
 15 αὐτοῖς ὀνόματα Βο-
 ανεργές, ὅ ἐστιν, υἱοὶ
 18 βροντῆς·) καὶ Ἀν-
 δρέαν, καὶ Φίλιππον,
 καὶ Βαρθολομαῖον,
 καὶ Ματθαῖον, καὶ
 Θωμᾶν, καὶ Ἰάκωβον
 τὸν τοῦ Ἀλφαίου,

^a 21. Καὶ ἐν τῷ

^b 12. αὐτόν φανερόν

MATTH. X.

ὁ τοῦ Ἀλφαίου, καὶ
 Αββαῖος ὁ ἐπικλη-
 4 θείς Θαδδαῖος· Σί-
 μων ὁ κανανίτης,^a καὶ
 Ἰούδας ὁ Ἰσκαριώ-
 της, ὁ καὶ παραδούς
 αὐτόν.

MARK III.

καὶ Θαδδαῖον, καὶ Σί-
 μωνα τὸν κανανίτην,^b
 19 καὶ Ἰούδαν Ἰσκαρι-
 ώτην, ὃς καὶ παρέδω-
 κεν αὐτόν.

LUKE VI.

ἔστη ἐπὶ τόπου πεδι-
 νοῦ· καὶ ὄχλος μαθη-
 τῶν αὐτοῦ, καὶ πλῆ-
 θος πολὺ τοῦ λαοῦ
 ἀπὸ πάσης τῆς Ἰου-
 δαίας καὶ Ἱερουσα-
 λῆμ, καὶ τῆς παραλί-

ου Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκοῦσαι αὐτοῦ, καὶ

18 ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ὀχλούμενοι ἀπὸ^c

19 πνευμάτων ἀκαθάρτων· καὶ ἐθεραπεύοντο. Καὶ πᾶς ὁ
 ὄχλος ἐξήτει ἅπτεσθαι αὐτοῦ· ὅτι δύναμις πᾶς αὐτοῦ
 ἐξήρχετο, καὶ ἴατο πάντας.

§ 36. The Sermon on the Mount.

MATTH. V. 1—48.

- 1 Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη 20
 εἰς τὸ ὄρος· καὶ καθίσαντος αὐ-
 τοῦ, προσῆλθον αὐτῷ οἱ μαθη-
 2 ται αὐτοῦ. Καὶ ἀνοίξας τὸ στόμα
 αὐτοῦ, ἐδίδασκεν αὐτοὺς, λέγων·
 3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι·
 ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν
 4 οὐρανῶν. Μακάριοι οἱ πενθοῦν- 21
 τες· ὅτι αὐτοὶ παρακληθήσονται.
 5 Μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ
 6 κληρονομήσουσι τὴν γῆν. Μα- 22
 κάριοι οἱ πεινῶντες καὶ διψῶντες
 τὴν δικαιοσύνην· ὅτι αὐτοὶ
 7 χορτασθήσονται. Μακάριοι
 οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθή-
 8 σονται. Μακάριοι οἱ καθα- 23
 ροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν
 9 ὁψονται. Μακάριοι οἱ εἰρηνο-
 ποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθή-
 10 σονται. Μακάριοι οἱ δεδιωμέ-
 νοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν 24
 ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
 11 Μακάριοι ἐστε, ὅταν ὀνειδί-

LUKE VI. 20—26.

Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλ-
 μοὺς αὐτοῦ εἰς τοὺς μαθητάς αὐ-
 τοῦ, ἔλεγε· Μακάριοι οἱ πτωχοί·
 ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ
 Θεοῦ.

Μακάριοι οἱ πεινῶντες
 νῦν· ὅτι χορτασθήσεσθε. Μακά-
 ριοι οἱ κλαίοντες νῦν· ὅτι γελά-
 22 σετε. Μακάριοι ἐστε, ὅταν μισή-
 σωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν
 ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσι,
 καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς
 πονηρὸν, ἕνεκα τοῦ υἱοῦ τοῦ ἄν-
 23 θρώπου. Χάρητε ἐν ἐκείνῃ τῇ ἡμέ-
 ρᾳ, καὶ σκαρθήσατε· ἰδοὺ γὰρ, ὁ
 μισθὸς ὑμῶν πολλὸς ἐν τῷ οὐρανῷ·
 κατὰ ταῦτα γὰρ ἐποιοῦν τοῖς
 προφῆταις οἱ πατέρες αὐτῶν.
 24 Πλὴν οὐὰ ὑμῖν τοῖς πλουσίοις· ὅτι
 25 ὑπέχετε τὴν παράκλησιν ὑμῶν.
 Οὐὰ ὑμῖν, οἱ ἐμπλεησμένοι· ὅτι

^a 4. Κανανίτης^b 18. Κανανίτην^c 18. ὑπὸ

MATTH. V.

LUKE VI.

- σωσιν ὑμᾶς καὶ διώξωσι, καὶ ἐ-
 πωσι πᾶν πονηρὸν ῥήμα καθ' ὑ-
 μῶν, ψευδόμενοι, ἕνεκεν ἐμοῦ. 26 Οὐαὶ,^a ὅταν καλῶς ὑμᾶς εἴπωσι οἱ
 12 Χαίrete καὶ ἀγαλλιᾶσθε ὅτι ὁ μι-
 σθὸς ὑμῶν πολλὺς ἐν τοῖς οὐρανοῖς·
 οὕτω γὰρ ἐδίωξαν τοὺς προφήτας
 13 τοὺς πρὸ ὑμῶν. Ὑμεῖς ἐστε τὸ ἄλῃς τῆς γῆς. Ἐάν δὲ τὸ ἄλῃς μοι-
 ρανθῇ, ἐν τίνι ἁλισθῆσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ ῥμὴ βληθῆναι ἔξω,
 14 καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου.
 15 Οὐ δύναται πόλις κρυφῆναι ἐπάνω ὄρους κειμένη. Ὁὐδὲ καίονσι λύχνον,
 καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶ-
 16 σι τοῖς ἐν τῇ οἰκίᾳ. Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώ-
 πων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν
 17 ἐν τοῖς οὐρανοῖς. Μὴ νομίσητε, ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ
 18 τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. Ἀμὴν γὰρ λέγω
 ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἴδιαι ἐν ἡ μία κεφαλαὶ οὐ μὴ παρ-
 19 ἐλθῇ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. Ὅς ἐάν οὖν λύσῃ μίαν
 τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους,
 ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ
 20 διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. Λέγω γὰρ
 ὑμῖν, ὅτι ἐάν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέ-
 ων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.
 21 Ἰκούσατε, ὅτι ἐρῶ ἐθι τοῖς ἀρχαίοις· “Οὐ φρονεῖσεις· ὃς δ' ἂν φρονέσῃ,
 22 ἔνοχος ἔσται τῇ κρίσει.” Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ
 ἀδελφῷ αὐτοῦ εἰκῇ,^c ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐ-
 τοῦ, ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ, μοιρὲ, ἔνοχος ἔσται
 23 εἰς τὴν γέενναν τοῦ πυρός. Ἐάν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ
 24 θυσιαστήριον, καὶ ἐκῇ μνησθῇς, ὅτι ὁ ἀδελφός σου ἔχει τὸ κατὰ σοῦ· ἄφες
 ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ἵπαγε, πρῶτον διαλ-
 25 λύγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. Ἴσθι
 εἰνὼν τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ· μήποτε
 σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς σε παραδῷ τῷ ὑπηρέτῃ,
 26 καὶ εἰς φυλακὴν βληθῇς. Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν,
 27 ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην. Ἰκούσατε, ὅτι ἐρῶ ἐθι
 28 [τοῖς ἀρχαίοις]· “Οὐ μοιχεύσεις.” Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς
 ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν,^d ἤδη ἐμοίχευσεν
 29 αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σταν-
 δαλίῃ σε, ἔξελε αὐτὸν, καὶ βάλε ἀπὸ σοῦ· σιμάρει γὰρ σοι, ἵνα ἀπ-

^c 22. εἰκῇ α quibusdam omittitur.^a 26. Οὐαὶ ὑμῖν,^d 28. αὐτῆς^b 26. πάντες οἱ ἄνθρωποι.

ΜΑΤΤΗ. V.

- ὀληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.
- 30 Καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοπον αὐτήν, καὶ βάλε ἀπὸ σοῦ· συμφέρει γὰρ σοι, ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.
- 31 Ἐρρώεθη δέ, “ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.” Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτός λόγου πορνείας, ποιεῖ αὐτὴν μοι-
32 χᾶσθαι· καὶ ὅς ἂν ἀπολελυμένην γαμήσῃ, μοιχᾶται. Πάλιν ἠκού-
33 σατε ὅτι ἐρρώεθη τοῖς ἀρχαίοις· “Οὐκ ἐπιορκήσεις· ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου.” Ἐγὼ δὲ λέγω ὑμῖν, μὴ ὁμόσαι ὅλως, μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ· μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως· μήτε ἐν τῇ κεφαλῇ σου ὁμώσης, ὅτι οὐ δύνασαι μίαν τριῖα λευκὴν ἢ μέλαιναν ποιῆσαι. Ἔστιν δὲ ὁ λόγος ὑμῶν, ναὶ ναὶ, οὐ οὐ· τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ ἐστιν.
- 34 Ἡκούσατε, ὅτι ἐρρώεθη· “Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀ-
35 δόντος.” Ἐγὼ δὲ λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ’ ὅς-
36 τις σε ὤκλεισεν ἐπὶ τὴν δεξιάν σου 29 Τῷ τύπτοντί σε ἐπὶ τὴν σιαγὸνα, σιαγὸνα, στρέψον αὐτῷ καὶ τὴν πᾶρχε καὶ τὴν ἄλλην· καὶ ἀπὸ ἄλλης· καὶ τῷ θέλοντί σοι κριθῆ-
40 ναι, καὶ τὸν χιτῶνά σου λαβεῖν, τὸν αἵροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσης.
- 41 ἄφες αὐτῷ καὶ τὸ ἱμάτιον· καὶ ὅστις σε ἄγγαρεύσει μίλιον ἐν, 30 Παντὶ δὲ τῷ αἰτοῦντί σε, δίδου· ἵπαγε μετ’ αὐτοῦ δύο. Τῷ αἰ-
42 τοῦντί σε δίδου· καὶ τὸν θέ-
43 λοντα ἀπὸ σοῦ δανείσασθαι, μὴ ἀπαίτει.
- 43 ἀποστραφῆς· Ἠκούσατε, ὅτι ἐρ-
44 ρώεθη· “Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου.” Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε 27 Ἀλλ’ ὑμῖν λέγω τοῖς ἀκούουσιν·
45 τοὺς ἐχθροὺς ὑμῶν, ἐδλογεῖτε τοὺς Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν· κα-
46 καταρωμένους ἱμάς, καλῶς ποιεῖτε 28 Ἰαλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς· ἐδ-
47 τοῖς μισοῦσιν^α ὑμᾶς, καὶ προσεύ-
48 χεσθε ἐπὲρ τῶν ἐπηρεαζόντων ὑ-
49 μᾶς καὶ διωκόντων ὑμᾶς· ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγα-
50 θοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ

LUKE VI. 27—36.

^a 44. τοὺς μισοῦντας^b 28. Μὴ : ἱμάς· *^c 28. καὶ προσεύχεσθε

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- 46 ἀδίκους. Ἐὰν γὰρ ἀγαπήσητε 32 Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας
τοὺς ἀγαπῶντας ὑμᾶς, τίνα μι- ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ
σθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας
47 αὐτὸ ποιοῦσι; καὶ ἐὰν ἀσπάση- 33 αὐτοὺς ἀγαπῶσι. Καὶ ἐὰν ἀγα-
σθε τοὺς ἀδελφούς^a ὑμῶν μόνον,θοποιήτε τοὺς ἀγαθοποιοῦντας ὑ-
τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ μᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ
ἐθνικοὶ^b οὕτω ποιοῦσιν; οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι.
34 Καὶ ἐὰν δανείζητε παρ' ὧν ἐλπίζετε
ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ
35 ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα. Πλὴν
ἀγαπᾶτε τοὺς ἐχθρούς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δα-
νεῖζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πο-
λλὸς, καὶ ἔσσεσθε υἱοὶ ὑψίστου·^c ὅτι αὐτὸς χρηστός ἐστιν
ἐπὶ τοὺς ἀγαρίστους καὶ πονηρούς.
48 Ἔσσεσθε οὖν ὑμεῖς τέλειοι, ὥς- 36 Γίνεσθε οὖν οἰκτιρμονες, καθὼς καὶ
περ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς ὁ πατὴρ ὑμῶν οἰκτίμων ἐστί.
VI. 1 οὐρανοῖς τέλειός ἐστι. Προσ-
έχετε τὴν δικαιοσύνην^d ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων,
πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ
2 ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσσης
ἔμπροσθεν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν
ταῖς ὀφύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. Ἀμὴν λέγω ὑμῖν,
3 ἀπέχουσι τὸν μισθὸν αὐτῶν. Σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω
4 ἡ ἀριστερά σου, τί ποιεῖ ἡ δεξιὰ σου· ὅπως ἢ σου ἡ ἐλεημοσύνη ἐν τῷ
κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι
5 ἐν τῷ φανερῷ.^e Καὶ ὅταν προσεύχῃ, οὐκ ἔση ὥσπερ οἱ ὑποκριταὶ·
ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶ-
τες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις. Ἀμὴν λέγω ὑμῖν,
6 ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. Σὺ δὲ ὅταν ἡ προσεύχῃ, εἰσελθε εἰς τὸ
ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρὶ σου τῷ ἐν
τῷ κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν
7 τῷ φανερῷ. Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἐθνικοί· δο-
8 κοῦσι γὰρ, ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. Μὴ οὖν ὁμοι-
ωθῇτε αὐτοῖς. Οἶδε γὰρ ὁ πατὴρ ὑμῶν, ὧν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς
9 αἰτῆσαι αὐτόν. Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς
10 οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου·^f ἔλθέτω ἡ βασιλεία σου· γενηθήτω
11 τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐ-

^a 47. *Alii*: φίλους^b 47. *τελώναι*^c 35. τοῦ ὑψίστου·^d 1. ἐλεημοσύνην^e 4, 6. ἐν τῷ φανερῷ *alii* vs. 4,* *alii* vs. 6, *alii* utroque in commale omittunt. Cf. vs. 18.

MATTH. VI.

12 πλούσιον δὲς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὥς καὶ
 13 ἡμεῖς ἀφίμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασ-
 μόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. [[Ὅτι σοῦ ἐστιν ἡ βασιλεία,
 14 καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.]] Ἐὰν γὰρ ἀφῆτε
 τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ἡμῖν ὁ πατὴρ ἡμῶν
 15 ὁ οὐράνιος· ἔάν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,
 16 οὐδὲ ὁ πατὴρ ἡμῶν ἀφήσει τὰ παραπτώματα ἡμῶν. Ὅταν δὲ νη-
 στεήνῃτε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταί, σκυθρωποί. Ἀφανίζονται γὰρ
 τὰ πρόσωπα αὐτῶν, ὥπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες. Ἀμήν
 17 λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. Σὺ δὲ νηστεύων, ἄλειψαι
 18 σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι· ὥπως μὴ φανῇς τοῖς ἀν-
 θρώποις νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ
 19 σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι [[ἐν τῷ φανερῷ]]. Μὴ
 20 θησανρίζετε ὑμῖν θησανρούς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρωῖσις ἀφανίζει,
 21 καὶ ὅπου κλέπται διορύσσουνσι καὶ κλέπτουσι· θησανρίζετε δὲ ὑμῖν θησαν-
 22 ρούς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρωῖσις ἀφανίζει, καὶ ὅπου κλέπται
 23 οὐ διορύσσουνσιν οἷδὲ κλέπτουσιν. Ὅπου γὰρ ἐστιν ὁ θησανρός ὑμῶν,^a
 24 ἐκεῖ ἔσται καὶ ἡ καρδιά ὑμῶν.^a Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός.
 25 Ἐὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·
 26 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκότεινόν ἔσται. Εἰ
 27 οὖν τὸ φῶς τὸ ἐν σοὶ, σκότος ἐστὶ, τὸ σκότος πόσον. Οὐδεὶς δύναται δυ-
 28 σὶ κυρίως δουλεύειν· ἢ γὰρ τὸν ἑνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ
 29 ἐνὸς ἀνθξεται, καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε θεῷ δουλεύειν
 30 καὶ μαμωνᾷ.^b Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φά-
 31 γητε καὶ τί πίνητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσθησθε. Οὐχὶ ἡ ψυχὴ
 32 πλείον ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; Εμβλέψατε εἰς τὰ
 33 πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ σνάγουσιν
 εἰς ἀποθήκας· καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά. Οὐχ ὑμεῖς
 34 μᾶλλον διαφέρετε αὐτῶν; Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι
 35 ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἑνα; Καὶ περὶ ἐνδύματος τί μεριμνᾶτε;
 36 Καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει·
 37 λέγει δὲ ἡμῖν, ὅτι οὐδὲ Σολομών ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβλέπετο ὡς
 38 ἐν τούτων. Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα καὶ αὔριον εἰς κλί-
 39 βανον βαλλόμενον, ὁ θεὸς οὕτως ἀμφιέντυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς,
 40 ὀλιγόπιστοι; Μὴ οὖν μεριμνήσητε, λέγοντες· Τί φάγωμεν, ἢ τί πίωμεν,
 41 ἢ τί περιβαλῶμεθα; Πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ. Οἶδε γὰρ ὁ πα-
 42 τὴρ ὑμῶν ὁ οὐράνιος, ὅτι χρήζετε τούτων ἀπάντων. Ζητεῖτε δὲ πρῶτον
 43 τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ· καὶ ταῦτα πάντα

^a 21. *Alit*: σοῦ, bis.^b 24. *μαμωνᾶ*.

MATTH. VI, VII.

34 προστεθήσεται ὑμῖν. Μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς.^a

Ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

LUKE VI. 37—49.

VII. 1 Μὴ κρίνετε, ἵνα μὴ κριθήτε.

2 Ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε,

3 μετρηθήσεσται ὑμῖν. Τί δὲ βλέπετε τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ

4 θαλμῷ δοκὸν οὐ κατανοεῖς; ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου· Ἄφες, ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ

5 ὀφθαλμῷ σου; Ἐποκριτὰ, ἐκβαλε

πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ, καὶ τότε διαβλέψεις ἐκ-

6 βαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. Μὴ

δῶτε τὸ ἅγιον τοῖς κυσὶ, μηδὲ βάλῃτε τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων· μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ὀφθαλμοὺς ὑ-

7 μῖν. Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὐρήσετε· κρού-

8 ετε, καὶ ἀνοιγήσεται ὑμῖν. Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὐρίσκει· καὶ τῷ κρούονται ἀ-

9 νοιγῆσεται. Ἦ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ

10 ὄφιν ἐπιδώσει αὐτῷ; Εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς, δώσει ἀγαθὰ τοῖς

37 Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθήτε· μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῇτε. Ἀπολύετε, καὶ ἀπολυθήσεσθε· δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλόν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμεον δώσουσιν εἰς τὸν κόλπον ὑμῶν. Τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν

38 Εἶπε δὲ παραβολὴν αὐτοῖς· Μήτι δύναται τυφλὸς τυφλὸν ὀδηγεῖν; οὐχὶ ἀμφοτέροι εἰς βόθυνον πε-

39 σοῦνται; Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατη-

40 ηρισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. Τί δὲ βλέ-

41 πεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;

42 ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· Ἀδελφε, ἄφες, ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου· αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δο-

κὸν οὐ βλέπων; Ἐποκριτὰ, ἐκβαλε

πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.

^a 34. τὰ ἑαυτῆς. *Alit*: ἑαυτῆς. *Alit*: ἑαυτῆς.*

^b 2. ἀντιμετρηθήσεται

MATTH. VII.

LUKE VI.

- 12 αὐτοῖσιν αὐτόν. Πάντα οὖν 31 Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑ-
 ὅσα ἂν θέλητε ἵνα ποιῶσιν ἑμῖν μῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε
 οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποι- αὐτοῖς ὁμοίως.
 εἶτε αὐτοῖς· οὗτος γὰρ ἐστὶν ὁ νό-
 13 μος καὶ οἱ προφῆται. Εἰσελθετε διὰ τῆς στε-
 νῆς πύλης· ὅτι πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ
 ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰ-
 14 σιν οἱ εἰσερχόμενοι δι' αὐτῆς. Τί^a στενὴ ἡ πύλη,
 καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζώην· καὶ
 15 ὀλίγοι εἰσὶν εὐρίσκοντες αὐτήν. Προσέχετε δὲ ἀπὸ
 τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύ-
 μασι προβάτων, ἔσωθεν δὲ εἰσι λύ-
 16 κοὶ ἄρπαγες. Ἀπὸ τῶν καρπῶν αὐ- 44 Ἐκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου
 τῶν ἐπιγνώσεται αὐτοῦς. Μήτι καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἁ-
 συλλέγουσιν ἀπὸ ἀκανθῶν στα- κανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ
 φυλῆν, ἢ ἀπὸ τριβόλων σῦκα; βάτου τρυγῶσι σταφυλὴν.
 17 Οὕτω πᾶν δένδρον ἀγαθὸν καρ-
 ποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν
 δένδρον καρποὺς πονηροὺς ποιεῖ·
 18 Οὐ δύναται δένδρον ἀγαθὸν καρ- 43 Οὐ γὰρ ἐστὶ δένδρον καλόν, ποιοῦν
 ποὺς πονηροὺς ποιεῖν, οὐδὲ δέν- καρπὸν σαπρὸν· οὐδὲ δένδρον σα-
 δρον σαπρὸν καρποὺς καλοὺς ποι- πρὸν, ποιοῦν καρπὸν καλόν.
 19 εῖν. Πᾶν δένδρον μὴ ποιοῦν 45 Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ
 καρπὸν καλόν, ἐκκόπτεται, καὶ εἰς
 20 πῦρ βάλλεται. Ἀραγε ἀπὸ τῶν
 καρπῶν αὐτῶν ἐπιγνώσεται αὐ-
 21 τοὺς. Οὐ πᾶς ὁ λέγων μοι,
 κύριε, κύριε, εἰσελεύσεται εἰς τὴν
 βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ
 ποιῶν τὸ θέλημα τοῦ πατρὸς μου
 22 τοῦ ἐν οὐρανοῖς. Πολλοὶ ἐροῦσί
 μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· Κύριε,
 κύριε, οὐ τῷ σὺ ὀνόματι προσεφη-
 τεύσαμεν, καὶ τῷ σὺ ὀνόματι δαι-
 μόνια ἐξεβάλομεν, καὶ τῷ σὺ ὀνό-
 ματι δυνάμεις πολλὰς ἐποιήσαμεν;
 23 Καὶ τότε ὁμολογήσω αὐτοῖς· Ὁ- 46 Τί δέ με καλεῖτε, κύριε, κύριε· καὶ
 τι οὐδέποτε ἔγνω ἑμῖς· ἀποχω-

^a 14. "Οτι Αἰὶ: Καὶ

MATTH. VII.

24 ῥεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐτοὺς, ὁμοιωσώ αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ὠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν.

25 Καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ· καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ

26 ἐπὶ τὴν πέτραν. Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους, καὶ μὴ ποιῶν αὐτοὺς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ὠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμου.

27 Καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ· καὶ ἔπεσε, καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.

28 Καὶ ἐγένετο, ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήρουντο οἱ ὄχλοι ἐπὶ τῇ διδασκῇ αὐτοῦ.

29 Ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

VIII. 1 Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

LUKE VI.

οὐ ποιεῖτε ἢ λέγω; Πᾶς ὁ ἐρχόμενος πρὸς με, καὶ ἀκούων μου τῶν λόγων, καὶ ποιῶν αὐτοὺς, ὑποδείξω ἑμῖν τίτιν ἐστὶν ὁμοίος. Ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε καὶ ἐβάθυνε, καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν· πλημύρας δὲ γενομένης, προσέφύξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε σαλεῦσαι αὐτήν· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. Ὁ δὲ ἀκούσας, καὶ μὴ ποιήσας, ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου· ἢ προσέφύξεν ὁ ποταμὸς· καὶ εὐθέως ἔπεσε, καὶ ἐγένετο τὸ ὑῆγμα τῆς οἰκίας ἐκείνης μέγα.

§ 37. The servant of the Centurion is healed.

MATTH. VIII. 5—13.

LUKE VII. 1—10.

5 Εἰσελθόντι δὲ αὐτῷ^α εἰς Καπερναοὺμ, προσῆλθεν αὐτῷ ἑκατόνταρχος, παρακαλῶν αὐτόν, ¹ καὶ λέγων· Κύριε, ὁ παῖς μου βέβηται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ ἔλθων θεράπευσω αὐτόν. Καὶ ἀποκριθεὶς

1 Ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναοὺμ. 2 Ἐκατοντάρχου δὲ τινος δοῦλος κακῶς ἔχων, ἡμελλε τελευτᾶν, ὃς ἦν 3 αὐτῷ ἔντιμος. Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτόν πρεσβυτέρους τῶν Ἰουδαίων, ἔρω-

^α 5. τῷ Ἰησοῦ

MATTH. VIII.

- ὁ εκατόνταρχος ἔφη· Κύριε, οὐκ εἰμὶ ἱκανός, ἵνα μου ὑπὸ τὴν στέγην εἰσελθῇς· ἀλλὰ μόνον εἰπὲ λόγῳ,^a καὶ ἰαθήσεται ὁ παῖς μου.
- 9 Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἔξουσίαν, ἔχων ὑπ' ἑμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, ποιήσον τοῦτο, καὶ ποιεῖ.
- 10 Ἀκούσας δὲ ὁ Ἰησοῦς, ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν· Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ ἦλ τοσαύτην πίστιν εὔρον. Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν, καὶ ἀνακλιθίσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος· τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
- 13 Καὶ εἶπεν ὁ Ἰησοῦς τῷ εκατοντάρχῳ·^b Ὑπαγε, καὶ ὡς ἐπίστευσας γενηθήτω σοι. Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

LUKE VII.

- τῶν αὐτῶν, ὅπως ἐλθὼν διασώσῃ 4 τὸν δοῦλον αὐτοῦ. Οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρέκάλουν αὐτὸν σπουδαίως, λέγοντες· Ὅτι ἄξιός ἐστιν, ὃ παρέξῃ^c τοῦτο·
- 5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν. Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἰδὼν δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ εκατόνταρχος φίλους λέγων αὐτῷ· Κύριε, μὴ σκύλλου· οὐ γάρ εἰμι ἱκανός, ἵνα ὑπὸ τὴν στέγην μου εἰσελθῇς· διὸ οὐδὲ ἑμαυτὸν ἠξίωσα πρὸς σε ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἔξουσίαν τασσόμενος, ἔχων ὑπ' ἑμαυτὸν στρατιώτας· καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ· Ἐρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου· Ποιήσον τοῦτο, 9 καὶ ποιεῖ. Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, ἐθαύμασεν αὐτόν· καὶ στραφεὶς, τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε· Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον.
- 10 Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον, εὔρον τὸν ἄσθενοντα τοῦ δοῦλον ὑγιαίνοντα.

§ 38. The widow's son is raised from the dead at Nain.

LUKE VII. 11—17.

- 11 Καὶ ἐγένετο ἐν τῇ ἐξῆς,^d ἐπορεύετο εἰς πόλιν καλουμένην Ναὶν· καὶ συν- 12 ἐπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ, καὶ ὄχλος πολὺς. Ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ, ἐξεκομίζετο τεθνηκώς, υἱὸς μονογενῆς

^a 8. λόγον

^b 13. εκατοντάρχῳ·

^c 4. παρέξει *Alit*: παρέξειεις

^d 11. *Alit*: τῇ ἐξῆς *

LUKE VII.

τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ χήρα·^a καὶ ὄχλος τῆς πόλεως ἱκανὸς [ἦν] σὺν αὐτῇ. Καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ·
 14 Μὴ κλαῖε. Καὶ προσελθὼν ἤψατο τῆς σφοῦ· οἱ δὲ βασιτάζοντες ἔστη-
 15 σαν. Καὶ εἶπε· Νεανίσσκε, σοὶ λέγω, ἐγέρθητι.¹ Καὶ ἀνεκάθισεν ὁ νεκ-
 16 ρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. Ἐλαβε δὲ φόβος πάντας,^b καὶ ἐδόξαζον τὸν θεόν, λέγοντες· "Οτι προφήτης μέγας
 17 ἐργήσεται ἐν ἡμῖν, καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. Καὶ ἐξηλ-
 θεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περι-
 χώρῳ.

§ 39. Jesus' answer to the disciples sent by John the Baptist.

MATTH. XI. 2—19.

LUKE VII. 18—35.

- 2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ 18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ
 δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, μαθηταὶ αὐτοῦ περὶ πάντων τού-
 πέμπας δύο τῶν μαθητῶν αὐτοῦ, 19 των. Καὶ προσκαλεσάμενος δύο
 3 εἶπεν αὐτοῖ· Σὺ εἶ ὁ ἐρχόμενος, τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάν-
 ἦ ἕτερον προσδοκῶμεν; νης, ἔπεμψε πρὸς τὸν Ἰησοῦν,
 λέγων· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον
 20 προσδοκῶμεν; Παραγινόμενοι δὲ πρὸς αὐτὸν οἱ
 ἄνδρες, εἶπον· Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς
 πρὸς σε, λέγων· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;
 21 Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων καὶ
 μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς
 22 ἐχαρίσατο τὸ βλέπειν. Καὶ ἀπο-
 4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν κριθεὶς [ὁ Ἰησοῦς] εἶπεν αὐτοῖς·
 αὐτοῖς· Πορευθέντες ἀπαγγείλα- Πορευθέντες ἀπαγγείλατε Ἰωάννῃ
 5 τε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπε- ἃ εἶδετε καὶ ἠκούσατε· ὅτι τυ-
 5 τε· τυφλοὶ ἀναβλέπουσι, καὶ χω- φλοὶ ἀναβλέπουσι, χωλοὶ περιπα-
 λοὶ περιπατοῦσι, λεπροὶ καθαρί- τοῦσι, λεπροὶ καθαρίζονται, κωφοὶ
 6 ζονται, καὶ κωφοὶ ἀκούουσι, νεκ- ἀκούουσι, νεκροὶ ἐγείρονται, πτω-
 6 ροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγ- 23 χοὶ εὐαγγελίζονται· καὶ μακάριός
 7 γελίζονται· καὶ μακάριός ἐστιν, ἐστιν, ὅς ἐάν μὴ σκανδαλισθῇ ἐν ἐ-
 7 ὅς ἐάν μὴ σκανδαλισθῇ ἐν ἐμοί. 24 μοί. Ἀπελθόντων δὲ τῶν ἀγ-
 7 Τούτων δὲ πορευομένων, ἤρ- γέλων Ἰωάννου, ἤρξατο λέγειν
 ξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις πρὸς τοὺς ὄχλους περὶ Ἰωάννου·
 περὶ Ἰωάννου· Τί ἐξήλθετε εἰς Τί ἐξήλθατε^c εἰς τὴν ἔρημον θεά-
 τὴν ἔρημον θεάσασθαι; κάλαμον σασθαι; κάλαμον ὑπὸ ἀνέμου

^a 12. αὕτη χήρα· Αἰῖ: αὐτῇ χήρα·

^c 24, 25, 26. ἐξεληλύθατε.

^b 16. ἅπαντας

MATTH. XI.

8 ὑπὸ ἀνέμου σαλευόμενον; Ἀλλὰ τί ἐξήλθετε
 τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν
 μαλακοῖς ἱματίοις ἡμφιεσμένον;
 Ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες, ἐν
 τοῖς οἴκοις τῶν βασιλέων εἰσὶν.
 9 Ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφή-
 την; Ναὶ, λέγω ὑμῖν, καὶ περισ-
 10 σότερον προφήτου· Οὗτος γὰρ
 ἐστὶ, περὶ οὗ γέγραπται· “Ἰδοὺ,
 ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου
 πρὸ προσώπου σου, ὃς κατασκευ-
 ᾶσει τὴν ὁδόν σου ἔμπροσθέν
 11 σου.” Ἀμήν λέγω ὑμῖν, οὐκ ἐγή-
 γερται ἐν γεννητοῖς γυναικῶν μεί-
 ζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ
 δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν
 οὐρανῶν, μεῖζων αὐτοῦ ἐστίν.
 12 Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ
 βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία
 τῶν οὐρανῶν βιάζεται, καὶ βια-
 13 σται ἄρπάζουσιν αὐτήν. Πάντες
 γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως
 14 Ἰωάννου προεφήτευσαν. Καὶ εἰ
 θέλετε δέξασθαι, αὐτός ἐστιν
 15 Ἰλίας ὁ μέλλων ἔρχεσθαι. Ὁ 31
 ἔχων ὅτι ἀκούειν, ἀκονέτω.
 16 Τίτι δὲ ὁμοιώσω τὴν γενεάν ταύ-
 την; Ὁμοία ἐστὶ παιδίῳ^a ἐν ἀγο-
 ραῖς καθημένοις καὶ προσφωνοῦσι
 τοῖς ἐταίροις αὐτῶν, καὶ λέγουσιν·
 17 Πηλῆσαμεν ὑμῖν, καὶ οὐκ ὠρχή-
 σασθε· ἔθρηνησαμεν ὑμῖν, καὶ οὐκ
 18 ἐκόφασθε. Ἦλθε γὰρ Ἰωάννης,
 33 μῆτε ἐσθίων μῆτε πίνων· καὶ
 19 λέγουσι· Δαιμόνιον ἔχει. Ἦλθεν
 ὁ υἱὸς τοῦ ἀνθρώπου, ἐσθίων καὶ 34
 πίνων· καὶ λέγουσιν· Ἰδοὺ,
 ἄνθρωπος φάγος καὶ οἰνοπότης,
 τελωνῶν φίλος καὶ ἁμαρτωλῶν.

^a 16. παιδαρίοις

LUKE VII.

25 σαλευόμενον; Ἀλλὰ τί ἐξήλθετε
 ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱμα-
 τίοις ἡμφιεσμένον; Ἰδοὺ, οἱ ἐν
 ἱματισμῷ ἐνδόξῳ καὶ τροφῇ ὑπάρ-
 χοντες, ἐν τοῖς βασιλείοις εἰσὶν.
 26 Ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφήτην;
 Ναὶ, λέγω ὑμῖν, καὶ περισσότερον
 27 προφήτου· Οὗτός ἐστι, περὶ οὗ
 γέγραπται· “Ἰδοὺ, ἐγὼ ἀποστέλ-
 λω τὸν ἄγγελόν μου πρὸ προσ-
 ῶπου σου, ὃς κατασκευάσει τὴν
 28 ὁδόν σου ἔμπροσθέν σου.” Λέγω
 γὰρ ὑμῖν, μεῖζων ἐν γεννητοῖς γυ-
 ναικῶν προφήτης Ἰωάννου τοῦ βαπ-
 τιστοῦ οὐδεὶς ἐστίν· ὁ δὲ μικρότε-
 ρος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, μεί-
 29 ζων αὐτοῦ ἐστίν. (Καὶ πᾶς ὁ λαὸς ἀ-
 κοῦσας, καὶ οἱ τελῶναι, ἐδικαίωσαν
 τὸν Θεόν, βαπτισθέντες τὸ βάπ-
 30 τισμα Ἰωάννου· οἱ δὲ Φαρισαῖοι
 καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θε-
 οῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπ-
 τισθέντες ὑπ’ αὐτοῦ.)

Τίτι οὖν^b

ὁμοιώσω τοὺς ἀνθρώπους τῆς γε-
 νεᾶς ταύτης; καὶ τίτι εἰσὶν ὁμοιοί;

32 Ὅμοιοί εἰσι παιδίῳ τοῖς ἐν ἀγορᾷ
 καθημένοις, καὶ προσφωνοῦσιν ἀλ-
 λήλοις, καὶ λέγουσιν· Πηλῆσαμεν
 ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἔθρη-
 νήσαμεν ὑμῖν, καὶ οὐκ ἐκλάυσате·
 33 Ἐλήλυθε γὰρ Ἰωάννης ὁ βαπτισ-
 τῆς, μῆτε ἄρτον ἐσθίων μῆτε
 οἶνον πίνων· καὶ λέγετε· Δαιμό-
 34 νιον ἔχει. Ἐλήλυθεν ὁ υἱὸς τοῦ
 ἀνθρώπου, ἐσθίων καὶ πίνων· καὶ
 λέγετε· Ἰδοὺ, ἄνθρωπος φάγος
 καὶ οἰνοπότης, φίλος τελωνῶν^c καὶ

^b 31. Τίτι δὲ ὁ κύριος· Τίτι οὖν^c 34. τελωνῶν φίλος

MATTH. XI.

Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν 35 ἁμαρτωλῶν. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

LUKE VII.

§ 40. Jesus' reflections in consequence of his appeal to his mighty works.

MATTH. XI. 20—30.

20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις
21 αὐτοῦ, ὅτι οὐ μετενόησαν. Οὐαὶ σοι, Χοραζὶν.^a οὐαὶ σοι, Βηθσαϊδὰ.^b
ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πά-
22 λαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. Πλὴν λέγω ὑμῖν· Τύρῳ καὶ
23 Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. Καὶ σὺ, Καπερνα-
οὐμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως ἔδου καταβιβασθήσῃ· ὅτι εἰ ἐν
24 Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν σοὶ, ἔμειναν ἂν μέχρι τῆς
24 σήμερον. Πλὴν λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέ-
ρᾳ κρίσεως, ἢ σοί.
25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· Ὁ Ἐξομολογοῦμαι σοι,
πατέρ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν
26 καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις. Ναί, ὁ πατήρ, ὅτι οὕτως
27 ἐγένετο εὐδοκία ἔμπροσθέν σου. Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς
μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα
τις ἐπιγινώσκει, εἰ μὴ ὁ υἱός, καὶ ὃς ἐὰν βούληται ὁ υἱός ἀποκαλύψαι.
28 Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι· καὶ ἄναπαύσω
29 ὑμᾶς. Ἀράτε τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῖός
εἰμι, καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.
30 Ὁ γὰρ ζυγός μου χρηστός, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

§ 41. A woman who had been a sinner is publicly reassured of forgiveness by Jesus, sitting at meat with a Pharisee.

LUKE VII. 36—50.

36 Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰς-
37 ἐλθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου, ἀνεκλίθη. Καὶ ἰδοὺ, γυνὴ ἐν τῇ
πόλει, ἣτις ἦν ἁμαρτωλὸς, ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φα-
38 ρισαίου, κομίσασα ἀλάβαστρον μύρον, ¹ καὶ σταῖσα ὀπίσω παρὰ τοὺς πόδας
αὐτοῦ, ^c κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι· καὶ
ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ,

^a 21. *Alit*: Χοραζὶν *Alit*: Χωραζὶν s. χώρα *Zin*

^b 21. Βηθσαϊδάν·

^c 38. π. τ. πόδας αὐτοῦ ὀπίσω

LUKE VII.

- 39 καὶ ἤλειφε τῷ μύρῳ. Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτόν, εἶπεν ἐν ἑαυτῷ, λέγων· Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνή, ἣτις ἄπταιται αὐτοῦ· ὅτι ἁμαρτωλὸς ἐστὶ. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. Ὁ δὲ φησι· Διδάσκαλε, εἰπέ. Δύο χρεωφιλῆται ἦσαν δανιστῇ τινι· ὁ εἰς ὥφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. Μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἄμφοτεροὶ ἐχαρίσατο. Τίς οὖν αὐτῶν, εἶπε, πλεῖον αὐτόν ἀγαπήσει; Ἄποκριθεὶς δὲ ὁ Σίμων εἶπεν· Πολλαμβάνω, ὅτι ὃ τὸ πλεῖον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ· Ὁρῶς ἔκρινας. Καὶ στραφείς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη· Βλέπεις ταύτην τὴν γυναῖκα; Εἰσῆλθόν σου εἰς τὴν οἰκίαν· ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκτυλοις ἐβρεξέ μου τοὺς πόδας, καὶ ταῖς θοῖξιν [τῆς κεφαλῆς] αὐτῆς ἐξέμυξε. Φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ, ἅψ' ἧς εἰσῆλθον,^a οὐ διέλειπε καταφιλοῦσά μου τοὺς πόδας. Ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἠλειψέ μου τοὺς πόδας. Οὐ χάριν, λέγω σοι, ἀφένονται αἱ ἁμαρτίαι αὐτῆς αἱ πολυαὶ, ὅτι ἠγάπησε πολὺ· ὃ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. Εἶπε δὲ αὐτῇ· Ἀφένονται σου αἱ ἁμαρτίαι. Καὶ ἦρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτός ἐστιν, ὅς καὶ ἁμαρτίας ἀφήσιν; Εἶπε δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

§ 42. During Jesus' second circuit through Galilee, he heals a demoniac; and the Scribes and Pharisees blaspheme the Holy Spirit.

MATTH. IX. 35.

MARK VI. 6.

LUKE VIII. 1—3.

- 35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν [ἐν τῷ λαῷ].
- 6 Καὶ περιῆγε τὰς κώμας κῆλον, διδάσκων.
- 1 Καὶ ἐγένετο ἐν τῷ καιρῷ τῷ αὐτῷ δι-ώδευε κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ, καὶ γυναῖκες τινες, αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, ἅψ' ἧς δαιμόνια ἐπτά ἐξεληλύθει,¹ καὶ
- MARK III. 19—30.
19 Καὶ ἔρχονται εἰς οἶκον· καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ, ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γάρ· Ὅτι ἐξέστη. Καὶ
- MATTH. XII. 22—37.
22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος, τυφλὸς καὶ κωφός· 22 Ὁτι ἐξέστη.

^a 45. Αἰεὶ: εἰσῆλθον

MATTH. XII.

καὶ ἐθεράπευσεν αὐ-
τόν, ὥστε τὸν τυφλὸν
καὶ κωφὸν καὶ λαλεῖν
23 καὶ βλέπειν. Καὶ ἐξι-
στάντο πάντες οἱ ὄχ-
λοι, καὶ ἔλεγον· Μήτι
οὗτός ἐστιν ὁ υἱὸς Δα-
24 υῖδ; Οἱ δὲ Φαρισαῖοι
ἀκούσαντες, εἶπον·
Οὗτος οὐκ ἐκβάλλει τὰ
δαιμόνια, εἰ μὴ ἐν τῷ
Βεελζεβοῦλ, ἄρχοντι
25 τῶν δαιμονίων. Εἰ-
δὼς δὲ ὁ Ἰησοῦς τὰς
ἐνθυμήσεις αὐτῶν,
εἶπεν αὐτοῖς· Πᾶσα
βασιλεία μερισθεῖσα
καθ' ἑαυτῆς, ἐρη-
μοῦται· καὶ πᾶσα
πόλις ἢ οἰκία μερισ-
θεῖσα καθ' ἑαυτῆς,
26 οὐ σταθίσειται. Καὶ
εἰ ὁ σατανᾶς τὸν σα-
τανᾶν ἐκβάλλει, ἐφ'
ἑαυτὸν ἐμερίσθη·
πῶς οὖν σταθίσειται
ἡ βασιλεία αὐτοῦ;
27 Καὶ εἰ ἐγὼ ἐν Βεελζεβοῦλ ἐκβάλλω
τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι
ἐκβάλλουσι; Διὰ τοῦτο αὐτοὶ
28 ὑμῶν ἔσονται κριταί. Εἰ δὲ ἐν
πνεύματι Θεοῦ ἐγὼ^α
τὰ δαιμόνια, ἄρα
ἐφ' ὑμᾶς ἡ βασιλεία
29 τοῦ Θεοῦ. Ἦ πῶς

MARK III.

οἱ γραμματεῖς οἱ ἀπὸ
Ἱεροσολύμων κατα-
βάντες, ἔλεγον· Ὁ-
τι Βεελζεβοῦλ ἔχει·
καὶ· Ὅτι ἐν τῷ ἄρ-
χοντι τῶν δαιμονίων
ἐκβάλλει τὰ δαιμό-
23 ρια. Καὶ προσκα-
λεσάμενος αὐτοὺς, ἐν
παροβολαῖς ἔλεγεν 14
αὐτοῖς· Πῶς δύ-
ναται σατανᾶς σα-
τανᾶν ἐκβάλλειν;
24 Καὶ ἐὰν βασιλεία ἐφ'
ἑαυτὴν μερισθῇ, οὐ
δύναται σταθῆναι ἢ
25 βασιλεία ἐκείνη· καὶ
ἐὰν οἰκία ἐφ' ἑαυτὴν
μερισθῇ, οὐ δύναται
σταθῆναι ἢ οἰκία ἐ-
26 κείνη· καὶ εἰ ὁ σα-
τανᾶς ἀνέστη ἐφ' ἑ-
αυτὸν καὶ μεμερίσ-
ται, οὐ δύναται στα-
θῆναι, ἀλλὰ τέλος
ἔχει.
27 Οὐδείς^β δύναται τὰ
σκεύη τοῦ ἰσχυροῦ,
εἰσελθὼν εἰς τὴν οἰ-
κίαν αὐτοῦ, διαρρ-
πα-

LUKE VIII.

Ἰωάννα, γυνὴ Χουζᾶ
ἐπιτρόπου Ἡρώδου,
καὶ Σουσάννα, καὶ ἑ-
τεραι πολλαί, αἵτινες
διηκόουν αὐτῷ ἀπὸ
τῶν ὑπαρχόντων αὐ-
ταῖς.

LUKE XI. 14—23.

Καὶ ἦν ἐκβάλλων
δαιμόνιον, καὶ αὐτὸ
ἦν κωφόν· ἐγένετο δὲ
τοῦ δαιμονίου ἐξελ-
θόντος, ἐλάλησεν ὁ
κωφός· καὶ ἐθαύμα-
σαν οἱ ὄχλοι. Τινὲς δὲ
ἐξ αὐτῶν εἶπον· Ἐν
Βεελζεβοῦλ, ἄρχοντι^ε
τῶν δαιμονίων, ἐκβάλ-
λει τὰ δαιμόνια.—
17 Αὐτός δὲ εἰδὼς αὐτῶν
τὰ διανοήματα, εἶπεν
αὐτοῖς· Πᾶσα βασι-
λεία ἐφ' ἑαυτὴν διαμε-
ρισθεῖσα, ἐρημοῦται,
καὶ οἶκος ἐπὶ οἶκον πίπ-
18 τει. Εἰ δὲ καὶ ὁ σατα-
νᾶς ἐφ' ἑαυτὸν διμερίσθη, πῶς στα-
θήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέ-
γετε, ἐν Βεελζεβοῦλ ἐκβάλλειν με τὰ
20 δαιμόνια. Εἰ δὲ ἐγὼ ἐν Βεελζε-
βοῦλ ἐκβάλλω τὰ δαιμόνια,
οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλ-
λουσι; Διὰ τοῦτο
κριταί ὑμῶν αὐτοὶ
ἔσονται. Εἰ δὲ ἐν
δακτύλῳ Θεοῦ ἐκβάλ-
λω τὰ δαιμόνια, ἄρα
ἔφθασεν ἐφ' ὑμᾶς^δ

MARK III.

Οὐδείς^β δύναται τὰ
σκεύη τοῦ ἰσχυροῦ,
εἰσελθὼν εἰς τὴν οἰ-
κίαν αὐτοῦ, διαρρ-
πα-

^α 28. ἐγὼ ἐν πν. Θεοῦ

^β 27. Οὐ δύναται οὐδείς

^ε 15. Αἱ: τῷ ἄρχοντι.

MATTH. XII.

- σαι, ἐὰν μὴ πρῶτον
 δῇσῃ τὸν ἰσχυρόν;
 καὶ τότε τὴν οἰκίαν
 αὐτοῦ διαρπάσει.
 30 Ὁ μὴ ὦν μετ' ἐμοῦ,
 κατ' ἐμοῦ ἐστι· καὶ 28
 ὁ μὴ συνάγων μετ'
 ἐμοῦ, σκορπίζει.
 31 Διὰ τοῦτο λέγω ὑμῖν·
 Πᾶσα ἁμαρτία καὶ
 βλασφημία ἀφεθή-
 σεται τοῖς ἀνθρώ-
 ποις· ἡ δὲ τοῦ πνεύ-
 ματος βλασφημία
 οὐκ ἀφεθήσεται τοῖς
 32 ἀνθρώποις. Καὶ ὅς
 ἂν εἴπῃ λόγον κατὰ
 τοῦ υἱοῦ τοῦ ἀνθρώ-
 που, ἀφεθήσεται αὐ-
 τῷ· ὅς δ' ἂν εἴπῃ
 κατὰ τοῦ πνεύματος

MARK III.

- πάσαι, ἐὰν μὴ πρῶ-
 τον τὸν ἰσχυρόν δῇ-
 σῃ· καὶ τότε τὴν οἰ-
 κίαν αὐτοῦ διαρπά-
 σει.
 Ἀμὴν λέγω ὑ-
 μῖν, ὅτι πάντα ἀφε-
 θήσεται τὰ ἁμαρτή-
 ματα τοῖς υἱοῖς τῶν
 ἀνθρώπων, καὶ αἱ
 βλασφημίαι^β ὅσας
 ἂν βλασφημήσωσιν·
 29 ὅς δ' ἂν βλασφημή-
 σῃ εἰς τὸ πνεῦμα τὸ
 ἅγιον, οὐκ ἔχει ἄφε-
 σιν εἰς τὸν αἰῶνα,
 ἀλλ' ἔνοχός ἐστιν αἰ-
 30 ωνίου κρίσεως.^γ Ὅτι
 ἔλεγον· Πνεῦμα
 ἀκάθαρτον ἔχει.

LUKE XI.

- βασίλειά τοῦ Θεοῦ.
 21 Ὅταν ὁ ἰσχυρὸς καθ-
 ωπλισμένος φυλάσ-
 σῃ τὴν ἑαυτοῦ αὐλήν,
 ἐν εἰρήνῃ ἐστὶ τὰ ὑπ-
 22 ἄρχοντα αὐτοῦ· ἐπ-
 ἂν δὲ ὁ ἰσχυρότερος
 αὐτοῦ ἐπελθὼν νική-
 σῃ αὐτόν, τὴν παν-
 οπλίαν αὐτοῦ αἶρει,
 ἐφ' ἣ ἐπεποιθεῖ, καὶ
 τὰ σκῦλα αὐτοῦ δια-
 23 δίδωσιν. Ὁ μὴ ὦν
 μετ' ἐμοῦ, κατ' ἐμοῦ
 ἐστι· καὶ ὁ μὴ συνά-
 γων μετ' ἐμοῦ, σκορ-
 πίζει.
 τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε
 33 ἐν τῷ μέλλοντι. Ἦ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν ἀν-
 τοῦ καλόν· ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ
 34 σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. Ἰερηνήματα ἐχιδ-
 νῶν· πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύ-
 35 ματος τῆς καρδίας τὸ στόμα λαλεῖ. Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ
 θησαυροῦ [τῆς καρδίας] ἐκβάλλει τὰ ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος
 36 ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρία. Λέγω δὲ ὑμῖν, ὅτι πᾶν
 ῥῆμα ἀργόν,^α ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ
 37 λόγον ἐν ἡμέρῃ κρίσεως. Ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν
 λόγων σου καταδικασθήσῃ.

§ 43. The Scribes and Pharisees are reproved for seeking a sign.

MATTH. XII. 38—45.

LUKE XI. 16, 24—36.

- 38 Τότε ἀπεκρίθησάν τινες τῶν 16 Ἕτεροι δὲ πειράζοντες, σημεῖον
 γραμματέων καὶ Φαρισαίων, λέ- παρ' αὐτοῦ ἐξήτουν ἐξ οὐρανοῦ.

^α 36. *Alit*: πονηρὸν
Alit omittunt.

^β 28. καὶ βλασφημίαι

^γ 29. *Alit*: κολάσεως.
Alit: ἁμαρτίας s.
 ἁμαρτήματος.*

MATTH. XII.

LUKE XI.

γοντες· Διδάσκαλε, θέλομεν ἀπὸ 29
39 σου σημεῖον ἰδεῖν. Ὁ δὲ ἀποκρι-
θεις εἶπεν αὐτοῖς· Γενεὰ πονηρὰ
καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ
σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ
τὸ σημεῖον Ἰωανᾶ τοῦ προφήτου.

40 Ὡσπερ γὰρ ἦν Ἰωανᾶς ἐν τῇ κοι-
λίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ
τρεῖς νύκτας· οὕτως ἔσται ὁ υἱὸς
τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς
γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

41 Ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ
ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύ-
της, καὶ κατακρινοῦσιν αὐτήν· ὅτι
μετενόησαν εἰς τὸ κήρυγμα Ἰωανᾶ·

42 καὶ ἰδοὺ, πλεῖον Ἰωανᾶ ὧδε. Βα-
σίλισσα Νότου ἐγερεθήσεται ἐν τῇ
κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ
κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ
τῶν περσῶν τῆς γῆς ἀκοῦσαι τὴν
σοφίαν Σολομῶνος· καὶ ἰδοὺ,
πλεῖον Σολομῶνος ὧδε.

33 Οὐδεὶς δὲ λύχνον ἄψας, εἰς κρυπτὴν^a τίθεισιν, οὐδὲ ὑπὸ τὸν
μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ

34 φέγγος βλέπωσιν. Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλ-
μός· ὅταν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ
σῶμά σου φωτεινόν ἐστιν· ἐπὶ δὲ πονηρός ᾖ, καὶ τὸ

35 σῶμά σου σκοτεινόν. Σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοί,

36 σκότος ἐστίν. Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον
τὸ μέρος σκοτεινόν, ἔσται φωτεινόν ὅλον, ὡς ὅταν ὁ λύχνος
τῇ ἀστραπῇ φωτίῃ σε.

43 Ὅταν 24 δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ
ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι'
ἀνύδρων τόπων, ζητοῦν ἀνά-
παισιν, καὶ οὐχ εὐρίσκει. Τότε λέγει·

Ἐπιστρέψω εἰς τὸν οἶκόν μου,
ὅθεν ἐξῆλθον. Καὶ ἐλθὼν εὐρί-
σκει σχολάζοντα, σεσαρωμένον καὶ

Τῶν δὲ ὄχλων ἐπαθροισμένων, ἤρ-
ξατο λέγειν· Ἢ γενεὰ αὕτη πο-
νηρὰ ἐστί· σημεῖον ἐπιζητεῖ· καὶ
σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ
τὸ σημεῖον Ἰωανᾶ [τοῦ προφήτου].

30 Καθὼς γὰρ ἐγένετο Ἰωανᾶς σημεῖον
τοῖς Νινευῖταις, οὕτως ἔσται καὶ ὁ
υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύ-
τῃ.

32 Ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ
κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ
κατακρινοῦσιν αὐτήν· ὅτι με-
τενόησαν εἰς τὸ κήρυγμα Ἰωανᾶ·
καὶ ἰδοὺ, πλεῖον Ἰωανᾶ ὧδε.

31 Βασίλισσα Νότου ἐγερεθήσεται ἐν
τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γε-
νεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς·
ὅτι ἦλθεν ἐκ τῶν περσῶν τῆς γῆς
ἀκοῦσαι τὴν σοφίαν Σολομῶνος·
καὶ ἰδοὺ, πλεῖον Σολομῶνος ὧδε.—

33 Οὐδεὶς δὲ λύχνον ἄψας, εἰς κρυπτὴν^a τίθεισιν, οὐδὲ ὑπὸ τὸν
μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ
34 φέγγος βλέπωσιν. Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλ-
μός· ὅταν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ
σῶμά σου φωτεινόν ἐστιν· ἐπὶ δὲ πονηρός ᾖ, καὶ τὸ
35 σῶμά σου σκοτεινόν. Σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοί,
36 σκότος ἐστίν. Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον
τὸ μέρος σκοτεινόν, ἔσται φωτεινόν ὅλον, ὡς ὅταν ὁ λύχνος
τῇ ἀστραπῇ φωτίῃ σε.

24 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλ-
θῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται
δι' ἀνύδρων τόπων, ζητοῦν ἀνά-
παισιν· καὶ μὴ εὐρίσκει,

λέγει·
Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅ-
θεν ἐξῆλθον. Καὶ ἐλθὼν εὐρίσκει
25 σεσαρωμένον καὶ κεκοσμημένον.

^a 33. *Alit*: κρύπτην * *Alit*: κρυπτόν

MATTH. XII.

45 κεκοσμημένον. Τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ, ἐπὶ ἕτερα πνεύματα πονηρότερα αὐτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

LUKE XI.

Τότε πορεύεται καὶ παραλαμβάνει ἐπὶ ἕτερα πνεύματα πονηρότερα αὐτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.

§ 44. Who are truly blessed.

LUKE XI. 27, 28.

27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου, εἶπεν αὐτῷ· Μακαρία ἡ κοιλία ἡ βασιτάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας. Αὐτὸς δὲ εἶπε· Μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ, καὶ φυλάσσοντες.^a

§ 45. Jesus regards his true disciples as his nearest relations.

MATTH. XII. 46—50. MARK III. 31—35. LUKE VIII. 19—21.

46 Ἐν αὐτοῦ λαλοῦν- 31 Ἐρχονται οὖν ἡ μή- 19 Παρεγένοντο δὲ
τος τοῖς ὄχλοις, ἰδοὺ, τηρ αὐτοῦ καὶ οἱ ἀ- πρὸς αὐτὸν ἡ μήτηρ
ἡ μήτηρ καὶ οἱ ἀδελ- δελφοὶ αὐτοῦ·^b καὶ καὶ οἱ ἀδελφοὶ αὐτοῦ·
φοὶ αὐτοῦ ἐστίκει- ἔξω ἐστῶτες ἀπέστει- καὶ οὐκ ἠδύναντο συν-
σαν ἔξω, ζητοῦντες λαν πρὸς αὐτὸν, φω- τυχεῖν αὐτῷ, διὰ τὸν
47 αὐτῷ λαλῆσαι. Εἰ- 32 νοῦντες αὐτόν. Καὶ 20 ὄχλον. Καὶ ἀπηγγέ-
πε δὲ τις αὐτῷ· Ἰ- ἐκάθητο ὄχλος περὶ λη αὐτῷ, λεγόντων·
δοὺ, ἡ μήτηρ σου καὶ αὐτόν. Εἶπον δὲ Ἢ μήτηρ σου καὶ οἱ
οἱ ἀδελφοὶ σου ἔξω ἐστήκασιν, ζητοῦντές σου καὶ οἱ ἀδελ- ἀδελφοὶ σου ἐστίκασιν
48 σοι λαλῆσαι. Ὁ δὲ φοὶ σου ἔξω·^c ζητοῦσι 21 Ὁ δὲ ἀποκριθεὶς εἶπε
ἀποκριθεὶς εἶπε τῷ σε. Καὶ ἀπεκρίθη πρὸς αὐτοὺς·
εἰπόντι αὐτῷ· Τίς αὐτοῖς, λέγων· Τίς ἐστιν ἡ μήτηρ μου, ἡ
καὶ τίνες εἰσὶν οἱ ἀ- 34 οἱ ἀδελφοί μου; Καὶ
49 δελφοί μου; Καὶ ἐκ- περιβλεψάμενος κύ- κλω τοὺς περὶ αὐτὸν
τείνας τὴν χεῖρα αὐ- κλω καθεμένους, λέγει·
τοῦ ἐπὶ τοὺς μαθη- Ἰδε ἡ μήτηρ μου, καὶ οἱ ἀδελφοί μου.

^a 28. φυλάσσοντες αὐτόν.

^b 31. οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ.

^c 32. Αἱ : καὶ αἱ ἀδελφαί σου ἔξω *

MATTH. XII.

MARK III.

LUKE VIII.

50 "Ὅστις γὰρ ἂν ποιή- 35 "Ὅς γὰρ ἂν ποιήσῃ Μήτηρ
ση τὸ θέλημα τοῦ τὸ θέλημα τοῦ Θεοῦ, μου καὶ ἀδελφοί μου,
πατρός μου τοῦ ἐν οὗτος ἀδελφός μου, οὗτοι εἰσιν οἱ τὸν λό-
οὐρανοῖς, αὐτός μου καὶ ἀδελφή μου, καὶ γον τοῦ Θεοῦ ἀκούον-
ἀδελφός καὶ ἀδελφή μήτηρ ἐστί. τες καὶ ποιοῦντες.^a
καὶ μήτηρ ἐστίν.

§ 46. Jesus sitting at meat with a Pharisee, denounces woes against the Pharisees, Scribes, and teachers of the law.

LUKE XI. 37—54.

37 Ἐν δὲ τῷ λαλήσαι, ἠρώα αὐτὸν Φαρισαῖός τις ὅπως ἀριστήσῃ παρ'
38 αὐτῷ. Εἰσελθὼν δὲ ἀνέπεσεν. Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν, ὅτι οὐ πρῶ-
39 τον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. Ἰῆπε δὲ ὁ κύριος πρὸς αὐτόν· Νῦν ἡμεῖς οἱ
Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ
40 ἔσωθεν ὑμῶν γέμει ἀσπαργῆς καὶ ποτηρίας. Ἀφρονες· οὐχ ὁ ποιήσας τὸ
41 ἔξωθεν, καὶ τὸ ἔσωθεν ἐποίησε; Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην· καὶ
42 ἰδοὺ, πάντα καθαρὰ ὑμῖν ἐστίν. Ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις· ὅτι
ἀποδεκατοῦτε τὸ ἡδύσμορον, καὶ τὸ πῆγανον, καὶ πᾶν λάχανον· καὶ παρ-
ἐρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ. Ταῦτα δὲ^b ἔδει ποιῆσαι,
43 καὶ οὐκ ἐποίησατε. Οὐαὶ ὑμῖν τοῖς Φαρισαίοις· ὅτι ἀγαπᾶτε τὴν πρω-
τοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς.
44 Οὐαὶ ὑμῖν·^c ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ^d περι-
45 πατοῦντες ἐπάνω, οὐκ οἶδασιν. Ἀποκριθεὶς δὲ τις τῶν ρομικῶν λέ-
46 γει αὐτῷ· Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. Ὁ δὲ εἶπε·
Καὶ ὑμῖν τοῖς ρομικοῖς οὐαὶ· ὅτι φορτίζετε τοὺς ἄνθρώπους φορτία δυσ-
βάστακτα, καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσπαύετε τοῖς φορτίοις.
47 Οὐαὶ ὑμῖν· ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑ-
48 μῶν ἀπέκτειναν αὐτοὺς. Ἄρα μαρτυρεῖτε καὶ σινενδοκεῖτε τοῖς ἔργοις τῶν
πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς, ἡμεῖς δὲ οἰκοδομεῖτε αὐ-
49 τῶν τὰ μνημεῖα. Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν· Ἀποστελῶ εἰς
αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενεῖσιν καὶ ἐκδιώ-
50 ξουσιν· ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκχυνόμενον ἀπὸ
51 καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης· ἀπὸ τοῦ αἵματος Ἀβελ ἕως
τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ
52 οἴκου. Ναί, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.¹ Οὐαὶ
ὑμῖν τοῖς ρομικοῖς· ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλ-

^b 42. *Μὴ om.* δὲ

^d 44. *Μὴ om.* οἱ *

^c 44. ὑμῖν, γραμματεῖς καὶ
Φαρισαῖοι, ὑποκριταί·
(cf. v. 45).

^a 21. ποιοῦντες αὐτόν.

LUKE XI.

- 53 *Θατε,*^α καὶ τοὺς εἰσερχομένους ἐκωλύσατε. Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ
54 ἀποστοματίζειν αὐτὸν περὶ πλειόνων, ¹ ἐκεδρεύοντες αὐτὸν,^β ζητοῦντες θερεῦσαι τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

§ 47. Jesus instructs his disciples and the multitude.

LUKE XII. 1—59.

- 1 *Ἐν* οἷς ἐπισυναχθεῖσων τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· Προσέχετε
2 ἑαυτοῖς ἀπὸ τῆς ζήμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις. Οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν, ὃ οὐ γνω-
3 σθήσεται. Ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὗς ἐλάλησατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δω-
4 μάτων. Λέγω δὲ ὑμῖν τοῖς φίλοις μου· Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτείνοντων^α τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι.
5 Ἰσχυομένου δὲ ὑμῶν τίνα φοβηθῆτε. Φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι, ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· καὶ, λέγω ὑμῖν, τοῦτον φοβή-
6 θητε. Οὐχὶ πέντε στρούθια πωλεῖται ἄσφαριον δύο; καὶ ἐν ἑξ αὐτῶν
7 οὐκ ἔστιν ἐπιλεησμένον ἐνώπιον τοῦ Θεοῦ· ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡριθμῆνται. Μὴ οὖν φοβεῖσθε· πολλῶν^δ στρούθιων
8 διαφέρετε. Λέγω δὲ ὑμῖν· Πᾶς ὃς ἀνὸμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν
9 τῶν ἀγγέλων τοῦ Θεοῦ· ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων,
10 ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ. Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα
11 βλασφημήσαντι οὐκ ἀφεθήσεται. Ὅταν δὲ προσφέρωσιν^ε ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπο-
12 λογίσσησθε, ἢ τί εἴπητε· τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν.
13 Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου· Διδάσκαλε, εἰπέ τῷ ἁδελφῷ μου μερί-
14 σασθαι μετ' ἐμοῦ τὴν κληρονομίαν. Ὁ δὲ εἶπεν αὐτῷ· Ἀνθρώπε, τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; Εἶπε δὲ πρὸς αὐτούς·
15 Ὑπακούετε καὶ φυλάσσετε ἀπὸ τῆς¹ πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν
16 τινὲ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ. Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς, λέγων· Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα·¹ καὶ
17 διελογίζετο ἐν ἑαυτῷ, λέγων· Τί ποιήσω; ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου. Καὶ εἶπε· Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ

^α 52. εἰσέλθετε ^β 54. καὶ ζητοῦντες ^γ 4. ἀποκτενόντων s. ἀποκτενόντων
^δ 7. Μῆτι· πολλοῖ ^ε 11. Μῆτι· εἰσφέρωσιν * ¹ 15. Μῆτι· πάσης *

LUKE XII.

μίζοντες οὐκ ἀποδομήσω· καὶ συνάξω ἐκὶ πάντα τὰ γεννήματα^α μου, καὶ τὰ ἀ-
 19 γαθά μου· ¹ καὶ ἐρῶ τῇ ψυχῇ μου· Ψυχῇ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς
 20 ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. Εἶπε δὲ αὐτῷ ὁ Θεός· Ἄ-
 21 φρον· ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἢ δὲ ἡτοίμα-
 22 σας, τίτιν ἔσται; Οὕτως ὁ θησανρίζων ἐαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.
 23 Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε
 24 τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ σώματι, τί ἐνδύσθησθε. Ἡ ψυχὴ πλεῖ-
 25 ὢν ἐστὶ τῆς τροφῆς· καὶ τὸ σῶμα τοῦ ἐνδύματος. Κατανοήσατε τοὺς κό-
 26 ρακας, ὅτι οὐ σπείρουσιν, οἷδὲ θερίζουσιν· οἷς οὐκ ἔστι ταμῖον, οὐδὲ
 27 ἀποθήκη· καὶ ὁ Θεὸς τρέφει αὐτούς. - Πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν
 28 πετεινῶν. Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν
 29 αὐτοῦ πῆχυν ἑνᾶ; Εἰ οὖν οὔτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν
 30 μεριμνᾶτε; ¹ Κατανοήσατε τὰ κρινα, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει.
 31 Λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὥς ἐν
 32 τοῦτων. Λὺ δὲ τὸν χόρτον ἐν τῷ ἄγρῳ, σήμερον ὄντα καὶ αὔριον εἰς κλί-
 33 βανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιένυσσι, πόσῳ μᾶλλον ὑμῖς, ὀλιγό-
 34 πιστοι. Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, ἢ τί πῖνῃτε· καὶ μὴ μετεωρίζε-
 35 σθε. Ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ
 36 οἶδεν, ὅτι χορῶτε τοῦτων. Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ· καὶ
 37 ταῦτα πάντα προστεθήσεται ὑμῖν. Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι
 38 εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. Πωλήσατε τὰ ὑπ-
 39 ἄρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην. Ποιήσατε ἐαυτοῖς βαλλάντια^β μὴ
 40 παλαιοῖμενα, θησανρὸν ἠνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ
 41 ἐγγίξει, οὐδὲ σὴς διαφθεῖρσι. Ὅπου γὰρ ἐστὶν ὁ θησανρὸς ὑμῶν, ἐκὶ καὶ
 42 ἡ καρδία ὑμῶν ἔσται. Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι,
 43 καὶ οἱ λῃχοι καϊόμενοι· καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν
 44 κύριον ἐαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κροίσαντος,
 45 εὐθέως ἀνοίξωσιν αὐτῷ. Μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος
 46 εὐρήσει γρηγοροῦντας. Ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται, καὶ ἀνακλινεῖ αὐ-
 47 τοὺς καὶ παρ' ἐλπίου διακονήσιν αὐτοῖς. Καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ,
 48 καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὐρεῖ οὕτως· μακάριοι εἰσιν οἱ δοῦλοι ἐκεῖνοι.
 49 Τοῦτο δὲ γινώσκετε, ὅτι εἰ ἥδει ὁ οἰκοδεσπότης ποιεῖ ὥρα ὁ κλέπτῃς ἔρ-
 50 χεται, ἐργηρόρησεν ἄν, καὶ οὐκ ἂν ἀφῆκε διοργάνηται τὸν οἶκον αὐτοῦ.
 51 Καὶ ὑμεῖς οὖν γίνεσθε ἑτοιμοί· ὅτι ἢ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώ-
 52 που ἔρχεται. Εἶπε δὲ αὐτῷ ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παρα-
 53 βολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας; ¹ Εἶπε δὲ ὁ κύριος· Τίς ἄρα ἐσ-
 54 τὴν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θε-
 55 ραπειᾶς αὐτοῦ, τοῦ διδοῦναι ἐν καιρῷ τὸ σιτομέτριον; Μακάριος ὁ δοῦλος

^α 18. γεννήματα^β 33. Alii: βαλλάντια *

LUKE XII.

- 44 ἐκείνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ ἐξήρσει ποιοῦντα οὕτως. Ἀλλοῦς λέγει
 45 ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Ἐάν δὲ
 εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἔρχε-
 σθαι· καὶ ἄρξῃται τύπειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ
 46 πίνειν καὶ μεθύσκεσθαι· ἤξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ
 προσδοκᾷ, καὶ ἐν ᾧρᾳ ἣ οὐ γινώσκει· καὶ διχοτομήσει αὐτόν, καὶ τὸ μέ-
 47 ρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. Ἐκεῖνος δὲ ὁ δοῦλος ὁ γρὸνὸς τὸ θέ-
 λημα τοῦ κυρίου ἐάντοῦ, καὶ μὴ ἐτοιμάσας, μηδὲ ποιήσας πρὸς τὸ θέλημα
 48 αὐτοῦ, θαρσέσεται πολλάς· ὁ δὲ μὴ γρὸνὸς, ποιήσας δὲ ἅξια πληγῶν, θαρή-
 σεται ὀλίγας. Παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ᾧ
 49 παρέθεντο πολὺ, περισσώτερον αἰτήσουσιν αὐτόν. *Πῦρ ἦλθον βα-*
 50 *λεῖν εἰς τὴν γῆν· καὶ τί θέλω, εἰ ἤδη ἀνήφθῃ. Βάπτισμα δὲ ἔχω βαπτι-*
 51 *σθῆναι· καὶ πῶς συνέχομαι, ἕως οὔ τελεσθῇ. Δοκεῖτε, ὅτι εἰρήνην παρ-*
 52 *εγενόμην δοῦναι ἐν τῇ γῇ; Οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμός.* ¹ Ἔσον-
 53 *ται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶ,*
 54 *καὶ δύο ἐπὶ τρισί. Διαμερισθήσεται πατήρ ἐφ' υἱῶν, καὶ υἱὸς ἐπὶ πατρί·*
 55 *μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ· πενθερὰ ἐπὶ τὴν νύμφην αὐ-*
 56 *τῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.*
 57 *Ἐλεγε δὲ καὶ τοῖς ὄχλοις· "Οταν ἴδῃτε τὴν ρεφέλην ἀνατέλλονσαν ἀπὸ*
 58 *δυσμῶν, εὐθέως λέγετε· "Ομβρος ἔρχεται· καὶ γίνεται οὕτω. Καὶ ὅταν*
 59 *Νότον πνέοντα, λέγετε· "Οτι καύσων ἔσται· καὶ γίνεται. Ἐποκριταί·*
 60 *τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν*
 61 *τοῦτον πῶς οὐ δοκιμάζετε; Τί δὲ καὶ ἀφ' ἐαυτῶν οὐ κρίνετε τὸ δι-*
 62 *καιον; Ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδικου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδοῦ*
 63 *δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· μήποτε κατασύρῃ σε πρὸς τὸν κρι-*
 64 *τὴν, καὶ ὁ κριτὴς σε παραδῶ τῷ πρῶκτορι, καὶ ὁ πρῶκτος σε βάλῃ εἰς φυ-*
 65 *λακὴν. Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὔ καὶ τὸ ἔσχατον λεπτὸν*
 66 *ἀποδῶς.*

§ 48. The calamities of certain Galileans a warning to the Jews.

LUKE XIII. 1—9.

- 1 *Παρήσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γα-*
 2 *λιλαίων, ὃν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυνισίων αὐτῶν. Καὶ ἀποκριθεὶς*
 3 *ὁ Ἰησοῦς εἶπεν αὐτοῖς· Δοκεῖτε, ὅτι οἱ Γαλιλαῖοι οἵτοι ἡμαρτωλοὶ παρὰ*
 4 *πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν; Οὐχί, λέγω*
 5 *ὑμῖν· ἀλλ' ἐάν μὴ μετανοήτε, πάντες ὡσαύτως ἀπολείσθε. Ἦ ἐκεῖνοι οἱ*
 6 *δέκα καὶ ὀκτώ, ἐφ' οὓς ἔπεισεν ὁ τύρρος ἐν τῷ Σιλωάμ, καὶ ἀπέκτεινεν αὐ-*

² 58. βάλῃ

LUKE XIII.

τοὺς, δοκεῖτε, ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς
 5 κατοικοῦντας ἐν Ἱερουσαλὴμ; Οὐχὶ, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοήτε,
 6 πάντες ὁμοίως ἀπολείσθε. Ἐλεγε δὲ ταύτην τὴν παραβολήν· Συ-
 ν-
 κῆν εἶχέ τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφντενιμένην· καὶ ἦλθε ζητῶν καρπὸν.^a
 7 ἐν αὐτῇ, καὶ οὐχ εὔρεν. Εἶπε δὲ πρὸς τὸν ἀμπελονοργόν· Ἴδου τρία
 ἔτη ἐρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὗρίσκω· ἔκκοπον
 8 αὐτήν· ἵνατί καὶ τὴν γῆν καταργεῖ; Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κύ-
 ριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτήν, καὶ βάλω
 9 κόπρια·^b ἢ καὶ μὲν ποιήσῃ καρπὸν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐ-
 τήν.

§ 49. Parables. The reason why Jesus used them. An explana-
 tion of one.

MATTHE. XIII. 1—52.

MARK IV. 1—34.

1 Ἐν δὲ τῇ ἡμέρᾳ ἐξελθὼν ὁ
 Ἰησοῦς ἀπὸ τῆς οἰκίας, ἐκάθητο
 2 παρὰ τὴν θάλασσαν· καὶ συν-
 ῆχθησαν πρὸς αὐτὸν ὄχλοι πολλοὶ,
 ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα
 καθῆσθαι· καὶ πᾶς

ὁ ὄχλος ἐπὶ τὸν αἰ-
 3 γιῶν ἐστίκει. Καὶ
 ἐλάλησεν αὐτοῖς πολ-
 λὰ ἐν παραβολαῖς,
 λέγων·

Ἴδού, ἔξ-
 ἦλθεν ὁ σπείρων
 4 τοῦ σπείρειν. Καὶ
 ἐν τῷ σπείρειν αὐτὸν
 ἅ μὲν ἔπεσε παρὰ
 τὴν ὁδόν· καὶ ἦλθε
 τὰ πετεινά, καὶ κατ-
 5 ἔφαγεν αὐτά. Ἄλ-
 λα δὲ ἔπεσαν ἐπὶ τὰ
 πετρώδη, ὅπου οὐκ
 εἶχε γῆν πολλήν· καὶ
 εὐθέως ἐξανέτειλε, διὰ
 τὸ μὴ ἔχειν βάθος

2 γῆς ἦν. Καὶ ἐδίδα-
 σκεν αὐτοὺς ἐν πα-
 ραβολαῖς πολλὰ, καὶ
 ἔλεγεν αὐτοῖς ἐν τῇ
 διδαχῇ αὐτοῦ·

3 Ἰδοὺ, ἔξ-
 ἦλθεν ὁ σπείρων τοῦ
 4 σπείρειν. Καὶ ἐγένε-
 το ἐν τῷ σπείρειν, ὃ
 μὲν ἔπεσε παρὰ τὴν
 ὁδόν· καὶ ἦλθε τὰ
 πετεινά [τοῦ οὐρα-
 νοῦ], καὶ κατέφαγεν
 5 αὐτό. Ἄλλο δὲ ἔπε-
 σεν ἐπὶ τὸ πετρώδες,
 ὅπου οὐκ εἶχε γῆν
 πολλήν· καὶ εὐθέως
 ἐξανέτειλε, διὰ τὸ μὴ

1 Καὶ πάλιν ἤρξατο διδάσκειν
 παρὰ τὴν θάλασσαν· καὶ συνήχ-
 θη πρὸς αὐτὸν ὄχλος πολλὸς, ὥστε
 αὐτὸν ἐμβάντα εἰς τὸ πλοῖον, καθῆ-
 σθαι ἐν τῇ θαλάσῃ· καὶ πᾶς ὁ
 ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς

LUKE VIII. 4—18.

4 Συνιόντος δὲ ὄχλου
 πολλοῦ, καὶ τῶν κα-
 τὰ πόλιν ἐπιτορου-
 ομένων πρὸς αὐτὸν,
 εἶπε διὰ παραβολῆς·
 5 Ἐξῆλθεν ὁ σπείρων
 τοῦ σπείρειν τὸν σπό-
 ρον αὐτοῦ· καὶ ἐν τῷ
 σπείρειν αὐτὸν, ὃ μὲν
 ἔπεσε παρὰ τὴν ὁδόν·
 καὶ κατεπατήθη, καὶ τὰ
 πετεινά τοῦ οὐρανοῦ
 6 κατέφαγεν αὐτό. Καὶ
 ἕτερον ἔπεσαν ἐπὶ τὴν
 πέτραν· καὶ φυνὲν ἐ-
 ξηράνθη, διὰ τὸ μὴ ἔ-

^a 6. καρπὸν ζητῶν^b 8. κοπρίαν·

MATTH. XIII.

- 6 γῆς· ἡλίου δὲ ἀνα-
τείλαντος, ἐκλυμα-
τίσθη· καὶ διὰ τὸ
μὴ ἔχειν ῥίζαν, ἐξη-
7 ράνθη. Ἄλλα δὲ ἔ-
πυσεν ἐπὶ τὰς ἀκάν-
θας· καὶ ἀνέβησαν αἱ
ἀκανθαι, καὶ ἀπέπνι-
8 ξαν αὐτά. Ἄλλα δὲ
ἔπυσεν ἐπὶ τὴν γῆν
τὴν καλήν· καὶ ἐ-
δίδου καρπὸν, ὃ μὲν
ἐκατόν, ὃ δὲ ἐξήκοντα,
ὃ δὲ τριάκοντα.
- 9 Ὅ
ἔχων ὧτα ἀκούειν,
ἀκουέτω.
- 10 Καὶ προσελθόντες
οἱ μαθηταί, εἶπον
αὐτῷ· Διὰ τί ἐν πα-
ραβολαῖς λαλεῖς αὐ-
11 τοῖς; Ὁ δὲ ἀπο-
κριθεὶς εἶπεν αὐτοῖς·
Ὅτι ὑμῖν δέδοται
γινῶναι τὰ μυστήρια
τῆς βασιλείας τῶν
οὐρανῶν· ἐκείνοις
12 δὲ οὐ δέδοται. Ὅσ-
τις γὰρ ἔχει, δοθήσε-
ται αὐτῷ, καὶ περισ-
σευθήσεται· ὅστις
δὲ οὐκ ἔχει, καὶ ὃ ἔ-
χει, ἀρθήσεται ἀπὸ
13 αὐτοῦ. Διὰ τοῦτο
ἐν παραβολαῖς αὐ-

MARK IV.

- 6 ἔχειν βάθος γῆς· ἡ-
λίου δὲ ἀνατείλαντος
ἐκλυματίσθη, καὶ διὰ
τὸ μὴ ἔχειν ῥίζαν,
7 ἐξηράνθη. Καὶ ἄλ-
λο ἔπυσεν εἰς ἀκάν-
θας· καὶ ἀνέβησαν
αἱ ἀκανθαι, καὶ συν-
έπνιξαν αὐτό, καὶ
καρπὸν οὐκ ἔδωκε.
- 8 Καὶ ἄλλο ἔπυσεν εἰς
τὴν γῆν τὴν καλήν·
καὶ ἐδίδου καρπὸν
ἀναβαίνοντα καὶ αὐ-
ξάνοντα, καὶ ἔφε-
ρεν ἕν τριάκοντα, καὶ ἕν
ἐξήκοντα, καὶ ἕν ἐκα-
τόν. Καὶ ἔλεγεν
9 [[αὐτοῖς]]· Ὁ ἔχων
ὧτα ἀκούειν, ἀκουέ-
τω.
- 10 Ὅτε δὲ ἐγένετο
καταμόνας, ἠρώτη-
σαν αὐτόν οἱ περὶ
αὐτόν, σὺν τοῖς δώ-
δεκα, τὴν παραβο-
λήν. Καὶ ἔλεγεν αὐ-
11 τοῖς· Ὅτι ὑμῖν δέδοται
γινῶναι τὸ μυστήριον
τῆς βασιλείας τοῦ
θεοῦ· ἐκείνοις δὲ
τοῖς ἔξω ἐν παραβο-
λαῖς τὰ πάντα γίνε-
ται·

LUKE VIII.

- χειν ἱμάδα.
- 7 Καὶ ἔτε-
ρον ἔπυσεν ἐν μέσῳ
τῶν ἀκανθῶν· καὶ
συμφυεῖσαι αἱ ἀκαν-
θαι ἀπέπνιξαν αὐτό.
- 8 Καὶ ἕτερον ἔπυσεν εἰς^a
τὴν γῆν τὴν ἀγαθὴν·
καὶ φυνὲν ἐποίησε καρ-
πὸν ἑκατονταπλασί-
ονα.
- 9 Ταῦτα λέγων,
ἐφώνει· Ὁ ἔχων ὧτα
ἀκούειν, ἀκουέτω.
- 9 Ἐπρωτῶν δὲ αὐ-
τόν οἱ μαθηταὶ αὐ-
τοῦ, λέγοντες, τίς εἴη
10 ἡ παραβολὴ αὕτη; Ὁ
δὲ εἶπεν· Ὅτι ὑμῖν δέ-
δοται γινῶναι τὰ μυσ-
τήρια τῆς βασιλείας
τοῦ θεοῦ· τοῖς δὲ
λοιποῖς ἐν παραβο-
λαῖς·

12 ἵνα βλέποντες
βλέπωσι, καὶ μὴ ἴδω-

^a 8. ἐπὶ

ΜΑΤΘ. XIII.

MARK IV.

LUKE VIII.

- τοῖς λαῶν, ὅτι βλέ-
ποντες οὐ βλέπουσι,
καὶ ἀκούοντες οὐκ
ἀκούουσιν, οὐδὲ
14 συνιοῦσι. Καὶ ἀνα-
πληροῦται αὐτοῖς^a
ἡ προφητεία Ἰσαΐου
ἡ λέγουσα· “^b Ἀκοῇ ἀκούετε, καὶ οὐ μὴ συνῆτε· καὶ βλέ-
15 ποντες βλέπετε, καὶ οὐ μὴ ἴδητε. Ἐπαχύνθη γὰρ ἡ καρδία
τοῦ λαοῦ τούτου, καὶ τοῖς ὡς βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλ-
μοὺς αὐτῶν ἐκάμυνσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ
τοῖς ὡσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι,^c καὶ ἐπιστρέψωσι,
16 καὶ ἰάσωμαι^c αὐτούς.” Ἐμὼν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέ-
17 πουσιν· καὶ τὰ ὧτα ἡμῶν, ὅτι ἀκούει. Ἀμήν γὰρ λέγω ὑμῖν, ὅτι
πολλοὶ προφῆται καὶ
δίκαιοι ἐπεθύμησαν 13 Καὶ λέγει αὐτοῖς·
ἰδεῖν ἃ βλέπετε, καὶ Οὐκ οἴδατε τὴν πα-
οὐκ εἶδον· καὶ ἀκοῦ-
σαι ἃ ἀκούετε, καὶ
14 οὐκ ἤκουσαν. Ἐ-
μεῖς οὖν ἀκούσατε
τὴν παραβολὴν τοῦ 14 Ὁ σπείρων, τὸν λό-
15 σπείροντος. Παν- 15 γον σπείρει. Οὐ-
τὸς ἀκούοντος τὸν^c 15 τοι δὲ εἰσιν οἱ παρὰ 12
λόγον τῆς βασιλείας, 12 τὴν ὁδὸν, ὅπου σπεί-
καὶ μὴ συνέντος, ρεται ὁ λόγος, καὶ
ἔρχεται ὁ πονηρὸς, ὅταν ἀκούσωσιν, εὐ-
καὶ ἀρπάζει τὸ ἐ-
σπαρμένον ἐν τῇ καρ-
δίᾳ αὐτοῦ· οὕτως 13 θέως ἔρχεται ὁ σα-
ἐστιν ὁ παρὰ τὴν ὁ-
20 δὸν σπαρεῖς. Ὁ δὲ 16 τανῶς, καὶ αἶρει τὸν
ἐπὶ τὰ πετρώδη λόγον τὸν ἐσπαρμέ-
σπαρεῖς, οὕτως ἐστιν^c 16 νον ἐν ταῖς καρδίαις
ὁ τὸν λόγον ἀκούων αὐτῶν. Καὶ οὗτοι 13
καὶ εὐθὺς μετὰ χα- εἰσιν ὁμοίως οἱ ἐπὶ
ρᾶς λαμβάνων αὐτὸν, τὰ πετρώδη σπειρό-
μενοι, οἱ ὅταν ἀκού-
σωσι τὸν λόγον, εὐ-
θέως μετὰ χαρᾶς
13 Οἱ δὲ ἐπὶ τῆς πέ-
τρας, οἱ ὅταν ἀκούσω-
σι, μετὰ χαρᾶς δέχον-
ται τὸν λόγον· καὶ
οὗτοι ὀρίζαν οὐκ ἔχου-
σιν, οἱ πρὸς καιρὸν

^a 14. ἐπ' αὐτοῖς^b 15. συνιῶσι^c 15. Αἰὶ: ἰάσωμαι

MATTH. XIII.

MARK IV.

LUKE VIII.

- 21 οὐκ ἔχει δὲ ῥίζαν ἐν
ἐαυτοῦ, ἀλλὰ πρόσ-
καιρός ἐστι· γε-
ρομένης δὲ θλίψεως ἢ
διωγμοῦ διὰ τὸν λό-
γον, εὐθὺς σκανδαλί-
ζεται. Ὁ δὲ εἰς τὰς
ἀκάνθας σπαρεῖς, 18
οὗτός ἐστιν ὁ τὸν λό-
γον ἀκούων, καὶ ἡ
μέριμνα τοῦ αἰῶνος
τούτου καὶ ἡ ἀπάτη 19
τοῦ πλούτου συμπνί-
γει τὸν λόγον· καὶ
ἄκαρπός γίνεται.
- 23 Ὁ δὲ ἐπὶ τὴν γῆν τὴν 20
καλὴν σπαρεῖς, οὐ-
τός ἐστιν ὁ τὸν λόγον
ἀκούων, καὶ συνιῶν·
ὅς δὴ καρποφορεῖ,
καὶ ποιεῖ ὁ μὲν ἑκα-
τὸν, ὁ δὲ ἐξήκοντα, ὁ
δὲ τριάκοντα.
- 22 λυχνίαν ἐπιτεθῆ· Οὐ γάρ ἐστι
τι κρυπτόν, ὃ ἐὰν μὴ φανερωθῇ· 17
οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα
εἰς φανερόν ἔλθῃ. Εἴ τις ἔχει 18
ὥτα ἀκούειν, ἀκούετω. Καὶ 18
ἔλεγεν αὐτοῖς· Βλέπετε, τί ἀκού-
λαμβάνουσιν αὐτόν·
καὶ οὐκ ἔχουσι ῥίζαν
ἐν ἑαυτοῖς, ἀλλὰ
πρόσκαιροί εἰσιν·
εἴτα γενομένης θλί-
ψεως ἢ διωγμοῦ διὰ
τὸν λόγον, εὐθέως
σκανδαλίζονται. Καὶ 14
οὗτοί εἰσιν οἱ εἰς τὰς
ἀκάνθας σπειρόμε-
νοι, οἱ τὸν ἃ λόγον
ἀκούοντες, ἢ καὶ αἱ
μέριμναι τοῦ αἰῶνος
[τούτου], καὶ ἡ ἀ-
πάτη τοῦ πλούτου,
καὶ αἱ περὶ τὰ λοιπὰ
ἐπιθυμίαι εἰσπορευό-
μεναι, συμπνίγουσι
τὸν λόγον, καὶ ἄ-
καρπός γίνεται. Καὶ 15
οὗτοί εἰσιν οἱ ἐπὶ τὴν
γῆν τὴν καλὴν σπα-
ρέντες, οἵτινες ἀκού-
ουσι τὸν λόγον καὶ
καρποφοροῦσιν, ἢ
τριάκοντα, καὶ ἢ ἐξή-
κοντα, καὶ ἢ ἑκατόν.
- 21 Καὶ ἔλεγεν αὐτοῖς·
Μήτι ὁ λύχνος ἔρχε-
ται, ἢ ἵνα ὑπὸ τὸν μόδιον τεθῇ, ἢ
ὑπὸ τὴν κλίνην; οὐχ, ἵνα ἐπὶ τὴν
ἀλλ' ἐπὶ λυχνίας ἐπιτίθῃσιν, ἵνα οἱ
εἰσπορευόμενοι βλέπωσι τὸ φῶς.
- 17 Οὐ γάρ ἐστι κρυπτόν, ὃ οὐ φα-
νερόν γενήσεται· οὐδὲ ἀπόκρυφον,
ὃ οὐ γνωσθήσεται καὶ εἰς φανερόν
- 18 ἔλθῃ. Βλέπετε οὖν πῶς ἀκούετε·
ὅς γάρ ἂν ἔχῃ, δοθήσεται αὐτῷ·

^a 18. οὗτοί εἰσιν οἱ τὸν

MARK IV.

ετε. Ἐν ᾧ μέτρῳ μετρεῖτε, με-
 τρηθήσεται ὑμῖν, καὶ προστεθήσε-
 25 ται ὑμῖν τοῖς ἀκούουσιν.^a Ὅς γὰρ
 ἂν ἔχη, δοθήσεται αὐτῷ· καὶ ὅς
 οὐκ ἔχει, καὶ ὃ ἔχει ἀρθθήσεται ἀπὸ
 αὐτοῦ.

LUKE VIII.

καὶ ὅς ἂν μὴ ἔχη, καὶ ὃ δοκεῖ ἔχειν,
 ἀρθθήσεται ἀπὸ αὐτοῦ.

MATTH. XIII.

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων· Ὡμοιώθη ἡ βασιλεία τῶν
 25 οὐρανῶν ἄνθρωπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. Ἐν δὲ
 τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς, καὶ ἔσπειρε ζιζάνια
 26 ἀνὰ μέσον τοῦ σίτου· καὶ ἀπῆλθεν. Ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ
 27 καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια. Προσελθόντες δὲ οἱ δοῦλοι
 τοῦ οἰκοδεσπότου, εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν
 28 τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια;^b Ὁ δὲ ἔφη αὐτοῖς· Ἐχθρὸς ἄν-
 θρωπος τοῦτο ἐποίησεν. Οἱ δὲ δοῦλοι εἶπον αὐτῷ· Θέλεις οὖν ἀπελθόν-
 29 τες συλλέξωμεν αὐτά; Ὁ δὲ ἔφη· Οὐ· μήποτε συλλέγοντες τὰ ζιζάνια,
 30 ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σῖτον. Ἀφετε συναρξάνεσθαι ἀμφότερα μέχρι
 τοῦ θερισμοῦ· καὶ ἐν καιρῷ^c τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς· Συλλέ-
 ξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτά εἰς δέσμας, πρὸς τὸ κατακαῦσαι
 αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

MARK IV.

26 Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος βάλῃ τὸν
 27 σπόρον ἐπὶ τῆς γῆς, καὶ καθεύδῃ καὶ ἐγερῇται νύκτα καὶ ἡμέραν, καὶ ὁ
 28 σπόρος βλαστάνῃ, καὶ μηκύνηται, ὡς οὐκ οἶδεν αὐτός. Αὐτομάτῃ γὰρ ἡ
 γῆ καρποφορεῖ, πρῶτον χόρτον, εἴτα στάχυν, εἴτα πλήρη σῖτον ἐν τῷ στά-
 29 χνι. Ὅταν δὲ παραδῷ ὁ καρπός, ἐνθὺς ἀποστέλλει τὸ δρέπανον, ὅτι
 30 παρέστηκεν ὁ θερισμός. Καὶ

MATTH. XIII.

31 Ἄλλην παραβολὴν παρέθηκεν αὐ-
 τοῖς, λέγων· Ὁμοία ἐστὶν ἡ βα- 31
 σιλεία τῶν οὐρανῶν κόκκῳ σινά-
 πεως, ὃν λαβὼν ἄνθρωπος ἔσπει-
 32 ρεν ἐν τῷ ἀγρῷ αὐτοῦ. Ὁ μικρό-
 τερον μὲν ἐστὶ πάντων τῶν σπερ- 32
 μάτων· ὅταν δὲ αὐξηθῇ, μεῖζον
 τῶν λαχάνων ἐστὶ, καὶ γίνεται καὶ ποιεῖ κλάδους μεγάλους, ὥστε

^a 24. καὶ π. ὑ. τ. ἀκούου-
 σιν quidam omittunt.
 Alii om. tantum τοῖς
 ἀκούουσιν.*

^b 27. τὰ ζιζάνια

^c 30. ἐν τῷ καιρῷ

^d 31. κόκκῳ

MATTH. XIII.

LUKE IV.

- δένδρον, ὥστε ἔλθειν τὰ πειρινὰ τοῦ οὐρανοῦ, καὶ κατασκηροῦν ἐν τοῖς κλάδοις αὐτοῦ. Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυπεν εἰς ἀλεύρου σάτα τρία, ὥς οὗ ἔξυμώθη ὅλον.
- 34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος· “Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεῖξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.”
- 36 Τότε ἀφείλε τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς. Καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὁ σπείρων τὸ καλὸν σπέρμα, ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· ὁ δὲ ἀγρὸς, ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οἱ τοὶ εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια, εἰσὶν οἱ υἱοὶ τοῦ πονηροῦ· ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ, ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς, συντέλεια τοῦ αἰῶνος ἐστὶν· οἱ δὲ θερισταί, ἄγγελοι εἰσιν.
- 40 Ὡς περ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ καίεται·^a οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου. Ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἄγγελους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Τότε οἱ δίκαιοι ἐκλάμπουσιν, ὥς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὅσα ἀκούει, ἀκουέτω.
- 44 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησανρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν ἐφρὼν ἄνθρωπος ἐκρύψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ἐπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπτόρῳ, ζητοῦντι καλοὺς μαργαρίτας· ὃς ἐφρὼν^b ἓνα πολύτιμον μαργαρίτην, ἀπελθὼν ἐπέρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγόρῃ βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ πικτὸς γένους συναγαρούσῃ· ἣν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν, καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον. Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων,¹ καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
- 51 Λέγει αὐτοῖς ὁ Ἰησοῦς· Συνήκατε ταῦτα πάντα; Λέγουσιν αὐτῷ· Ναί,

^a 40. κατακαίεται·^b 46. Αἰῶν· ἐφρὼν δὲ pro ὅς ἐφρὼν^a

MATTH. XIII.

52 κύριε. Ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς γραμματεὺς, μαθητευθεὶς τῇ βασιλείᾳ^a τῶν οὐρανῶν, ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

§ 50. Jesus gives commandment to cross the lake. Incidents on the way. A tempest stilled.

MATTH. VIII. 18—27. MARK IV. 35—41. LUKE VIII. 22—25.

18 Ἰδὼν δὲ ὁ Ἰη- 35 Καὶ λέγει αὐτοῖς 22 Καὶ ἐγένετο ἐν μιᾷ
σοῦς πολλοὺς ὄχ- ἐν ἐκείνῃ τῇ ἡμέρᾳ, τῶν ἡμερῶν, καὶ αὐ-
λους περὶ αὐτὸν, ὁψίας γενομένης· Δι- τὸς ἐνέβη εἰς πλοῖον,
ἐκέλευσεν ἀπελ- ἐλθωμεν εἰς τὸ πέραν. καὶ οἱ μαθηταὶ αὐτοῦ·
θεῖν εἰς τὸ πέ- καὶ εἶπε πρὸς αὐτούς·

19 ραν. Καὶ προσ- Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης·

LUKE IX.

20 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Αἰ 57 Ἐγένετο δὲ πορευομένων αὐτῶν
ἐν τῇ ὁδῷ, εἶπε τις πρὸς αὐτόν·
ἄλῳπεκες φωλεοὺς ἔχουσι, καὶ τὰ ἄλῳπεκες φωλεοὺς ἔχουσι, καὶ
πετεινὰ τοῦ οὐρανοῦ κατασκη- ἄλῳπεκες φωλεοὺς ἔχουσι, καὶ
νῶσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, ποῦ τὴν κεφαλὴν κλίνῃ,
οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ,

21 Ἐτερος δὲ τῶν μαθητῶν αὐτοῦ εἶ- 59 Εἶπε δὲ πρὸς ἕτερον· Ἀκολουθει
μει· Ὁ δὲ εἶπε· Κύριε, ἐπίτρεψόν μοι
πρῶτον ἀπελθεῖν, καὶ θάψαι τὸν

22 πατέρα μου. Ὁ δὲ Ἰησοῦς εἶπεν 60 τὸν πατέρα μου. Εἶπε δὲ αὐτῷ
αὐτῷ· Ἀκολουθε μοι, ἄφες τοὺς νεκροὺς θάψαι τοὺς ἐαυτῶν νεκ-
ροὺς. θάψαι τοὺς ἐαυτῶν νεκροὺς· σὺ δὲ
ἀπελθὼν διάγγελλε τὴν βασιλείαν

61 τοῦ Θεοῦ. Εἶπε δὲ καὶ ἕτε-

τερος· Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι
62 ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. Εἶπε δὲ πρὸς αὐτόν ὁ
Ἰησοῦς· Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον,
καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ
Θεοῦ.

^a 52. εἰς τὴν βασιλείαν Alii: ἐν τῇ βασιλείᾳ

MATTH. VIII.

- 23 Καὶ ἐμβάντι αὐτῷ 36
εἰς τὸ πλοῖον, ἤγο-
λοῖθησαν αὐτῷ οἱ
24 μαθηταὶ αὐτοῦ. Καὶ
ἰδοὺ, σεισμὸς μέγας
ἐγένετο ἐν τῇ θαλάσ- 37
σῃ, ὥστε τὸ πλοῖον
καλύπτεσθαι ὑπὸ
τῶν κυμάτων· αὐτὸς
25 δὲ ἐκάθευδε. Καὶ
προσελθόντες οἱ μα- 38
θηταὶ [αὐτοῦ] ἤγει-
ραν αὐτὸν, λέγοντες·
Κύριε· σῶσον ἡμᾶς,
ἀπολλύμεθα.
26 Καὶ λέγει αὐτοῖς· Τί
δειλοί ἐστε, ὀλιγό-
πιστοι; Τότε ἐγε-
ρθεῖς ἐπιτίμησε τοῖς
ἀνέμοις καὶ τῇ θα-
λάσῃ· καὶ ἐγένετο
γαλήνη μεγάλη.
27 Οἱ δὲ ἄνθρωποι ἐ-
θαύμασαν, λέγοντες·
Ποιαπὸς ἐστιν οὗτος,
ὅτι καὶ οἱ ἄνεμοι καὶ
ἡ θάλασσα ὑπακού-
ουσιν αὐτῷ;

MARK IV.

- Καὶ ἄφέν- 22
τες τὸν ὄχλον παρα-
λαμβάνουσιν αὐτὸν,
ὥς ἦν ἐν τῷ πλοίῳ·
καὶ ἄλλα δὲ πλοῖα ^a
ἦν μετ' αὐτοῦ. Καὶ
γίνεται λαῖλαψ ἀνέ-
μου μεγάλη· τὰ δὲ
κύματα ἐπέβαλλεν εἰς
τὸ πλοῖον, ὥστε αὐτὸ
ἤδη γεμίζεσθαι. Καὶ
ἦν αὐτὸς ἐπὶ τῇ
πρύμνῃ, ἐπὶ τὸ προσ-
κεφάλαιον καθεύδων.
Καὶ διεγείρουσιν αὐ- 24
τον, καὶ λέγουσιν αὐ-
τῷ· Διδάσκαλε· οὐ
μέλει σοι, ὅτι ἀπολ-
39 λύμεθα; Καὶ διε-
γερεῖς ἐπετίμησε τῷ
ἀνέμῳ, καὶ εἶπε τῇ
θαλάσῃ· Σιώπα·
πεφίμωσο. Καὶ ἐκό-
πασεν ὁ ἄνεμος, καὶ
ἐγένετο γαλήνη με-
40 γάλη. Καὶ εἶπεν αὐ-
τοῖς· Τί δειλοί ἐστε
οὕτω; πῶς οὐκ ἔχετε
41 πίστιν; Καὶ ἐφοβή-
θησαν φόβον μέγαν,
καὶ ἔλεγον πρὸς ἀλ-
λήλους· Τίς ἄρα
οὗτός ἐστιν, ὅτι καὶ
ὁ ἄνεμος καὶ ἡ θά-
λασσα ὑπακούουσιν
αὐτῷ;

LUKE VIII.

- καὶ ἀνήχθησαν.
23 Πλεόντων δὲ αὐτῶν,
ἀφύπνωσε. Καὶ κατέβη
λαῖλαψ ἀνέμου εἰς τὴν
λίμνην, καὶ συνεπλη-
ροῦντο, καὶ ἐκινδύνευ-
ον.
24 Προσελθόντες δὲ
διήγειραν αὐτὸν, λέ-
γοντες· Ἐπιστάτα·
ἀπολλύμεθα· Ὁ δὲ
ἐγερεῖς ἐπετίμησε τῷ
ἀνέμῳ καὶ τῷ κλύδωνι
τοῦ ὕδατος· καὶ ἐπαύ-
σαντο, καὶ ἐγένετο γα-
λήνη.
25 Εἶπε δὲ αὐτοῖς·
Ποῦ ἐστιν ἡ πίστις ὑ-
μῶν; Φοβηθέντες δὲ
ἐθαύμασαν, λέγοντες
πρὸς ἀλλήλους· Τίς
ἄρα οὗτός ἐστιν, ὅτι
καὶ τοῖς ἀνέμοις ἐπι-
τάσσει καὶ τῷ ὕδατι,
καὶ ὑπακούουσιν αὐ-
τῷ;

^a 36. πλοιάρια

§ 51. Jesus heals two demoniacs of Gadara.

MATTH. VIII. 28—34.

MARK V. 1—20.

LUKE VIII. 26—39.

28 Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν, εἰς τὴν χώραν τῶν Γερασηνῶν,^a ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι, ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.

1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν.^b Καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπῆντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασι.^c καὶ οὕτε ἄλύσεσιν οὐδεὶς ἠδύνατο αὐτὸν δῆσαι,
4 ἢ διὰ τὸ αὐτὸν πολλὰκις πέδαις καὶ ἀλύ-

σεσι δεδῆσθαι, καὶ διεσπᾶσθαι ὑπὲρ αὐτοῦ τὰς ἀλύσεις, καὶ τὰς πέδας συντετριφθαι· καὶ οὐδεὶς αὐτὸν ἰσχυε

5 δαμάσαι· καὶ διαπαντός, νυκτός καὶ ἡμέρας, ἐν τοῖς μνήμασι καὶ ἐν τοῖς ὄρεσιν^d ἦν κράζων, καὶ κα-

6 τακόπτων ἑαυτὸν λίθοις. Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμε,

29 Καὶ ἰδὼν, ἔκραξαν λέγοντες· Τί ἡμῖν καὶ σοί, [Ἰησοῦ,] υἱὲ τοῦ Θεοῦ; Ἠλθες ὧδε πρό καιροῦ βασανίσαι ἡμᾶς;

καὶ προσεκύνησεν αὐτῷ· καὶ κράζας φωνῇ μεγάλῃ, εἶπε· Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὁρκίζω σε τὸν Θεόν, μὴ με βασανίσῃς.^e Ἐλε-

γε γὰρ αὐτῷ· Ἐξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.

26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν,^e ἥτις ἐστὶν ἀντιπέραν^f τῆς Γαλιλαίας. Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησεν αὐτῷ ἄνθρωπος τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν.

28 Ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνακράζας προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε· Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου, μὴ με βασανίσῃς. Παρήγγε-

29 λείψον. γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ

^a 28. Γεργεσηνῶν (vel Γεργεσαίων s. Γεργεσιῶν) Ἀλλί: Γαδαρηνῶν

^b 1. Ἀλλί: Γερασηνῶν. Ἀλλί: Γεργεσηνῶν.

^c 3. μνημείοις·

^d 5. ὄρεσι . . . μνήμασιν pro μνήμασι . . . ὄρεσιν

^e 26 et 37. Ἀλλί: Γερασηνῶν* Ἀλλί: Γεργεσηνῶν

^f 26. Ἀλλί: ἀντίπερα*

MARK V.

LUKE VIII.

- 9 Καὶ ἐπηρώτα 30 Ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς, λέ-
αὐτόν· Τί σοι ὄνομα; Καὶ γων· Τί σοί ἐστιν ὄνομα; Ὁ δὲ
λέγει αὐτῷ·^a Λεγεὼν ὄνομά ἐῖπε· Λεγεὼν· ὅτι δαιμόνια πολ-
10 μοι· ὅτι πολλοὶ ἐσμεν. Καὶ παρ- 31 λὰ εἰσῆλθεν εἰς αὐτόν. Καὶ
ἐκάλει αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς παρεκάλει αὐτόν, ἵνα
ἀποστείλῃ ἔξω τῆς χώρας. μὴ ἐπιτάξῃ αὐτοῖς
εἰς τὴν ἄβυσσον ἀπελ-
20 ^{ΜΑΤΘ. VIII.} Ἦν δὲ μακρὰν ἀπ' 11 Ἦν δὲ ἐκεῖ πρὸς 32 θεῖν. Ἦν δὲ ἐκεῖ ἀγέ-
αὐτῶν ἀγέλη χοίρων λεγέ-
πολλῶν βοσκομένη. ρων μεγάλη βοσκο-
31 Οἱ δὲ δαίμονες παρ- 12 μένη. Καὶ παρεκά-
ἐκάλουν αὐτόν, λέγον- λεσαν αὐτόν [πάντες
τες· Εἰ ἐκβάλλεις ἡ- οἱ δαίμονες,] λέγον-
μᾶς, ἐπίτρεψον ἡμῖν τες· Πέμψον ἡμᾶς
ἀπελθεῖν εἰς τὴν ἀγέ- εἰς τοὺς χοίρους, ἵνα
32 λην τῶν χοίρων. Καὶ εἰς αὐτοὺς εἰσελθω-
εἶπεν αὐτοῖς· Ὑπά- 13 μεν. Καὶ ἐπέτρε-
γετε. Οἱ δὲ ἐξεληθόν- ψεν αὐτοῖς εὐθέως ὁ
τες ἀπῆλθον εἰς τοὺς Ἰησοῦς. Καὶ ἐξελ- 33
χοίρους.^b Καὶ ἰδοὺ, θόντα τὰ πνεύματα
ὥρμησε πᾶσα ἡ ἀγέ- τὰ ἀκάθαρτα εἰσῆλ-
λη [τῶν χοίρων] κα- θον εἰς τοὺς χοίρους·
τὰ τοῦ κρημνοῦ εἰς καὶ ὥρμησεν ἡ ἀγέλη
τὴν θάλασσαν, καὶ ἀπ- κατὰ τοῦ κρημνοῦ εἰς
έθανον ἐν τοῖς ὕδα- τὴν θάλασσαν, (ἦσαν
σιν. δὲ ὡς δισχίλιοι,) καὶ
ἐπνίγοντο ἐν τῇ θα-
33 Οἱ δὲ βόσκοντες 14 λάσση. Οἱ δὲ βόσ- 34
ἔφηνον, καὶ ἀπελθόν- κοντες αὐτοῖς^d ἔφν-
τες εἰς τὴν πόλιν, ἀπ- γον, καὶ ἀπήγγειλαν^e

^a 9. ἀπεκρίθη λέγων·
pro καὶ λ. α.

^b 32. τὴν ἀγέλην τῶν
χοίρων.

^c 11. τὰ ὄρη

^d 14. τοὺς χοίρους

^e 14. ἀνήγγειλαν

^f 34. *Alit* : τὸ γεγονὸς
(e vs. 35.) *Alit*
omittunt.*

MATTH. VIII.

MARK V.

LUKE VIII.

ἡγγειλαν πάντα, καὶ
τὰ τῶν δαιμονιζομέ-
νων. Καὶ ἰδοὺ, πᾶ-
σα ἡ πόλις ἐξῆλθεν
εἰς συνάντησιν τῷ Ἰη-
σοῦ.

εἰς τὴν πόλιν καὶ εἰς
τοὺς ἀγρούς. Καὶ
ἐξῆλθον ἰδεῖν τί ἐστὶ
τὸ γεγονός. Καὶ
ἐρχονται πρὸς τὸν
Ἰησοῦν, καὶ θεω-
ροῦσι τὸν δαιμονι-
ζόμενον καθήμενον
καὶ ἱματισμένον καὶ
σωφρονοῦντα, τὸν
ἐσχηκότα τὸν λεγεῶ-
να· καὶ ἐφοβήθησαν.

16 Καὶ διηγήσαντο αὐ-
τοῖς οἱ ἰδόντες, πῶς
ἐγένετο τῷ δαιμονι-
ζομένῳ, καὶ περὶ τῶν

καὶ ἰδόντες αὐ-
τὸν, παρεκάλεσαν, ὅ-
πως μεταβῇ ἀπὸ τῶν
ὄριων αὐτῶν.

17 χοίρων. Καὶ ἤρξα-
το παρακαλεῖν αὐτὸν
ἀπελθεῖν ἀπὸ τῶν

18 ὄριων αὐτῶν. Καὶ

ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον, παρ-
εκάλει αὐτὸν ὁ δαιμονισθεὶς, ἵνα
19 ᾗ μετ' αὐτοῦ. Καὶ οὐκ ἠφῆκεν αὐ-
τὸν, ἀλλὰ λέγει αὐτῷ· Ὑπάγε εἰς
τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ
ἀνάγγειλον αὐτοῖς ὅσα σοι ὁ κύρι-
ος πεποίηκε, καὶ ἠλέησέ σε. Καὶ
20 ἀπῆλθε, καὶ ἤρξατο κηρύσσειν ἐν
τῇ Δεκαπόλει, ὅσα ἐποίησεν αὐτῷ
ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον.

γον, καὶ ἀπήγγειλαν^a
εἰς τὴν πόλιν καὶ εἰς
35 τοὺς ἀγρούς. Ἐξῆλ-
θον δὲ ἰδεῖν τὸ γε-
γονός· καὶ ἦλθον
πρὸς τὸν Ἰησοῦν, καὶ
εὔρον καθήμενον τὸν
ἄνθρωπον ἀφ' οὗ τα
δαιμόνια ἐξεληλύθει,
ἱματισμένον καὶ σω-
φρονοῦντα, παρὰ
τοὺς πόδας τοῦ Ἰη-
σοῦ· καὶ ἐφοβήθη-
36 σαν. Ἀπήγγειλαν
δὲ αὐτοῖς καὶ οἱ ἰδόν-
τες, πῶς ἐσώθη ὁ
δαιμονισθεὶς. Καὶ
37 ἠρώτησαν αὐτὸν ἅ-
παν τὸ πλῆθος τῆς
περιχώρου τῶν Γα-
δαρηνῶν^b ἀπελθεῖν

ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συν-
είχοντο· αὐτὸς δὲ ἐμβὰς εἰς τὸ
πλοῖον, ὑπέστρεψεν. Ἐδέετο δὲ
αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ
δαιμόνια, εἶναι σὺν αὐτῷ. Ἀπέ-
λυσε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων·
38 Ὑπόστρεψε εἰς τὸν οἶκόν σου, καὶ
διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός.
Καὶ ἀπῆλθε, καθ' ὅλην τὴν πό-
λιν κηρύσσων ὅσα ἐποίησεν αὐτῷ
ὁ Ἰησοῦς.

^c 19. Ὁ δὲ Ἰησοῦς οὐκ

^d 19. ἐποίησε

^a 34. καὶ ἀπελθόντες
ἀπήγγειλαν

^b 37. Vide in v. 26

§ 52. Levi's feast. Jesus' consequent discourse. The raising of Jairus' daughter.

MATTH. IX. 1, 10—25.

MARK V. 21.

LUKE VIII. 40.

1 Καὶ ἐμβὰς εἰς τὸ 21
πλοῖον, διεπέρασε, καὶ
ἦλθεν εἰς τὴν ἰδίαν
πόλιν.

Καὶ διαπεράσαν- 40
τος τοῦ Ἰησοῦ ἐν τῷ
πλοίῳ πάλιν εἰς τὸ
πέραν, συνήχθη ὄχ-
λος πολλὸς ἐπ' αὐτόν·
καὶ ἦν παρὰ τὴν
θάλασσαν.

Ἐγένετο δὲ ἐν τῷ
ὑποστρέψαι τὸν Ἰη-
σοῦν, ἀπεδέξατο αὐ-
τὸν ὁ ὄχλος· ἦσαν
γὰρ πάντες προσδο-
κῶντες αὐτόν.

MARK II. 15—22.

LUKE V. 29—39.

10 Καὶ ἐγένετο αὐτοῦ ἁ- 15
νακειμένου ἐν τῇ οἰκίᾳ,
καὶ ἰδοὺ, πολλοὶ τελω-
ναι καὶ ἁμαρτωλοὶ
ἐλθόντες συνανέκειντο
τῷ Ἰησοῦ καὶ τοῖς μα-
θηταῖς αὐτοῦ.

Καὶ ἐγένετο ἐν τῷ 29
κατακεῖσθαι αὐτὸν
ἐν τῇ οἰκίᾳ αὐτοῦ,
καὶ πολλοὶ τελωναι
καὶ ἁμαρτωλοὶ συν-
ανέκειντο τῷ Ἰησοῦ
καὶ τοῖς μαθηταῖς
αὐτοῦ· ἦσαν γὰρ
πολλοὶ, καὶ ἠκολού-

29 Καὶ ἐποίησε δοχὴν
μεγάλην Λευὶς^a αὐτῷ
ἐν τῇ οἰκίᾳ αὐτοῦ·
καὶ ἦν ὄχλος τελω-
νῶν πολλὸς, καὶ ἄλ-
λων, οἱ ἦσαν μετ'
αὐτῶν κατακείμενοι.

11 ἰδόντες οἱ Φαρισαῖοι,
εἶπον τοῖς μαθηταῖς
αὐτοῦ· Διὰ τί μετὰ
τῶν τελωνῶν καὶ ἁ-
μαρτωλῶν ἐσθίει ὁ
διδάσκαλος ὑμῶν;

Καὶ 16
ἰδόντες οἱ γορμαματεῖς καὶ οἱ
Φαρισαῖοι, ἰδόντες
αὐτὸν ἐσθίοντα μετὰ
τῶν τελωνῶν καὶ ἁ-
μαρτωλῶν, ἔλεγον
τοῖς μαθηταῖς αὐ-
τοῦ· Τί ὅτι μετὰ
τῶν τελωνῶν καὶ ἁ-
μαρτωλῶν ἐσθίει καὶ

30 Καὶ ἐγόγγυζον οἱ
γορμαματεῖς αὐτῶν^b
καὶ οἱ Φαρισαῖοι
πρὸς τοὺς μαθητὰς
αὐτοῦ, λέγοντες·
Διὰ τί μετὰ τῶν τε-
λωνῶν^c καὶ ἁμαρτω-
λῶν ἐσθίετε καὶ πί-
νετε;

12 Ὁ δὲ Ἰησοῦς ἀκούσας, 17
εἶπεν αὐτοῖς. Οὐ
χρεῖαν ἔχουσιν οἱ ἰσ-
χύοντες ἰατροῦ, ἀλλ'

πίνει; Καὶ ἀκούσας 31
ὁ Ἰησοῦς λέγει αὐ-
τοῖς· Οὐ χρεῖαν ἔ-
χουσιν οἱ ἰσχύοντες

Καὶ ἀποκρι-
θεὶς ὁ Ἰησοῦς εἶπε
πρὸς αὐτοὺς· Οὐ
χρεῖαν ἔχουσιν οἱ ἰ-

^a 29. ὁ Λευὶς

^b 30. αὐτῶν αὐτὶ οὐκ ἔστιν.

^c 30. μετὰ τελωνῶν

MATTH. IX.

13 οἱ κακῶς ἔχοντες. Πο-
ρευθέντες δὲ μάθετε,
τί ἐστίν· “Ἐλεον θε-
λω, καὶ οὐ θυσίαν.”
Οὐ γὰρ ἦλθον καλέ-
σαι δικαίους, ἀλλ’ ἁ-
μαρτωλοὺς [εἰς μετά- 18
νοیان].

14 Τότε προσέρχονται
αὐτῷ οἱ μαθηταὶ Ἰω-
άννου, λέγοντες· Δια-
τί ἡμεῖς καὶ οἱ Φαρι-
σαῖοι νηστεύομεν πολ-
λὰ, οἱ δὲ μαθηταὶ σου

15 οὐ νηστεύουσι; Καὶ 19
εἶπεν αὐτοῖς ὁ Ἰη-
σοῦς· Μὴ δύνανται
οἱ υἱοὶ τοῦ νυμφῶνος
πενθεῖν, ἐφ’ ὅσον μετ’
αὐτῶν ἐστὶν ὁ νυμφί-
ος; Ἐλεύσονται δὲ
ἡμέραι, ὅταν ἀπαρθῇ
ἀπ’ αὐτῶν ὁ νυμφίος,
καὶ τότε νηστεύσουσιν. 20

16 Οὐδεὶς δὲ ἐπιβάλλει 21
ἐπὶ βίβλημα θάκους ἀ-
γνάφου ἐπὶ ἱματίῳ πα-

MARK II.

ἱατροῦ, ἀλλ’ οἱ κα-
κῶς ἔχοντες. Οὐκ
ἦλθον καλέσαι δι- 32
καίους, ἀλλὰ ἁμαρ-
τωλοὺς [εἰς μετάνοι-
αν].

Καὶ ἦσαν οἱ μα-
θηταὶ Ἰωάννου καὶ
οἱ Φαρισαῖοι^a νη-
στεύοντες· καὶ ἔρχον-
ται, καὶ λέγουσιν αὐ- 33
τῷ· Διατί οἱ μαθη-
ταὶ Ἰωάννου καὶ
οἱ τῶν Φαρισαίων
νηστεύουσιν, οἱ δὲ
σοὶ μαθηταὶ οὐ

νηστεύουσι; Καὶ εἶ-
πεν αὐτοῖς ὁ Ἰησοῦς·
Μὴ δύνανται οἱ υἱ- 34
οὶ τοῦ νυμφῶνος, ἐν
ᾧ ὁ νυμφίος μετ’
αὐτῶν ἐστὶ, νηστεύ-
ειν; Ὅσον χρόνον
μετ’ ἐαυτῶν ἔχουσι
τὸν νυμφίον, οὐ δύ-
νανται νηστεύειν· ἐ- 35

λεύσονται δὲ ἡμέραι,
ὅταν ἀπαρθῇ ἀπ’
αὐτῶν ὁ νυμφίος,
καὶ τότε νηστεύσου-
σιν ἐν ἐκείνῃ τῇ ἡμέ-
ρᾳ.^b Οὐδεὶς^c ἐπὶ βίβλη- 36
μα θάκους ἀγνάφου
ἐπιθόπτει ἐπὶ ἱμα-

LUKE V.

γυαίνοντες ἱατροῦ,
ἀλλ’ οἱ κακῶς ἔχον-
τες· οὐκ ἐλήλυθα
καλέσαι δικαίους,
ἀλλὰ ἁμαρτωλοὺς εἰς
μετάνοιαν.

Οἱ δὲ εἶπον πρὸς
αὐτόν· Διατί οἱ μα-
θηταὶ Ἰωάννου νη-
στεύουσι πυκνὰ, καὶ
δεήσεις ποιοῦνται, ὁ-
μοίως καὶ οἱ τῶν
Φαρισαίων· οἱ δὲ
σοὶ ἐσθίουσι καὶ
πίνουσιν; Ὁ δὲ εἶ-
πε πρὸς αὐτούς·
Μὴ δύνασθε τοὺς
υἱοὺς τοῦ νυμφῶ-
νος, ἐν ᾧ ὁ νυμφίος
μετ’ αὐτῶν ἐστὶ,
ποιῆσαι νηστεύειν;
Ἐλεύσονται δὲ ἡμέ-
ραι, καὶ ὅταν ἀπαρ-
θῇ ἀπ’ αὐτῶν ὁ
νυμφίος, τότε νη-
στεύσουσιν ἐν ἐκεί-
ναις ταῖς ἡμέραις.
Ἐλεγε δὲ καὶ παρα-
βολὴν πρὸς αὐτούς·
“Ὅτι οὐδεὶς ἐπὶ βίβλημα

^a 18. οἱ τῶν Φαρισαίων^b 20. ἐκείναις ταῖς ἡμέ-
ραις.^c 21. Καὶ οὐδεὶς

MATTH. IX.

λαιῶ· αἶρε γὰρ τὸ
πλήρωμα αὐτοῦ ἀπὸ
τοῦ ἱματίου, καὶ χεῖ-
ρον σχίσμα γίνεται.
17 Οὐδὲ βάλλουσιν οἶνον 22
νέον εἰς ἀσκοὺς πα-
λαιούς· εἰ δὲ μήγε,
ρήγνυνται οἱ ἀσκοί,
καὶ ὁ οἶνος ἐκχέται,
καὶ οἱ ἀσκοὶ ἀπολοῦν-
ται· ἀλλὰ βάλλουσιν
οἶνον νέον εἰς ἀσκοὺς
καινοὺς, καὶ ἀμφοτέ-
ροι^a συντηροῦνται.

MARK II.

τιῷ παλαιῷ· εἰ δὲ μή,
αἶρε τὸ πλήρωμα αὐ-
τοῦ τὸ καινὸν τοῦ
παλαιοῦ, καὶ χεῖρον
σχίσμα γίνεται. Καὶ
οὐδεὶς βάλλει οἶνον νέ-
ον εἰς ἀσκοὺς παλαι- 37
οὺς· εἰ δὲ μή, ρήσ-
σι ὁ οἶνος ὁ νέος τοὺς
ἀσκοὺς, καὶ ὁ οἶνος
ἐκχέται, καὶ οἱ ἀσκοὶ
ἀπολοῦνται· ἀλλὰ
οἶνον νέον εἰς ἀσ-
κοὺς καινοὺς βλητέον.

LUKE V.

ἱματίου καινοῦ ἐπι-
βάλλει ἐπὶ ἱμάτιον
παλαιόν· εἰ δὲ μήγε,
καὶ τὸ καινὸν σχίσει,
καὶ τῷ παλαιῷ οὐ
συμφωνεῖ τὸ ἀπὸ^c
τοῦ καινοῦ. Καὶ
οὐδεὶς βάλλει οἶνον
νέον εἰς ἀσκοὺς πα-
λαιούς· εἰ δὲ μήγε,
ρήξει ὁ νέος οἶνος
τοὺς ἀσκοὺς, καὶ αὐ-
τὸς ἐκχυθήσεται, καὶ
οἱ ἀσκοὶ ἀπολοῦν-
ται· ἀλλὰ οἶνον

νέον εἰς ἀσκοὺς καινοὺς βλητέον· καὶ ἀμφοτέροι συντηροῦνται.

39 Καὶ οὐδεὶς πινὼν παλαιὸν, εὐθέως θέλει νέον· λέγει γάρ· Ὁ
παλαιὸς χρηστότερός ἐστιν.

MARK V. 22—43.

18 Ταῦτα αὐτοῦ λα- 22
λοῦντος αὐτοῖς, ἰδοὺ,
ἄρχων εἰς ἐλθὼν^b
προσεκένει αὐτῷ, λέ-
γων· Ὅτι ἡ θυγάτηρ
μου ἄρτι ἐτελεύτησεν· 23
ἀλλὰ ἐλθὼν ἐπίθες τὴν
χεῖρά σου ἐπ' αὐτήν,
καὶ ζήσεται.

19 Καὶ ἐ- 24
γερθεὶς ὁ Ἰησοῦς ἤκο-
λούθησεν αὐτῷ, καὶ
οἱ μαθηταὶ αὐτοῦ.

20 Καὶ ἰδοὺ, γυνὴ αἰμορ- 25

Καὶ ἰδοὺ, ἔρχεται εἰς 41
τοῦν ἄρχισυναγώγων,
ὀνόματι Ἰάϊρος·
καὶ ἰδὼν αὐτὸν, πίπ-
τει πρὸς τοὺς πόδας
αὐτοῦ,¹ καὶ παρεκά-
λει αὐτὸν πολλὰ, λέ-
γων· Ὅτι τὸ θυγά-
τηρόν μου ἐσχάτως 42
ἔχει· ἵνα ἐλθὼν ἐπι-
θῇς αὐτῇ τὰς χεῖρας,
ὅπως σωθῇ· καὶ ζή-
σεται. Καὶ ἀπῆλθε
μετ' αὐτοῦ· καὶ ἤκο-
λούθει αὐτῷ ὄχλος
πολὺς, καὶ συνέθλι-
βον αὐτόν. Καὶ 43

LUKE VIII. 41—56.

Καὶ ἰδοὺ, ἦλθεν 41
ἄνθρωπος ὃν ὄνομα Ἰά-
ϊρος, καὶ αὐτὸς ἄρ-
χων τῆς συναγωγῆς
ἐπῆρχε· καὶ πεσὼν
παρὰ τοὺς πόδας τοῦ
Ἰησοῦ, παρεκάλει αὐ-
τὸν εἰσελθεῖν εἰς τὸν
οἶκον αὐτοῦ· ὅτι
θυγάτηρ μονογενὴς
ἦν αὐτῷ ὥς ἐτῶν
δώδεκα, καὶ αὐτὴ
ἀπέθνησκεν. Ἐν
δὲ τῷ ὑπάγειν αὐ-
τόν, οἱ ὄχλοι συνέ-
πριγον αὐτόν.

Καὶ

^a 17. ἀμφοτέρα

^b 18. εἰς omittitur. Alii:
εἰσελθὼν

^c 36. ἐπιβλημα τὸ ἀπὸ

MATTH. IX.

MARK V.

LUKE VIII.

ῥοοῦσα δώδεκα ἔτη,

γυνή τις οὖσα ἐν ῥύ-

γυνή οὖσα ἐν ῥύσει

σει αἵματος ἔτη δώ-

αἵματος ἀπὸ ἐτών

26 δεκα, ¹ καὶ πολλὰ πα-

δώδεκα, ἣτις ἰατροῖς ^b

θοῦσα ὑπὸ πολλῶν

προσαναλώσασα ὁ-

ιατρῶν, καὶ δαπανή-

λον τὸν βίον, οὐκ

σασα τὰ παρ' αὐ-

ἴσχυσεν ὑπ' οὐδενός

τῆς ^a πάντα, καὶ μη-

θεραπευθῆναι,

δὲν ὥφεληθεῖσα, ἀλ-

λὰ μᾶλλον εἰς τὸ χει-

27 ρον ἐλθοῦσα, ¹ ἀ-

κούσασα περὶ τοῦ 44

προσ-

πρὸς ἐλθοῦσα ὀπισθεν,

² Ἰησοῦ, ἐλθοῦσα ἐν

ἐλθοῦσα ὀπισθεν, ἢ-

ἦψατο τοῦ κρασπέδου

τῷ ὄχλῳ ὀπισθεν, ἢ-

ψατο τοῦ κρασπέδου

τοῦ ἱματίου αὐτοῦ.

ψατο τοῦ ἱματίου

τοῦ ἱματίου αὐτοῦ.

21 Ἐλεγε γάρ ἐν ἑαυτῇ·

28 Ἐάν μόνον ἄψωμαι

ὅτι κἂν τῶν ἱμα-

τοῦ ἱματίου αὐτοῦ,

τίων αὐτοῦ ἄψωμαι,

22 σωθήσομαι. Καὶ ἐ-

29 σώθη ἡ γυνή ἀπὸ τῆς

ῥαγας ἐκείνης.

ἐνθάδε ἐξηράνθη ἡ

πηγὴ τοῦ αἵματος

αὐτῆς· καὶ ἔγνω τῷ

καὶ παραχρῆμα ἔστη

ἡ ῥύσις τοῦ αἵματος

σώματι, ὅτι ἴαται ἀπο τῆς μάλιστα.

30 Καὶ ἐνθάδε ὁ Ἰησοῦς ἐπιγινούς ἐν 45

ἑαυτῇ τὴν ἐξ αὐτοῦ δύναμιν ἐξελ-

θοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ,

ἔλεγε· Τίς μου ἦψατο τῶν ἱματίων;

31 Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐ-

τοῦ· Μλέπεις τὸν ὄχλον συνθλί-

βοντά σε· καὶ λέγεις· Τίς μου 46

32 ἦψατο; Καὶ περιεβλέπετο ἰδεῖν τὴν

33 τοῦτο ποιήσασαν. Ἦ δὲ γυνή φο-

βηθεῖσα καὶ τρέμουσα, εἰδυῖα ὁ γέ-

47 ρονεν ἐπ' αὐτῇ, ἦλθε καὶ προσ-

έπεσεν αὐτῷ. καὶ εἶπεν αὐτῷ

πᾶσαν τὴν ἀλήθειαν.

22 Ὁ δὲ Ἰησοῦς ἐπιστρα-

34 Ὁ δὲ εἶπεν αὐτῇ·

φεὶς καὶ ἰδὼν αὐτήν,

Θύγατερ, ἡ πίστις

Καὶ εἶπεν ὁ Ἰησοῦς·

Τίς ὁ ἀψάμενός μου; Ἀρ-

νουμένων δὲ πάντων, εἶπεν

ὁ Πέτρος καὶ οἱ σὺν αὐτῷ· ^c

Ἐπιστάτα, οἱ ὄχλοι συνέχουσὶ σε

καὶ ἀποθλίβουσι· καὶ λέγεις· Τίς

ὁ ἀψάμενός μου; Ὁ δὲ Ἰησοῦς

εἶπεν· Ἦψατό μου τις· ἐγὼ γάρ

ἔργων δύναμιν ἐξελθοῦσαν ἀπ' ἐ-

47 μοῦ. Ἰδοῦσα δὲ ἡ γυνή ὅτι οὐκ

ἔλυθε, τρέμουσα ἦλθε, καὶ προσ-

πεσοῦσα αὐτῷ, δι'

ἣν αἰτίαν ἦψατο αὐ-

τοῦ, ἀπήγγειλεν αὐ-

τῷ ἐνώπιον παντός

^a 26. παρ' ἑαυτῆς *Alit*·
τὰ ἑαυτῆς

^b 43. εἰς ἱατροῦς

^c 45. καὶ οἱ μετ' αὐτοῦ·
Alit omittunt.

MATTH. IX.

εἶπε· Θάρσει, θύγα-
τερ· ἡ πίστις σου σέ-
σωκέ σε.

35 Ἐπὶ αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ

τοῦ ἀρχισυναγώγου, λέγοντες· Ὅτι 49

ἡ θυγάτηρ σου ἀπέθανε· τί ἔτι

36 σκύλλεις τὸν διδάσκαλον; Ὁ δὲ Ἰη-

σοῦς εὐθέως ἀκούσας τὸν λόγον

λαλοῦμενον, λέγει τῇ ἀρχισυναγώ-

γῳ·

Μὴ φοβοῦ, μό-

38 νον πίστευε. — Καὶ

23 Καὶ ἐλθὼν ὁ Ἰησοῦς

εἰς τὴν οἰκίαν τοῦ ἄρ-

χοντος,

37 —Καὶ οὐκ ἀφῆκεν

οὐδέν·

αὐτῷ συνα-

51 κολουῆσαι, εἰ μὴ

Πέτρον καὶ Ἰάκω-

βον καὶ Ἰωάννην τὸν

ἀδελφὸν Ἰακώβου.—

38 καὶ θεωρεῖ θόρυβον,

καὶ ^α κλαίοντας καὶ

ἀλαλῶντας πολλά. 52

39 Καὶ εἰσελθὼν λέγει

αὐτοῖς· Τί θορυβεῖ-

σθε καὶ κλαίετε; τὸ

παιδίον οὐκ ἀπέθα-

νεν, ἀλλὰ καθεύδει. 53

40 Καὶ κατεγέλων αὐ-

τοῦ. Ὁ δὲ ἐκβαλὼν 54

πάντας,^β παραλαμ-

βάνει τὸν πατέρα τοῦ

παιδίου καὶ τὴν μη-

τέρα, καὶ τοὺς μετ'

αὐτοῦ, καὶ εἰσπορεύ-

εται ὅπου ἦν τὸ παι-

δίον [[ἀνακείμενον]].

MARK V.

σου σέσωκέ σε· ὕπα-
γε εἰς εἰρήνην, καὶ 48
ἴσθι ὑγιῆς ἀπὸ
τῆς μάστιγός σου.

πορεύου εἰς εἰρήνην. Ἐπι

αὐτοῦ λαλοῦντος, ἔρχεται τις πα-

ρὰ τοῦ ἀρχισυναγώγου, λέγων

αὐτῷ· Ὅτι τέθνηκεν ἡ θυγάτηρ

σου· μὴ σκύλλε τὸν

50 διδάσκαλον. Ὁ δὲ Ἰη-

σοῦς ἀκούσας, ἀπε-

κρίθη αὐτῷ, λέγων·

Μὴ φοβοῦ· μόνον

πίστευε, καὶ σωθήσε-

51 ται. Ἐλθὼν^γ δὲ εἰς

τὴν οἰκίαν, οὐκ ἀφῆκεν

εἰσελθεῖν οὐδέν·

εἰ μὴ Πέτρον καὶ Ἰω-

άννην καὶ Ἰάκωβον,^δ

καὶ τὸ πατέρα τῆς

παιδὸς καὶ τὴν μη-

τέρα. Ἐκκλαιοι δὲ

πάντες, καὶ ἐκόπτον-

το αὐτήν· Ὁ δὲ εἶ-

πε· Μὴ κλαίετε· οὐκ

ἀπέθανεν, ἀλλὰ κα-

53 θεύδει. Καὶ κατε-

γέλων αὐτοῦ, εἰδότες

54 ὅτι ἀπέθανεν. Αὐ-

τὸς δὲ ἐκβαλὼν ἔξω

πάντας,

LUKE VIII.

τοῦ λαοῦ, καὶ ὡς ἰά-

θη παραχρῆμα. Ὁ

δὲ εἶπεν αὐτῇ· Θάρ-

σει, θύγατερ· ἡ πίσ-

τις σου σέσωκέ σε·

^α 38. καὶ om.

^β 40. ἅπαντας,

^γ 51. Εἰσελθὼν

^δ 51. Ἰάκωβον καὶ Ἰωάννην

MARK V.

LUKE VIII.

- 41 Καὶ κρατήσας τῆς χειρὸς τοῦ παι- καὶ κρατή-
 δίου, λέγει αὐτῇ· Ταλιθὰ κοῦμι· σας τῆς χειρὸς αὐτῆς, ἐφώνησε,
 ὃ ἔστι μεθερμηνεύμενον· Τὸ κο- 55 λέγων· Ἦ παῖς, ἐγείρου. Καὶ
 42 ράσιον, σοὶ λέγω, ἐγείρε.^a Καὶ εὐ- ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ
 θέως ἀνέστη τὸ κοράσιον, καὶ πε- ἀνέστη παραχρῆμα. Καὶ διέτα-
 ριεπάται· ἦν γὰρ ἐτῶν δώδεκα. 56 ξεν αὐτῇ δοθῆναι φαγεῖν. Καὶ
 Καὶ ἐξέστησαν ἐκστάσει μεγάλη. ἐξέστησαν οἱ γονεῖς αὐτῆς. Ὁ δὲ
 43 Καὶ διεστείλατο αὐτοῖς πολλὰ, ἵνα παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν
 μηδεὶς γινῶ τοῦτο· καὶ εἶπε δοθῇ- τὸ γεγονός.

§ 53. Jesus heals two blind men.

MATTH. IX. 27—31.

- 27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοὶ,
 28 κρᾶζοντες καὶ λέγοντες· Ἐλέησον ἡμᾶς, υἱὲ Δαυὶδ. Ἐλθόντι δὲ εἰς
 τὴν οἰκίαν, προσήλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πισ-
 29 τεύετε, ὅτι δύναμαι τοῦτο ποιῆσαι; Λέγουσιν αὐτῷ· Ναὶ, κύριε. Τότε
 ἤψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων· Κατὰ τὴν πίστιν ἑμῶν γενηθήτω
 30 ὑμῖν. Καὶ ἀνέχθησαν αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμώσατο αὐτοῖς
 31 ὁ Ἰησοῦς, λέγων· Ὅρατε, μηδεὶς γινωσκέτω. Οἱ δὲ ἐξελθόντες διεφήμι-
 σαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

§ 54. Jesus casts out a dumb spirit. The Pharisees again blasphemous.
 [See § 42.]

MATTH. IX. 32—34.

- 32 Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον κωφόν, δαι-
 33 μονιζόμενον. Καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός. Καὶ
 34 ἐθαύμασαν οἱ ὄχλοι, λέγοντες· Οὐδέποτε ἑφάνη οὕτως ἐν τῷ Ἰσραὴλ. Οἱ
 δὲ Φαρισαῖοι ἔλεγον· Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαι-
 μόνια.

§ 55. Jesus revisits Nazareth, and is again rejected there.

MATTH. XIII. 54—58.

MARK VI. 1—6.

- 54 Καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ, 1 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν
 εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολου-
 θοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.
 2 Καὶ γενομένου σαββάτου, ἤρξατο ἐν
 ἐδιδασκεν αὐτοὺς ἐν τῇ συναγωγῇ τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ

^a 41. ἔγειραι.

^b 34. Ὅτι οὐδέποτε

MATTH. XIII.

αὐτῶν, ὥστε ἐκπλήττεσθαι αὐτοὺς,
καὶ λέγειν· *Πόθεν τούτῳ ἡ σοφία*
55 *αὕτη, καὶ αἱ δυνάμεις;* Οὐχ οὗ-
τός ἐστιν ὁ τοῦ τέκτορος υἱός;
οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται *Μαρι-* 3
άμ; καὶ οἱ ἀδελφοὶ αὐτοῦ *Ἰακώ-*
βος, καὶ *Ἰωσήs,* καὶ *Σίμων,* καὶ
56 *Ἰούδας;* καὶ αἱ ἀδελφαὶ αὐτοῦ οὐ-
χὶ *πᾶσαι* πρὸς ἡμᾶς εἰσι; πόθεν
57 οὖν τούτῳ ταῦτα πάντα; Καὶ 4
ἐσκανδαλίζοντο ἐν αὐτῷ. Ὁ δὲ
Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ ἔστι
προφήτης ἄμιμος, εἰ μὴ ἐν τῇ πα-
τριδί αὐτοῦ, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 5
58 Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις
πολλὰς, διὰ τὴν ἀπιστίαν αὐτῶν.

MARK VI.

ἀκούοντες ἐξεπλήσσοντο, λέγοντες·
Πόθεν τούτῳ ταῦτα; καὶ τίς ἡ σο-
φία ἡ δοθεῖσα αὐτῷ; καὶ δυνάμεις^a
τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γί-
νονται. Οὐχ οὗτός ἐστιν ὁ τέκτων,
ὁ υἱὸς *Μαριάς;* ἀδελφὸς δὲ *Ἰακώ-*
βου, καὶ *Ἰωσῆ,* καὶ *Ἰούδα,* καὶ *Σί-*
μων; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ
αὐτοῦ ὥδε πρὸς ἡμᾶς; Καὶ ἐσκαν-
δαλίζοντο ἐν αὐτῷ. Ἐλέγε δὲ ἀν-
τοῖς ὁ *Ἰησοῦς*· "Οτι οὐκ ἔστι προ-
φήτης ἄμιμος, εἰ μὴ ἐν τῇ πατριδί
αὐτοῦ, καὶ ἐν τοῖς συγγένεσι καὶ ἐν
τῇ οἰκίᾳ αὐτοῦ. Καὶ οὐκ ἠδύνατο
ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ
ὀλίγοις ἀσθενέσιν ἐπιθεὶς τὰς χεῖρας,
6 ἐθεράπευσε. Καὶ θαυμάζει διὰ τὴν
ἀπιστίαν αὐτῶν.

§ 56. The occasion of sending forth the twelve Apostles to preach and work miracles.

MATTH. IX. 36—38.

36 Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκαλμένοι^b καὶ
37 ἐρξίμμενοι, ὥσπερ πρόβατα μὴ ἔχοντα ποιμένα. Τότε λέγει τοῖς μαθηταῖς
38 αὐτοῦ· Ὁ μὲν θηρισμὸς πολλός, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ
κυρίου τοῦ θηρισμοῦ, ὥπως ἐκβάλῃ ἐργάτας εἰς τὸν θηρισμὸν αὐτοῦ.

§ 57. The twelve are sent forth, and instructed.

MATTH. X. 1, 5—42.

1 Καὶ προσκαλεσά-
μενος τοὺς δώδεκα
μαθητάς αὐτοῦ, ἔδω-
κεν αὐτοῖς ἐξουσίαν
πνευμάτων ἀκαθάρ-
των, ὥστε ἐκβάλλειν
αὐτὰ, καὶ θεραπεύειν

MARK VI. 7—11.

7 Καὶ προσκαλεῖται
τοὺς δώδεκα, καὶ ἡρ-
ξαστο αὐτοὺς ἀποστέλ-
λειν δύο δύο· καὶ
ἐδίδου αὐτοῖς ἐξου-
σίαν τῶν πνευμάτων
τῶν ἀκαθάρτων.

LUKE IX. 1—5.

1 Συγκαλεσάμενος δὲ
τοὺς δώδεκα [μαθη-
τάς αὐτοῦ], ἔδωκεν
αὐτοῖς δύναμιν καὶ
ἐξουσίαν ἐπὶ πάντα
τὰ δαιμόνια, καὶ
νόσους θεραπεύειν·

^b 36. ἐκλελυμένοι

^a 2. ὅτι καὶ δυνάμεις

MATTH. X.

MARK VI.

LUKE IX.

- πᾶσαν νόσον καὶ πᾶ-
 5 σαν μαλακίαν.—Τοὺ-
 τούς τοὺς δώδεκα ἀ-
 πέστειλεν ὁ Ἰησοῦς,
 παραγγείλας αὐτοῖς,
 λέγων· Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν
 6 μὴ εἰσέλθῃτε· πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπο-
 7 λωλότα οἴκου Ἰσραὴλ. Πορευόμενοι δὲ κηρύσσετε, λέγοντες· Ὅτι
 8 ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. Ἀσθενοῦντας θεραπεύετε, νε-
 κροὺς ἐγείρετε,^α λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν
 ἐλάβετε, δωρεὰν δό-
 9 τε. Μὴ κτήσῃσθε 8 Καὶ παρήγγειλεν αὐ- 3 Καὶ εἶπε πρὸς αὐ-
 χουσὸν, μηδὲ ἄργυ- τοῖς, ἵνα μηδὲν αἵ- τοὺς· Μηδὲν αἴρετε
 ρον, μηδὲ χαλκὸν εἰς ρωσιν εἰς ὁδόν, εἰ μὴ εἰς τὴν ὁδόν, μήτε ῥάβ-
 τὰς ζώνας ὑμῶν· ῥάβδον μόνον· μὴ δον,^δ μήτε πήραν, μή-
 10 μὴ πήραν εἰς ὁδόν, πήραν, μὴ ἄρτον, μὴ τε ἄρτον, μήτε ἀργύρι-
 μηδὲ ὑποδήματα, μη- εἰς τὴν ζώνην χαλκόν· ον· μήτε ἀνὰ δύο
 δὲ ῥάβδον.^β Ἄξιός χιτῶν· 9 ἀλλ' ὑποδεδεμένους χιτῶμας ἔχειν.
 γὰρ ὁ ἐργατὴς τῆς ἐνδύσῃσθε^ε δύο χιτῶ-
 τροφῆς αὐτοῦ ἐστιν. 10 νας. Καὶ ἔλεγεν
 11 Εἰς ἣν δ' ἂν πόλιν ἢ αὐτοῖς· Ὅπου ἂν 4 Καὶ εἰς ἣν ἂν οἰκίαν
 κώμην εἰσέλθῃτε, ἐξ- αὐτοῖς· Ὅπου ἂν εἰσέλθῃτε εἰς οἰκίαν,
 ετάσσετε, τίς ἐν αὐτῇ ἐκεῖ μένεται ἕως ἂν ἐξ- καὶ ἐκεῖθεν ἐξέρχεσθε.
 ἄξιός ἐστι· καὶ κεῖ 11 Καὶ ὅσοι ἂν μὴ δέ- 5 Καὶ ὅσοι ἂν μὴ δέ-
 μέναι, ἕως ἂν ἐξέλ- 12 θῇσθε. 12 Εὐσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε
 12 θῇτε. Εὐσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε
 13 αὐτήν. Καὶ ἐὰν μὲν ᾗ ἡ οἰκία ἁγία, ἐλθέτω ἡ εἰρήνη
 ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾗ ἁγία, ἡ εἰρήνη ὑμῶν
 πρὸς ὑμᾶς ἐπιστρα-
 14 φήτω. Καὶ ὅς ἐάν 11 Καὶ ὅσοι ἂν μὴ δέ- 5 Καὶ ὅσοι ἂν μὴ δέ-
 μὴ δέξηται ὑμᾶς, μη- 12 θῇσθε. 12 Εὐσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε
 δὲ ἀκούσῃ τοὺς λό- 13 αὐτήν. Καὶ ἐὰν μὲν ᾗ ἡ οἰκία ἁγία, ἐλθέτω ἡ εἰρήνη
 γους ὑμῶν, ἐξ- 14 φήτω. Καὶ ὅς ἐάν 11 Καὶ ὅσοι ἂν μὴ δέ- 5 Καὶ ὅσοι ἂν μὴ δέ-
 15 μὴ δέξηται ὑμᾶς, μη- 12 θῇσθε. 12 Εὐσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε
 δὲ ἀκούσῃ τοὺς λό- 13 αὐτήν. Καὶ ἐὰν μὲν ᾗ ἡ οἰκία ἁγία, ἐλθέτω ἡ εἰρήνη
 γους ὑμῶν, ἐξ- 14 φήτω. Καὶ ὅς ἐάν 11 Καὶ ὅσοι ἂν μὴ δέ- 5 Καὶ ὅσοι ἂν μὴ δέ-
 15 μὴ δέξηται ὑμᾶς, μη- 12 θῇσθε. 12 Εὐσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε
 δὲ ἀκούσῃ τοὺς λό- 13 αὐτήν. Καὶ ἐὰν μὲν ᾗ ἡ οἰκία ἁγία, ἐλθέτω ἡ εἰρήνη
 γους ὑμῶν, ἐξ-

^α 8. νεκροὺς ἐγείρετε
*textus recept. po-
 nit post* λεπροὺς
καθαρίζετε. Alii
*omittunt v. ε.**

^β 10. Alii: ῥάβδους.*

^ε 9. ἐνδύσασθαι

^δ 3. ῥάβδους

^ε 5. δέξωνται

MATTH. X.

ερχόμενοι τῆς οὐ-
κίας ἢ τῆς πόλεως
ἐκείνης, ἐκτινάξατε
τὸν κονιορτὸν τῶν
15 ποδῶν ὑμῶν. Ἀμὴν
λέγω ὑμῖν, ἀνεκτό-
τερον ἔσται γῇ Σο-
δόμων καὶ Γομόρ-
ρων ἐν ἡμέρᾳ κρί-
σεως, ἢ τῇ πόλει

MARK VI.

ἐκτινάξατε τὸν χοῦν
τὸν ὑποκάτω τῶν πο-
δῶν ὑμῶν, εἰς μαρτύ-
ριον αὐτοῖς. [Ἀμὴν
λέγω ὑμῖν, ἀνεκτότε-
ρον ἔσται Σοδόμοις
ἢ Γαμόρροις ἐν ἡμέ-
ρᾳ κρίσεως, ἢ τῇ
πόλει ἐκείνῃ.]

LUKE IX.

κονιορτὸν ἀπὸ τῶν
ποδῶν ὑμῶν ἀποτι-
νάξατε, εἰς μαρτύριον
ἐπ' αὐτούς.

- 16 ἐκείνῃ. Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων·
γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περισσεραῖ.
17 Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς συ-
18 νέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· καὶ ἐπὶ
ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἑμοῦ, εἰς μαρτύριον αὐ-
19 τοῖς καὶ τοῖς ἔθνεσιν. Ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς
20 ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τί λαλήσετε·¹ οὐ
γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν, τὸ λαλοῦν
21 ἐν ὑμῖν. Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον·
22 καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. Καὶ
ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς
23 τέλος, οὗτος σωθήσεται. Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύ-
γετε εἰς τὴν ἄλλην. Ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ
24 Ἰσραὴλ, ἕως ἄν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν
25 διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. Ἀρκετὸν τῷ μαθητῇ,
ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. Εἰ
τὸν οἰκοδεσπότην Βεελζεβοῦλ² ἐπεκάλεσαν,³ πόσῳ μᾶλλον τοὺς οἰκιακοὺς
26 αὐτοῦ. ¹ Μὴ οὖν φοβηθῆτε αὐτούς. Οὐδὲν γὰρ ἔστι κεκαλυμμένον, ὃ
27 οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. Ὁ λέγων ὑμῖν
ἐν τῇ σκοτίᾳ, εἵπατε ἐν τῇ φωτί· καὶ ὃ εἰς τὸ οὐς ἀκούετε, κηρύττετε ἐπὶ
28 τῶν δωματίων. Καὶ μὴ φοβεῖσθε⁴ ἀπὸ τῶν ἀποκτείνοντων⁵ τὸ σῶμα, τὴν δὲ
ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον
29 καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεννῇ. Οὐχὶ δέο στρουθία ἄσσαριου
πωλεῖται; καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς
30 ὑμῶν· ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶ.

^a 25. *Alibi hic et alibi*: Βεελζεβοῦβ^b 25. ἐκάλεσαν^c 28. φοβηθῆτε^d 28. ἀποκτείνοντων

MATTH. X.

31 32 Μὴ οὖν φοβηθῆτε· πολλῶν^a στρουθίων διαφέρετε ὑμεῖς. Πᾶς οὖν
 ὅστις ὁμολογήσει ἐν ἑμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω αὐτῷ ἐν
 33 αὐτοῖς ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς· ὅστις δ' ἂν ἀρνήση-
 ται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ ἐμπροσθεν τοῦ
 34 πατρὸς μου τοῦ ἐν οὐρανοῖς. Μὴ νομίσητε, ὅτι ἦλθον βαλεῖν εἰρήνην
 35 ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. Ἦλθον
 γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κα-
 36 τὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς· καὶ
 37 ἐχθροὶ τοῦ ἀνθρώπου, οἱ οἰκτικοὶ αὐτοῦ. Ὁ φιλῶν πατέρα ἢ μη-
 τέρα ὑπὲρ ἐμέ, οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα
 38 ὑπὲρ ἐμέ, οὐκ ἔστι μου ἄξιος. Καὶ ὅς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ,
 39 καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος. Ὁ εὐρῶν τὴν ψυχὴν αὐτοῦ,
 ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὕρήσει
 40 αὐτήν. Ὁ δεχόμενος ὑμᾶς, ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος, δέχεται
 41 τὸν ἀποστείλαντά με. Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, μισ-
 θὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου, μισθὸν
 42 δικαίου λήψεται. Καὶ ὅς ἐάν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον
 ψυχροῦ ὕδατος, εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπωλέσῃ τὸν
 μισθὸν αὐτοῦ.

§ 58. Jesus continues his tour through Galilee.

MATTH. XI. 1.

1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσειν τοῖς δώδεκα μαθηταῖς
 αὐτοῦ, μετέβη ἐκεῖθεν, τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν
 αὐτῶν.

§ 59. The twelve preach repentance, and work miracles, every where.

MARK VI. 12, 13.

12 Καὶ ἐξεληθόντες ἐκήρυκσον, ἵνα με-
 13 τανοήσωσι· καὶ δαιμόνια πολλὰ
 ἐξεβάλλον· καὶ ἡλειφον ἐλαίῳ πολ-
 λούς ἀσθενεῖς, καὶ ἐθεράπευον.

LUKE IX. 6.

6 Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς
 κώμας, εὐαγγελιζόμενοι καὶ θερά-
 πεύοντες πανταχοῦ.

^a 31. *Alit*: πολλῶ

§ 60. The death of John the Baptist.

MATTH. XIV. 6—12.

6 Γενεσίων δὲ ἀγομένων τοῦ Ἰωάννου,
δου,

ὤρχησατο ἡ θυγάτηρ τῆς
Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρε-
σε τῷ Ἰωάννῃ·

7 ὅθεν μεθ' ὅρκου
ὁμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰ-
τήσῃται.

8 Ἦ δὲ προηβιασθεῖσα
ὑπὸ τῆς μητρὸς αὐτῆς, Λός μοι,
φῆσιν, ὥδε ἐπὶ πίνακι τὴν κεφαλὴν
9 Ἰωάννου τοῦ βαπτιστοῦ. Καὶ
ἐλυπήθη ὁ βασιλεὺς· διὰ δὲ τοὺς
ὅρκους, καὶ τοὺς συνανακειμένους,
ἐκέλευσε δοθῆναι.

10 Καὶ πέμψας
ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ
11 φυλακῇ. Καὶ ἤνεχθη ἡ κεφαλὴ
αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ
κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐ-
12 τῆς. Καὶ προσελθόντες οἱ μαθη-
ται αὐτοῦ ἦσαν τὸ σῶμα, καὶ ἔθα-
ψαν αὐτό· καὶ ἐλθόντες ἀπήγγε-
λαν τῷ Ἰησοῦ.

MARK VI. 21—29.

21 Καὶ γενομένης ἡμέρας εὐκαιροῦ,
ὅτε Ἰωάννης τοῖς γενεσίοις αὐτοῦ
δεῖπνον ἐποίει τοῖς μεγιστῶσιν αὐ-
τοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς
22 πρώτοις τῆς Γαλιλαίας, καὶ εἰσελ-
θούσης τῆς θυγατρὸς αὐτῆς τῆς
Ἡρωδιάδος, καὶ ὀρχησαμένης, καὶ
ἀρσεάσης τῷ Ἰωάννῃ καὶ τοῖς συν-
ανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ
κορασίῳ· Αἰτήσόν με ὃ ἐὰν θέλῃς,
23 καὶ δώσω σοί·¹ καὶ ὤμοσεν αὐτῇ·
Ὅτι ὃ ἐὰν με αἰτήσῃς, δώσω σοί,
ἕως ἡμίους τῆς βασιλείας μου.
24 Ἦ δὲ ἐξεληθοῦσα, εἶπε τῇ μητρὶ αὐ-
τῆς· Τί αἰτήσομαι; Ἦ δὲ εἶπε·
Τὴν κεφαλὴν Ἰωάννου τοῦ βαπ-
25 τιστοῦ. Καὶ εἰσελθοῦσα εὐθέως
μετὰ σπουδῆς πρὸς τὸν βασιλέα,
ῥητήσατο, λέγουσα· Θέλω ἵνα μοι
δῷς ἐξαυτῆς ἐπὶ πίνακι τὴν κεφα-
26 λὴν Ἰωάννου τοῦ βαπτιστοῦ. Καὶ
περὶλυτος γενόμενος ὁ βασιλεὺς,
διὰ τοὺς ὅρκους καὶ τοὺς συνανα-
κειμένους οὐκ ἠθέλησεν αὐτὴν ἀθε-
27 τῆσαι. Καὶ εὐθέως ἀποστείλας ὁ
βασιλεὺς σπεκουλάτωρα, ἐπέταξεν
28 ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. Ὁ
δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν
τῇ φυλακῇ· καὶ ἤνεγκε τὴν κεφαλὴν
αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐ-
τὴν τῷ κορασίῳ· καὶ τὸ κοράσιον
29 ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. Καὶ
ἀκούσαντες οἱ μαθηταὶ αὐτοῦ, ἤλ-
θον, καὶ ἦσαν τὸ πτωμα αὐτοῦ,
καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

§ 61. Herod hears of Jesus' fame and desires to see him.

MATTH. XIV. 1, 2.

MARK VI. 14—16.

LUKE IX. 7—9.

- 1 Ἐν ἐκείνῳ τῷ 14 Καὶ ἤκουσεν ὁ 7 Ἦκουσε δὲ Ἡρώ-
καιρῷ ἤκουσεν Ἡρώ- βασιλεὺς Ἡρώδης, δης ὁ τετράρχης τὰ γι-
δης ὁ τετράρχης τὴν (φανερὸν γὰρ ἐγένετο νόμῃνα ὑπὲρ αὐτοῦ
2 ἀκοὴν Ἰησοῦ, καὶ εἶ- τὸ ὄνομα αὐτοῦ,) καὶ πάντα· καὶ διηπόρει,
πε τοῖς παισὶν αὐτοῦ· ἔλεγεν· Ὅτι Ἰωάν- διὰ τὸ λέγεσθαι ὑπό-
Οὗτός ἐστιν Ἰωάννης τινων, ὅτι Ἰωάννης
ὁ βαπτιστής· αὐτὸς ἐγγέρομαι ἐκ νεκρῶν·
ἠγέρθη ἀπὸ τῶν νε- διὰ τοῦτο ἐνεργοῦσιν 8 ὑπὸ τινων δὲ, ὅτι
κρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐν αὐτῷ. Ἡλίας ἐφάνη· ἄλλων
αἱ δυνάμεις ἐνεργοῦ- 15 Ἄλλοι ἔλεγον· Ὅτι δὲ, ὅτι προφήτης εἷς
σιν ἐν αὐτῷ. Ἡλίας ἐστίν. Ἄλλοι τῶν ἀρχαίων ἀνέστη.
16 προφήτης ἐστίν, ὡς^a εἷς τῶν προφητῶν. Ἀκού- 9 Καὶ εἶπεν Ἡρώδης·
σας δὲ ὁ Ἡρώδης, εἶπεν· Ὅτι ὃν Ἰωάννην ἐγὼ ἀπεκε-
ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός φάμισα· τίς δὲ ἐσ-
ἐστίν· αὐτὸς^b ἠγέρθη ἐκ νεκρῶν. τιν οὗτος, περὶ οὗ ἐγὼ ἀκούω
τοιαῦτα; Καὶ ἐζήτει ἰδεῖν αὐτόν.

§ 62. The twelve return.

MARK VI. 30, 31.

LUKE IX. 10.

- 30 Καὶ συνάγονται οἱ ἀπόστολοι 10 Καὶ ὑποστρέψαντες οἱ ἀπόστο-
πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν λοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν·
αὐτῷ πάντα, καὶ ὅσα ἐποίησαν,
31 καὶ ὅσα ἐδίδασκαν. Καὶ εἶπεν αὐτοῖς· Λεῖτε ἡμεῖς αὐτοὶ κατ' ἰδίαν εἰς
ἐρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ
ὑπάγοντες πολλοί· καὶ οὐδὲ φαγεῖν ἠνέκαίρου.

§ 63. Five thousand are fed on five loaves and two fishes.

MATTH. XIV. 13—21.

MARK VI. 32—44.

LUKE IX. 10—17.

JOHN VI. 1—14.

- 13 Καὶ ἀκούσας ὁ 32 Καὶ ἀπῆλθον 10 —καὶ παραλα- 1 Μετὰ ταῦτα
Ἰησοῦς, ἀνεχώ- εἰς ἐρημον τό- βῶν αὐτοῦς, ὑ- ἀπῆλθεν ὁ Ἰη-
ρησεν ἐκεῖθεν ἐν πον τῷ πλοί- πεχώρησε κατ' σοὺς πέραν
πλοίῳ εἰς ἐρη- ῳ κατ' ἰδίαν. ἰδίαν εἰς τόπον τῆς θαλάσσης
μον τόπον κατ' 33 Καὶ εἶδον αὐ- ἐρημον πό- τῆς Γαλιλίας,

^a 15. ἢ ὡς

^b 16. *Alit*: οὗτος *vel* αὐτός *pro*: οὗτός ἐστιν· αὐτός

^c 9. ὁ Ἡρώδης·

MATTH. XIV.

ἰδίαν. Καὶ ἀ-
κούσαντες οἱ
ὄχλοι, ἠκολού-
θησαν αὐτῷ
περὶ ἀπὸ τῶν
πόλεων.

MARK VI.

τοὺς ὑπάγον-
τας [οἱ ὄχ-
λοι], καὶ ἐπέ- 11
γνώσαν [αὐ-
τὸν] πολλοί·
καὶ περὶ ἀπὸ
πασῶν τῶν
πόλεων συνέ-
δραμον ἐκεῖ,
καὶ προῆλθον
αὐτοὺς, καὶ συ-
νῆλθον πρὸς
αὐτόν.^b

LUKE IX.

λεως καλουμέ-
νης Βηθσαϊ-
11 δά.^c Οἱ δὲ
ὄχλοι γνόν-
τες, ἠκολούθη-
σαν αὐτῷ·

JOHN VI.

τῆς Τιβεριά-
2 δος· καὶ ἠκο-
λοίθει αὐτῷ
ὄχλος πολλὸς,
ὅτι ἐώρων
[[αὐτοῦ]] τὰ
σημεῖα ἃ ἐποί-
ει ἐπὶ τῶν
ἁσθενούντων.
3 Ἀνῆλθε δὲ εἰς
τὸ ὄρος ὁ Ἰη-
σοῦς, καὶ ἐκεῖ
ἐκάθητο μετὰ
τῶν μαθητῶν
4 αὐτοῦ. Ἦν δὲ
ἐγγὺς τὸ πάσ-
χα, ἡ ἑορτὴ
τῶν Ἰουδαίων.
5 Ἐπάρας οὖν
ὁ Ἰησοῦς
τοὺς ὀφθαλ-
μοὺς, καὶ θε-
ασάμενος ὅτι
πολὺς ὄχλος ἔρ-
χεται πρὸς αὐ-
τόν, λέγει πρὸς
τὸν Φίλιππον·
Πόθεν ἀγορά-
σομεν ἄρτους,
ἵνα φάγωσιν
6 οὗτοι; (Τοῦ-
το δὲ ἔλεγε
πειράζων αὐ-
τόν· αὐτὸς

14 Καὶ ἐξελθὼν 34 Καὶ ἐξελθὼν
[ὁ Ἰησοῦς] εἶδε
πολὺν ὄχλον·
καὶ ἐσπλαγγί-
σθη ἐπ' αὐ-
τοῖς,^a καὶ ἐθε-
ρᾶπεν αὐτοὺς
ἀφ' ὧστίους αὐ-
τῶν.

15 Ὁ 35 Καὶ ἡδη ὥρας
ψίλας δὲ γενο-
μένης, προσῆλ-
θον αὐτῷ οἱ
πολλοί.

καὶ δεξάμενος
αὐτοὺς, ἐλάλει
αὐτοῖς περὶ
τῆς βασιλείας
τοῦ Θεοῦ, καὶ
τοὺς χρεῖαν
ἔχοντας θερα-
πείας, ἰᾶτο.

12 Ἡ δὲ ἡμέρα
ἦρξατο κλί-
νειν· προσ-
ελθόντες δὲ οἱ

^a 14. ἐπ' αὐτοὺς

^b 33. Καὶ προ-
ῆλθον... αὐ-
τον αὐτὸν οὐκ
ἐστὶν. *Alit*
variant.

^c 10. *Alit*: εἰς
τόπον ἔρημον
(*s.* εἰς ἔρημον)
Βηθσ. *Alit*:
εἰς πόλιν (*s.*
κώμην) καλου-
μένην Βηθσ.

MATTH. XIV.

μαθηταὶ αὐτοῦ,
λέγοντες· Ἐ-
ρημός ἐστιν ὁ
τόπος, καὶ ἡ
ώρα ἤδη παρ-
ῆλθεν· ἀπό-
λυσον τοὺς ὄχ- 36
λους, ἵνα ἀπελ-
θόντες εἰς τὰς
κώμας, ἀγορά-
σωσιν ἑαυτοῖς
βρώματα.

MARK VI.

οἱ μαθηταὶ
αὐτοῦ, λέγου-
σιν· Ὅτι ἔρη-
μός ἐστιν ὁ τό-
πος, καὶ ἡδη
ώρα πολλή· 36
ἀπόλυσον αὐ-
τοὺς, ἵνα ἀπ-
ελθόντες εἰς
τοὺς κύκλῳ ἀ-
γροὺς καὶ κώ-
μας, ἀγορά-
σωσιν ἑαυτοῖς
ἄρτους· τί
γὰρ φύγωσιν
οὐκ ἔχουσιν.

LUKE IX.

δῶδεκα, εἶπον
αὐτῷ· Ἀπό-
λυσον τὸν ὄχ-
λον, ἵνα ἀπελ-
θόντες εἰς τὰς
κύκλῳ κώμας
καὶ τοὺς ἀγ-
ροὺς, καταλύ-
σωσι, καὶ εὖ-
ρωσιν ἐπισι-
τισμόν· ὅτι
ᾧδε ἐν ἐρήμῳ
τόποι ἐσμέν.

JOHN VI.

γὰρ ᾗδει τί
ἐμελλε ποιεῖν.) 7 Ἀπεκρίθη αὐ-
τῷ Φίλιππος·
Διακοσίων δη-
ναρίων ἄρτοι
οὐκ ἄρκοῦσιν
αὐτοῖς, ἵνα ἐ-
καστος αὐτῶν
βραχὺ τι λάβῃ.

16 Ὁ δὲ Ἰησοῦς 37
εἶπεν αὐτοῖς·
Οὐ χρειαν ἔχου-
σιν ἀπελθεῖν·
δότε αὐτοῖς ὑ-
μεῖς φαγεῖν.

37 Ὁ δὲ ἀποκρι-
θεις εἶπεν αὐ-
τοῖς· Δότε
αὐτοῖς ὑμεῖς
φαγεῖν. Καὶ
λέγουσιν αὐ-
τῷ· Ἀπελ-
θόντες ἀγορά-
σωμεν δηναρί-
ων διακοσίων^a
ἄρτους, καὶ
δῶμεν αὐτοῖς

13 Εἶπε δὲ πρὸς
αὐτούς· Δότε
αὐτοῖς ὑμεῖς
φαγεῖν. Οἱ δὲ
εἶπον· Οὐκ
εἰσὶν ἡμῖν
πλεῖον ἢ πέντε
ἄρτοι καὶ ἱχ-
θῦες δύο,^b εἰ
μή τι πορευ-
θέντες ἡμεῖς ἀ-
γοράσωμεν εἰς
πάντα τὸν λα-
ὸν τοῦτον βρώ-
ματα·

17 Οἱ δὲ λέγουσιν 38
αὐτῷ· Οὐκ ἔ-
χομεν ᾧδε εἰ μὴ
πέντε ἄρτους
καὶ δύο ἰχθυῖαις.

38 φηγεῖν· Ὁ δὲ
λέγει αὐτοῖς·
Πόσους ἄρ-
τους ἔχετε·
καὶ
ἴδετε. Καὶ
γινόντες, λέ-
γουσι· Πέντε,
καὶ δύο ἰχθυ-
αις.

18 Ὁ δὲ εἶπε· Φέ-
ρετέ μοι αὐτοὺς
ᾧδε.

19 Καὶ νε-

39 ας. Καὶ ἐπέ-

14

—Εἶπε 10 Εἶπε δὲ ὁ Ἰη-

^a 37. διακοσίων
δηναρίων

^b 13. δύο ἰχθ.

MATTH. XIV.

λεύσας τοὺς ὄχ-
λους ἀνακλιθῆ-
ναι ἐπὶ τοὺς
χόρτους,

MARK VI.

ταξεν αὐ-
τοῖς ἀνακλῖναι
πάντας, συμ-
πόσια συμπό-
σια, ἐπὶ τῷ
χλωρῷ χόρτῳ.

40 Καὶ ἀνέπεσον
πρασιαὶ πρα-
σιαί, ἀνὰ ἐ-
κατὸν, καὶ
ἀνὰ πεντήκον-

LUKE IX.

δὲ πρὸς τοὺς
μαθητὰς αὐ-
τοῦ· Κατα-
κλίνετε αὐ-
τοὺς κλισίας
ἀνὰ πεντήκον-
τα. Καὶ ἐποίη-
σαν οὕτω, καὶ
ἀνέκλιναν ἅ-
παντας.

JOHN VI.

σοῦς· Ποιή-
σατε τοὺς ἀν-
θρώπους ἀνα-
πεσεῖν. ἼIn
δὲ χόρτος πο-
λὺς ἐν τῷ τό-
πῳ.

λαβὼν^a

41 τοὺς πέντε ἄρ-
τους καὶ τοὺς
δύο ἰχθύας, ἀν-
αβλέψας εἰς τὸν
οὐρανὸν, εὐλό-
γησε· καὶ κλά-
σας, ἔδωκε τοῖς
μαθηταῖς τοὺς
ἄρτους· οἱ δὲ
μαθηταὶ ταῖς
ὄχλοις.

41 τα. Καὶ λα-
βὼν τοὺς πέν-
τε ἄρτους
καὶ τοὺς δύο
ἰχθύας, ἀνα-
βλέψας εἰς τὸν
οὐρανὸν, εὐλό-
γησε· καὶ κατ-
έκλασε τοὺς
ἄρτους, καὶ
ἐδίδου τοῖς
μαθηταῖς αὐ-
τοῦ, ἵνα πα-
ραθῶσιν αὐ-
τοῖς· καὶ τοὺς
δύο ἰχθύας ἐ-
μέρισε πᾶσι.

16 Λαβὼν δὲ τοὺς
πέντε ἄρτους
καὶ τοὺς δύο
ἰχθύας, ἀνα-
βλέψας εἰς τὸν
οὐρανὸν, εὐλό-
γησεν αὐτούς·
καὶ κατέκλασε,
καὶ ἐδίδου τοῖς
μαθηταῖς, πα-
ρατιθῆναι τῷ
ὄχλῳ.

11 Ἐλαβε δὲ τοὺς
ἄρτους ὁ Ἰη-
σοῦς, καὶ εὐχα-
ριστήσας διέ-
δωκε [τοῖς μα-
θηταῖς, οἱ δὲ
μαθηταὶ] τοῖς
ἀνακειμένοις·
ὁμοίως καὶ ἐκ
τῶν ὀψαρίων
ὅσον ἤθελον.

20 Καὶ ἔφαγον
πάντες, καὶ
ἐχορτάσθησαν·

42 Καὶ ἔφαγον
πάντες, καὶ ἐ-
χορτάσθησαν.

17 Καὶ ἔφαγον,
καὶ ἐχορτά-
σθησαν πάν-
τες·

12 Ὡς δὲ ἐνεπλή-
σθησαν, λέγει
τοῖς μαθηταῖς
αὐτοῦ· Συν-
αγάγετε τὰ
περισσεύσαντα
κλάσματα, ἵνα
μὴ τι ἀπόλη-

καὶ ἦραν τὸ πε-
ρισσεῦον τῶν
κλασμάτων, δώ-

43 Καὶ ἦραν κλασ-
μάτων δώδεκα
κοφίνους πλή-

καὶ ἦρθη
τὸ περισσεῦσαν
αὐτοῖς κλασμά-

13 ταί. Ἐσυνήγα-
γον οὖν, καὶ
ἐγέμισαν δώ-
δεκα κοφίνους
κλασμάτων ἐκ

^a 19. καὶ λαβὼν

MATTH. XIV.	MARK VI.	LUKE IX.	JOHN VI.
δεκα κοφίνους πλήρεις.	ρεις, καὶ ἀπὸ τῶν ἰχθύων.	των, κόφινοι δώδεκα.	τῶν πέντε ἄρ- των τῶν κρι- θίνων, ἃ ἔπε- ρίσσευσεν τοῖς βεβρωκόσιν.
21 Οἱ δὲ 44 Καὶ ἦσαν οἱ 14 ἦσαν γὰρ ὡσεὶ 10 Ἄνεπεσον οὖν ἐσθιόντες ἦσαν φαγόντες τοὺς ἄνδρες πεντα- οἱ ἄνδρες τὸν ἄνδρες ὡσεὶ πεν- ἄρτους, πεντα- κισχίλιοι.— ἀριθμὸν ὡσεὶ τακισχίλιοι, ζω- κισχίλιοι ἄν- πεντακισχίλιοι. ρῖς. γυναικῶν δρες. ^b 14 Οἱ οὖν ἄν- καὶ παιδίων. θρωποι ἰδόν- τες ὃ ἐποίησε σημεῖον ὃ Ἰησοῦς, ἔλεγον· "Οτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.			

§ 64. Jesus walks on the sea.

MATTH. XIV. 22—36.

MARK VI. 45—56.

22 Καὶ εὐθέως ἠνάγκασεν [[ὁ Ἰη- 45 Καὶ εὐθέως ἠνάγκασεν τοὺς μαθη- σοῦς]] τοὺς μαθητάς [[αὐτοῦ]] ἐμ- τὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, βῆναι εἰς τὸ πλοῖον, καὶ προάγειν καὶ προάγειν εἰς τὸ πέραν πρὸς αὐτὸν εἰς τὸ πέραν, Βηθσαϊδάν, ἕως αὐτὸς ἀπολύ- ἕως οὗ ἀπολύσῃ 46 ση τὸν ὄχλον. Καὶ ἀποταξάμενος αὐτοῖς ἀπῆλ- τοὺς ὄχλους. Καὶ 47 θεν εἰς τὸ ὄρος προσ- ἀπολύσας τοὺς ὄχ- εὔξασθαι. 15 Ἰησοῦς οὖν γινούς, ὅτι λους, ἀνέβη εἰς τὸ 47 Καὶ ὀψίας γενομέ- μέλλουσιν ἔρχεσθαι ὄρος κατ' ἰδίαν προσ- νης, ἦν τὸ πλοῖον ἐν καὶ ἀρπάζειν αὐτὸν, εὔξασθαι. Ὀψίας μέσῳ τῆς θαλάσσης· ἵνα ποιήσωσιν αὐτὸν δὲ γενομένης, μόνος καὶ αὐτὸς μόνος ἐπὶ βασιλεῖα, ἀνεχώρησε 24 ἦν ἐκεῖ. Τὸ δὲ πλοῖ- 48 τῆς γῆς. Καὶ εἶδεν πάλιν εἰς τὸ ὄρος ον ἤδη μέσον τῆς αὐτοὺς βασανίζομέ- 16 αὐτὸς μόνος. Ὡς θαλάσσης ἦν, βασα- νους ἐν τῷ ἐλαύνειν· δε ὀψία ἐγένετο, κατ- νιζόμενον ὑπὸ τῶν ἦν γὰρ ὁ ἄνεμος ἐν- ἐβησαν οἱ μαθηταὶ κυμάτων· ἦν γὰρ αντίος αὐτοῖς. Καὶ αὐτοῦ ἐπὶ τὴν θά- ἐναντίος ὁ ἄνεμος. 17 λασσαν· καὶ ἐμβάν- 25 Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἔρχε- τες εἰς τὸ πλοῖον, τῆς νυκτὸς ἀπῆλθε ^a ται πρὸς αὐτοὺς, πε- ἡρχοντο πέραν τῆς πρὸς αὐτοὺς [[ὁ Ἰη- ριπατῶν ἐπὶ τῆς θα- θαλάσσης εἰς Κα-

^a 25. *Alit*: ἦλθε *^b 44. ὡσεὶ πεντακισχίλιοι

MATTH. XIV.

- σοὺς]], περιπατῶν ἐπὶ τῆς θαλάσσης.
 26 Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα, ἐταράχθησαν, λέγοντες· "Οἱ φάντασμα ἔστι· καὶ ἀπὸ τοῦ φόβου ἔκραξαν.
 27 Εὐθὺς δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων· Θαρσείτε, ἐγώ εἰμι· μὴ φοβεῖσθε.
 28 Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε· Κύριε, εἰ σὺ εἶ, κένυσόν με πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα.
 29 Ὁ δὲ εἶπεν· Ὡς θέλεις. Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος, περιεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν. Βλέπων δὲ τὸν ἄνεμον ἰσχυρόν, ἐφοβήθη· καὶ ἄρξάμενος καταποντίζεσθαι, ἔκραξε, λέγων·
 31 Κύριε, σῶσόν με.¹ Εὐθὺς δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα, ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ· Ὁλιγόπιστε, εἰς τί ἐδίστας; Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος. Οἱ δὲ ἐν τῷ πλοίῳ, ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες· Ἀληθῶς θεοῦ υἱὸς εἶ.
 34 Καὶ διαπεράσαντες, ἦλθον εἰς τὴν γῆν Γεννησαρέτ. Καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου, ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήγγεκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας· καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ἄψωνται τοῦ κρασπέδου

MARK VI.

- λάσσης· καὶ ἤθελε παρελθεῖν αὐτούς.
 49 Οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραξαν. Πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. Καὶ εὐθὺς ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς· Θαρσείτε· ἐγώ εἰμι, μὴ φοβεῖσθε.
 51 Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον· καὶ ἐκόπασεν ὁ ἄνεμος. Καὶ λίαν ἐκπερισσοῦ ἐν ἑαυτοῖς ἐξίστατο, καὶ ἐθαύμαζον. Οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοῖς· ἦν γὰρ ἡ καρδιά αὐτῶν πεπωρωμένη.

JOHN VI.

- περναοῦμ. Καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἔληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς· ἡ τε θάλασσα, ἄνεμου μεγάλου πνέοντος, διηγείρετο. Ἐληλακότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν. Ὁ δὲ λέγει αὐτοῖς· Ἐγώ εἰμι, μὴ φοβεῖσθε.
 21 Ἰψέλον οὖν λαβὲν αὐτὸν εἰς τὸ πλοῖον· καὶ εὐθὺς τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς, εἰς ἣν ὑπῆγον.

MARK VI.

- 33 Καὶ διαπεράσαντες, ἦλθον εἰς τὴν γῆν Γεννησαρέτ· καὶ προσωρμίσθησαν. Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθὺς ἐπιγνόντες αὐτὸν, ¹ περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον, ὅτι

MATTH. XIV.

τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἦ- 56 ἐκεῖ ἐστι. Καὶ ὅπου ἂν εἰσπορεύε-
ψαντο, διεσώθησαν. το εἰς κόμας ἢ πόλεις ἢ ἀγροὺς, ἐν

MARK VI.

ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθε-
ροῦντας, καὶ παρακάλουν αὐτόν, ἵνα καὶ τοῦ κρασπίδου τοῦ ἱματίου
αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ, ἐσώζοντο.

§ 65. Jesus' discourses with the multitude in Capernaum, in the syn-
agogue of that city, and with his disciples. Peter's confession.

JOHN VI. 22—71. VII. 1.

- 22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης, ἰδὼν,^a ὅτι πλοιά-
ριον ἄλλο οὐκ ἦν ἐκεῖ, εἰ μὴ ἓν [ἐκεῖνο, εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ],
καὶ ὅτι οὐ συνεισηλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον,^b ἀλλὰ
23 μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· (ἄλλα δὲ ἦλθε πλοιάρια ἐκ Τιβεριάδος
ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ κυρίου·)
24 ὅτε οὖν εἶδεν ὁ ὄχλος, ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐτοῦ,
ἐνέβησαν αὐτοῖς^c εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καπερναοὶμ, ζητοῦντες τὸν
25 Ἰησοῦν. Ἐκεῖθεν εὐρόντες αὐτόν πέραν τῆς θαλάσσης, εἶπον αὐτῷ· Ῥαββί,
26 πότε ὧδε γέγονας; Ἁπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἀμὴν ἀμὴν λέ-
γω ὑμῖν· Ζητεῖτέ με, οὐχ ὅτι εἰдете σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρ-
27 των, καὶ ἐχορτάσθητε. Ἐργάζεσθε μὴ τὴν βρωσιν τὴν ἀπολλυμένην, ἀλ-
λὰ τὴν βρωσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου
28 ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν, ὁ Θεός. Εἶπον οὖν πρὸς
29 αὐτόν· Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ; Ἁπεκρίθη ὁ Ἰη-
σοῦς καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς
30 ὃν ἀπέστειλεν ἐκεῖνος. Εἶπον οὖν αὐτῷ· Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα
31 ἴδωμεν καὶ πιστεύσωμεν σοι; τί ἐργάζῃ; Οἱ πατέρες ἡμῶν τὸ μάννα ἔφα-
γον ἐν τῇ ἐρήμῳ, καθὼς ἐστι γεγραμμένον· “Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδω-
32 κεν αὐτοῖς φαγεῖν.” Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν,
οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου
33 δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. Ὁ γὰρ ἄρτος τοῦ
Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν διδοὺς τῷ κόσμῳ.
34 Εἶπον οὖν πρὸς αὐτόν· Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.
35 Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος
πρὸς με, οὐ μὴ πεινῶσῃ· καὶ ὁ πιστεύων εἰς ἐμὲ, οὐ μὴ διψήσῃ πώποτε.
36 37 Ἀλλ' εἶπον ὑμῖν, ὅτι καὶ ἐωράκατέ με, καὶ οὐ πιστεύετε. Πᾶν ὃ δίδω-
σὶ μοι ὁ πατήρ, πρὸς ἐμὲ ἔχει· καὶ τὸν ἐρχόμενον πρὸς με, οὐ μὴ ἐκβάλω

^a 22. *Alit*: εἶδον s. εἶδεν ^b 22. πλοιάριον

^c 24. καὶ αὐτοὶ
(*Alit omittunt καὶ αὐτοὶ*)

JOHN VI.

- 38 ἔξω· ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν,
 39 ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. Τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με,^a ἵνα πᾶν ὃ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω
 40 αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Τοῦτο γάρ^b ἐστι τὸ θέλημα τοῦ πατρὸς μου,^c ἵνα πᾶς ὃ θεωρῶν τὸν υἱὸν, καὶ πιστεύων εἰς αὐτὸν, ἔχῃ ζωὴν αἰώνιον·
 41 καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ. Ἐγὼ γινώσκω οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν· Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς
 42 ἐκ τοῦ οὐρανοῦ·^d καὶ ἔλεγον· Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; Πῶς οὖν λέγει οὗτος· Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα; Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Μὴ γογγύζετε μετ' ἀλλήλων. Οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐκλήσῃ αὐτὸν, καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν^d τῇ ἐσχάτῃ ἡμέρᾳ. Ἔστι γεγραμμένον ἐν τοῖς προφήταις·
 45 “Καὶ ἔσονται πάντες διδασκτοὶ Θεοῦ.”^e Πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν, ἔρχεται πρὸς με· Οὐχ ὅτι τὸν πατέρα τις ἑώρακεν· εἰ
 47 μὴ ὁ ὢν παρὰ τοῦ Θεοῦ, οὗτος ἑώρακε τὸν πατέρα. Ἀμὴν ἀμὴν λέγω ὑμῖν; ὁ πιστεύων εἰς ἐμέ, ἔχει ζωὴν αἰώνιον. Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς·
 49 50 Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθانون· οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ, καὶ
 51 μὴ ἀποθάνῃ. Ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. Καὶ ὁ ἄρτος δὲ ὢν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.
 52 Ἰμμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι, λέγοντες· Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν; Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ
 54 πίνετε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον· καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ
 55 ἐσχάτῃ ἡμέρᾳ. Ἦ γὰρ σὰρξ μου ἀληθὺς^f ἐστι βρώσις, καὶ τὸ αἷμά μου ἀληθὺς^f ἐστι πόσις. Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ. Καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ, καὶ γὰρ
 58 ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, καὶ πίνων δι' ἐμέ. Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν [τὸ μάννα], καὶ ἀπέθانون· ὁ τρώγων τούτον τὸν ἄρτον, ζήσεται εἰς
 59 αἰῶνα. Ταῦτα εἶπεν ἐν συναγωγῇ, διδάσκων ἐν Καπερναούμ.
 60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ, εἶπον· Σκληρὸς ἐστιν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν; Πλὴν δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ,
 61 ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς· Τοῦτο

^a 39. πέμψαντός με πατρός, ^b 40. δέ ^c 40. πέμψαντός με, pro πατρός μου, ^d 44. ἐν om. ^e 45. τοῦ Θεοῦ. ^f 55. Ἀλλ' : ἀληθὴς * bis.

JOHN VI. VII.

62 ὑμᾶς σκανδαλίξει; Ἐάν οὖν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνον-
 63 τα ὅπου ἦν τὸ πρότερον; . . . Τὸ πνεῦμά ἐστι τὸ ζωοποιεῖν, ἡ σὰρξ οὐκ
 ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα^a ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἐσ-
 64 τιν. Ἰδὲ εἰσὶν ἐξ ὑμῶν τινὲς οὐ οὐ πιστεύουσιν. Ἰδὲ γὰρ ἐξ ἀρχῆς ὁ
 Ἰησοῦς, τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώσων αὐτόν.
 65 Καὶ ἔλεγε· Λιὰ τοῦτο εἶρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με,
 66 ἐὰν μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς μου. Ἐκ τούτου πολλοὶ ἀπῆλ-
 θον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπιάτουν.
 67 Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;
 68 Ἀπεκρίθη [οὖν] αὐτῷ Σίμων Πέτρος· Κύριε, πρὸς τίνα ἀπαινεσόμεθα;
 69 ῥήματα ζωῆς αἰωνίου ἔχεις· καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν, ὅτι
 70 σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς^b τοῦ Θεοῦ [τοῦ ζῶντος]. Ἀπεκρίθη αὐτοῖς ὁ Ἰη-
 σοῦς· Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς διάβολός
 71 ἐστιν; Ἐλεγε δὲ τὸν Ἰούδαν Σκαριώτην·^c οὗτος γὰρ ἤμελλεν
 αὐτὸν παραδιδόναι, εἷς ὢν ἐκ τῶν δώδεκα.

VII. 1 Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ
 ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀπο-
 κτεῖναι.

^a 63. λαλῶ^b 69. Αἰὶ: ὁ ἅγιος* pro ὁ Χριστός, ὁ υἱός^c 71. Αἰὶ: Ἰσκαριώτου· Αἰὶ: ἀπὸ Καριώτου· Αἰὶ aliter.

PART V.

THE

TRANSACTIONS OF TWELVE MONTHS, FROM

THE BEGINNING OF

THE THIRD PASSOVER.

§ 66. Jesus' discourse with the Pharisees and Scribes, with the multitude and with his disciples, about eating with unwashen hands.

MATTH. XV. 1—20.

MARK VII. 1—23.

1 *Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι, λέγοντες·*

1 *Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων·*

2 *καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ τοῦτ' ἔστιν ἀνίπτοις, ἐσθίουσας ἄρτους·^a*

3 *(οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν*

4 *τῶν πρεσβυτέρων· καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστίν, ἃ παρέλαβον κρατεῖν, βαπ-*

5 *τισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν·) ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ*

2 *Διατί οἱ μαθηταί σου παραβαί-
νουσι τὴν παράδοσιν τῶν πρεσ-
βυτέρων; οὐ γὰρ νίπτονται τὰς χεῖ-
ρας αὐτῶν, ὅταν ἄρτον ἐσθίσωσιν.*

οἱ γραμματεῖς· *Διατί οἱ μαθη-
ταί σου οὐ περιπατοῦσι κατὰ τὴν
παράδοσιν τῶν πρεσβυτέρων, ἀλ-
λὰ κοιναῖς χερσὶν ἐσθίουσι τὸν ἄρ-*

3 *Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·—*

6 *τον; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·*

^a 2. ἄρτους, ἐμέψαντο. *Alit.*: ἄρ-
τους, κατέγνωσαν.

^b 5. ἀνίπτοις

MATTH. XV.

7 Ἐποκριταί· καλῶς προεφήτευσεν
8 περὶ ὑμῶν Ἡσαΐας, λέγων· “Ὁ
λαὸς οὗτος τοῖς χεῖλεσί^a με τιμᾷ·
ἡ δὲ καρδία αὐτῶν πόρῳ ἀπέχει
9 ἀπ’ ἐμοῦ. Μάτην δὲ σέβονται με,
διδάσκοντες διδασκαλίας, ἐντάλ-
ματα ἀνθρώπων.”—

3 Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν
ἐντολὴν τοῦ Θεοῦ, διὰ τὴν παρά-
δοσιν ὑμῶν;

4 “Ὁ γὰρ Θεὸς ἐνετεί-
λατο, λέγων· “Τίμα τὸν πατέρα^b
καὶ τὴν μητέρα.” καὶ· “Ὁ
κακολογῶν πατέρα ἢ μητέρα,
5 θανάτῳ τελευτάτω.” Ὑμεῖς δὲ λέ-
γετε· “Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ
τῇ μητρὶ. Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ
ὠφελῇθῃς· καὶ οὐ μὴ τιμήσῃ τὸν
πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ.

6 Καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ
Θεοῦ διὰ τὴν παράδοσιν ὑμῶν.—

10 Καὶ προσκαλεσάμενος τὸν ὄχλον,
εἶπεν αὐτοῖς· Ἀκούετε καὶ συνίετε.
11 Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα
κοινοῦ τὸν ἄνθρωπον· ἀλλὰ τὸ
ἐκπορευόμενον ἐκ τοῦ στόματος,
τοῦτο κοινοῦ τὸν ἄνθρωπον.

MARK VII.

“Ὅτι καλῶς προεφήτευσεν Ἡσαΐας
περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέ-
γραπται. “Ὁὗτος ὁ λαὸς τοῖς χεῖ-
λεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν
7 πόρῳ ἀπέχει ἀπ’ ἐμοῦ. Μάτην
δὲ σέβονται με, διδάσκοντες διδα-
σκαλίας, ἐντάλματα ἀνθρώπων.”

8 Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ,
κρατεῖτε τὴν παράδοσιν τῶν ἀν-
θρώπων, βαπτισμοὺς ξεστῶν καὶ
ποτηρίων· καὶ ἄλλα παρόμοια

9 τοιοῦτα πολλὰ ποιεῖτε. Καὶ ἔλε-
γεν αὐτοῖς· Καλῶς ἀθετεῖτε τὴν
ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παραδό-

10 σιν ὑμῶν τηρήσῃτε.^c Μωϋσῆς
γὰρ εἶπε· “Τίμα τὸν πατέρα σου
καὶ τὴν μητέρα σου.” καὶ· “Ὁ
κακολογῶν πατέρα ἢ μητέρα, θα-

11 νάτῳ τελευτάτω.” Ὑμεῖς δὲ λέγετε·
Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ
μητρὶ· Κορβαῖν, (ὃ ἐστίν, δῶρον,) ¹²

ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇθῃς· καὶ
οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι
τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ,
13 ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ
παραδόσει ὑμῶν, ᾧ παρεδώκατε·
καὶ παρόμοια τοιαῦτα πολλὰ ποι-

14 εἶτε. Καὶ προσκαλεσάμενος πάντα
τὸν ὄχλον, ἔλεγεν αὐτοῖς· Ἀκούετε
15 μου πάντες, καὶ συνίετε. Οὐδὲν
ἐστὶν ἔξωθεν τοῦ ἀνθρώπου, εἰς-
πορευόμενον εἰς αὐτόν, ὃ δύναται
αὐτόν κοινῶσαι· ἀλλὰ τὰ ἐκπο-
ρευόμενα ἀπ’ αὐτοῦ, ἐκκινᾷ ἐστὶ τὰ

16 κοινῶντα τὸν ἄνθρωπον. Εἴ τις
17 ἔχει ὥτα ἀκοῖν, ἀκουέτω. Καὶ

^a 8. Ἐγγίξει μοι ὁ λαὸς οὗτος τῷ
στόματι αὐτῶν, καὶ τοῖς χεῖ-
λεσι.

^b 4. τὸν πατέρα σου

^c 9. Ἀλλ’ ἀκούετε· στήσητε.*

MATTH. XV.

- 12 Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ, εἶπον αὐτῷ· Οἶδας, ὅτι οἱ Φαρισαῖοι ὀκνοῦσαντες τὸν λόγον, 13 ἐσκανδαλίσθησαν; Ὁ δὲ ἀποκριθεὶς εἶπε· Πᾶσα φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, 14 ἐκριζωθήσεται. Ἀφετε αὐτούς· ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐάν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν παραβολὴν ταύτην. Ὁ δὲ Ἰησοῦς εἶπεν· Ἀκούω μὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; Οὐπω νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα, εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφαιδρῶνα ἐκβάλλεται; τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος, ἐκ τῆς καρδίας ἐξέρχεται, καὶ κεῖνα κοινοῖ τὸν ἄνθρωπον. 19 Ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροὶ· φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. Ταῦτά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶ φαγεῖν, οὐ κοινοῖ τὸν ἄνθρωπον.

MARK VII.

- ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, 18 ἐπρωτῶν αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς. Καὶ λέγει αὐτοῖς· Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; Οὐ νοεῖτε, ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον, οὐ δύναται αὐτὸν κοινῶσαι; ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἀφαιδρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα. Ἐλεγε δέ· Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. Ἔσθθην γάρ, ἐκ τῆς καρδίας τῶν ἀνθρώπων, οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται· μοιχεῖαι, πορνεῖαι, φόνοι, κλοπαί, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρὸς, βλασφημίαι, ὑπερηφανία, ἀφροσύνη. Πάντα ταῦτα τὰ πονηρὰ ἔσθθην ἐκπορεύεται, καὶ κοινοῖ τὸν ἄνθρωπον.

§ 67. Jesus heals the daughter of a Syrophenician woman.

MATTH. XV. 21—28.

- 21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. Καὶ ἶδον, γυνὴ Χαναναία ἀπὸ τῶν ὀρίων ἐκείνων ἐξεληθούσα, ἐκραύγασεν αὐτῷ, λέγουσα· Ἐλέησόν με, κύριε, υἱὲ Δαυὶδ· ἡ θυγάτηρ μου κακῶς δαι-

MARK VII. 24—30.

- 24 Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου καὶ Σιδῶνος. Καὶ εἰσελθὼν εἰς τὴν οἰκίαν, οὐδένα ἤθελε γινῶναι· καὶ οὐκ ἠδυνήθη λαθεῖν. Ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦ-

MATTH. XV.

23 μονίξεται. Ὁ δὲ οὐκ ἀπεκρίθη
αὐτῇ λόγον. Καὶ προσελθόντες 26
μαθηταὶ αὐτοῦ, ἠρώτων αὐτόν,
λέγοντες· Ἀπόλυσον αὐτήν, ὅτι
24 κράζει ὀπισθεν ἡμῶν. Ὁ δὲ ἀπο-
κριθεὶς εἶπεν· Οὐκ ἀπεσιάλην εἰ
μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα
25 οἴκου Ἰσραὴλ. Ἦ δὲ ἐλθοῦσα 27
προσεκίνησεν^a αὐτῷ, λέγουσα·
26 Κύριε, βοήθει μοι. Ὁ δὲ ἀπο-
κριθεὶς εἶπεν· οὐκ ἔστι καλὸν
λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ
27 βαλεῖν τοῖς κυναρίοις. Ἦ δὲ εἶ- 28
πε· Ναὶ, κύριε· καὶ γὰρ τὰ κυ-
νάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν
πιπτόντων ἀπὸ τῆς τραπέζης τῶν 29
κυρίων αὐτῶν. Τότε ἀποκριθεὶς
ὁ Ἰησοῦς εἶπεν αὐτῇ· Ὡ γύναι·
μεγάλη σου ἡ πίστις· γενηθήτω 30
σοι ὡς θέλεις. Καὶ ἰάθη ἡ
θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας
ἐκείνης.

MARK VII.

σα προσέπεσε πρὸς τοὺς πόδας αὐ-
τοῦ,¹ (ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συ-
ροφονικίσσα^c τῷ γένει,) καὶ ἠρώτα
αὐτόν, ἵνα τὸ δαιμόνιον ἐκβάλῃ^d ἐκ
τῆς θυγατρὸς αὐτῆς.

Ὁ δὲ Ἰη-
σοὺς εἶπεν αὐτῇ· Ἄφες πρῶτον
χορτασθῆναι τὰ τέκνα· οὐ γὰρ
καλὸν ἐστι λαβεῖν τὸν ἄρτον τῶν
τέκνων, καὶ βαλεῖν τοῖς κυναρίοις.
Ἦ δὲ ἀπεκρίθη, καὶ λέγει αὐτῷ·
Ναὶ, κύριε· καὶ γὰρ τὰ κυνάρια ὑ-
ποκάτω τῆς τραπέζης ἐσθίει ἀπο
τῶν ψιχίων τῶν παιδίων. Καὶ εἶ-
πεν αὐτῇ· Διὰ τοῦτον τὸν λόγον
ὑπάγε· ἐξεληλυθε τὸ δαιμόνιον ἐκ
τῆς θυγατρὸς σου. Καὶ ἀπελθοῦ-
σα εἰς τὸν οἶκον αὐτῆς, εὗρε τὸ δαι-
μόνιον ἐξεληλυθὸς, καὶ τὴν θυγα-
τέρα βεβλημένην ἐπὶ τῆς κλίνης·

§ 68. Jesus restores a person to hearing and speech.

MATTH. XV. 29—31.

29 Καὶ μεταβάς ἐκῆθεν ὁ Ἰησοῦς, 31
ἦλθε παρὰ τὴν θάλασσαν τῆς
Γαλιλαίας· καὶ ἀναβάς εἰς τὸ
ὄρος, ἐκάθητο ἐκεῖ.

MARK VII. 31—37.

Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁ-
ρίων Τύρου καὶ Σιδῶνος, ἦλθε
πρὸς τὴν θάλασσαν τῆς Γαλιλαίας,
ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως.
32 Καὶ φέρουσιν αὐτῷ κωφὸν μογι-
33 λάλον,^b καὶ παρακαλοῦσιν αὐτόν, ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. Καὶ ἀπο-
λαβόμενος αὐτόν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἔβαλε τοὺς δακτύλους αὐτοῦ
34 εἰς τὰ ὕδατα αὐτοῦ, καὶ πτίσας ἤψατο τῆς γλώσσης αὐτοῦ· καὶ ἀναβλέψας
εἰς τὸν οὐρανὸν, ἐστέναξε, καὶ λέγει αὐτῷ· Ἐφφαθά, ὃ ἐστι, διανοίχθητι.
35 Καὶ ἐνθὺς διηνοιχθησαν αὐτοῦ αἱ ἀκοαί· καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσ-
36 σης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. Καὶ διεστείλατο αὐτοῖς, ἵνα μηδενὶ εἰπω-

^a 25. προσεκίνηει^b 32. μογίλαλον, *Alit*: μογγιλά-
λον,*^c 26. Συροφονικίσσα vel Συροφοί-
νισσα^d 26. ἐκβάλλη

MARK VII.

- σιν. Ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον.
 37 Καὶ ὑπερπερισσῶς ἐξεπλήρουντο, λέγοντες· Καλῶς πάντα πεποίηκε· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.

MATTH. XV.

- 30 Καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ, ἔχοντες μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἑτέροους πολλοὺς, καὶ ἑξόψιν αὐτοὺς παρὰ τοὺς πό-
 31 δας τοῦ Ἰησοῦ· καὶ ἐθεράπευσεν αὐτοὺς, ὥστε τοὺς ὄχλους θαυμάσαι, βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραήλ.

§ 69. Jesus feeds more than four thousand with seven loaves and a few fishes.

MATTH. XV. 32—39.

MARK VIII. 1—10.

- 32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, εἶπε· Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι^α τρεῖς, προσμένονσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι· καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.
 33 Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι, ὥστε χορτάσαι ὄχ-
 34 λον τοσοῦτον; Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πόσους ἄρτους ἔχετε; Οἱ δὲ εἶπον· Ἐπτά, καὶ ὀλίγα ἰχθυῖδια.
 35 Καὶ ἐκέλευσε τοῖς ὄχ-
 36 λοις ἀναπεσεῖν ἐπὶ τὴν γῆν. Καὶ λαβὼν τοὺς ἐπτά ἄρτους καὶ τοὺς ἰχθυῖδας, εὐχαριστήσας ἔκλασε, καὶ ἐδίδον τοῖς μαθηταῖς αὐ-
 37 μαθηταὶ τῷ ὄχλῳ. Καὶ ἔφαγον 7 καὶ τῷ ὄχλῳ. Καὶ εἶχον ἰχθυῖδια

^α 32. ἡμέρας

^β 1. Ἀλλί: πάλιν πολλοῦ

^γ 2. ἡμέρας

MATTH. XV.

πάντες, καὶ ἐχορτάσθησαν· καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων, ἐπὶ σπυρίδας πλήρεις. Οἱ δὲ ἐσθιόντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων.

39 Καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη^a εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά.^b

MARK VIII.

ὀλιγα· καὶ εὐλογήσας, εἶπε παραθεῖναι καὶ αὐτά. Ἐφαγον δὲ, καὶ ἐχορτάσθησαν· καὶ ἦσαν περισσεύματα κλασμάτων, ἐπὶ σπυρίδας. Ἦσαν δὲ οἱ φαγόντες, ὡς τετρακισχίλιοι. Καὶ ἀπέλυσεν αὐτούς.

10 Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά.^c

§ 70. The Pharisees and Sadducees again ask a sign. [See § 43.]

MATTH. XVI. 1—4.

MARK VIII. 11, 12.

1 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι, πειράζοντες ἐπηρώτησαν αὐτόν, σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς.

2 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὁψίας γενομένης, λέγετε· Εὐδία· πυρῶν γὰρ ὁ οὐρανός.

3 Καὶ πρῶτ'· Σήμερον χειμῶν· πυρῶν γὰρ στυγνάζων ὁ οὐρανός. Ἀποκριταί· τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν· τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε.

4 Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωανῆ τοῦ προφήτου.

11 Καὶ ἐξηλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.

12 Καὶ ἀναστενάζας τῷ πνεύματι αὐτοῦ, λέγει· Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; Ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεῇ ταύτῃ σημεῖον.

§ 71. The disciples are cautioned against the leaven of the Pharisees, of the Sadducees, and of Herod.

MATTH. XVI. 4—12.

MARK VIII. 13—21.

4 Καὶ καταλιπὼν αὐτούς, ἀπῆλθε.

5 Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν, ἐπελάθοντο ἄρτους λαβεῖν.

6 Ὁ δὲ Ἰησοῦς εἶπεν

13 Καὶ ἀφεῖς αὐτούς, ἐμβὰς πάλιν εἰς τὸ πλοῖον, ἀπῆλθεν εἰς τὸ πέραν.

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ'.

15 ἑαυτῶν ἐν τῷ πλοίῳ. Καὶ διεστέλ-

^a 39. ἐνέβη^b 39. Ἀλλ'· Μαγαδάν.^c 10. Ἀλλ'· Μαγεδά s. Μαγδαλά.

MATTH. XVI.

αὐτοῖς· Ὁρᾶτε καὶ προσέχετε ἀπὸ
τῆς ζύμης τῶν Φαρισαίων καὶ
7 Σαδδουκαίων. Οἱ δὲ διελογίζον-
το ἐν ἑαυτοῖς, λέγοντες· Ὅτι ἄρ-
8 τους οὐκ ἐλάβομεν. Γινούς δὲ ὁ
Ἰησοῦς εἶπεν [[αὐτοῖς]]· Τί διαλο-
γίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι,
9 ὅτι ἄρτους οὐκ ἐλάβετε; Οὐπω
ροεῖτε;

οὐδὲ μνημονεύετε τοὺς πέν-
τε ἄρτους τῶν πεντακισχιλίων, καὶ
πόσους κοφίνους ἐλάβετε;

10 οὐδὲ τοὺς
ἐπτά ἄρτους τῶν τετρακισχιλίων,
11 καὶ πόσας σπυρίδας ἐλάβετε; Πῶς
οὐ ροεῖτε, ὅτι οὐ περὶ ἄρτου εἶπον
ὑμῖν, προσέχειν ἀπὸ τῆς ζύμης τῶν
Φαρισαίων καὶ Σαδδουκαίων;

12 Τότε συνῆκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου,
ἀλλ' ἀπὸ τῆς διδασχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

MARK VIII.

λετο αὐτοῖς, λέγων· Ὁρᾶτε, βλέπετε
ἀπὸ τῆς ζύμης τῶν Φαρισαίων, καὶ
16 τῆς ζύμης Ἡρώδου. Καὶ διελογί-
ζοντο πρὸς ἀλλήλους, λέγοντες· Ὅ-
17 τι ἄρτους οὐκ ἔχομεν. Καὶ γινούς
ὁ Ἰησοῦς, λέγει αὐτοῖς· Τί διαλο-
γίζεσθε, ὅτι ἄρτους οὐκ ἔχετε; Οὐ-
πω ροεῖτε, οὐδὲ συνίετε; ἔτι πεπω-
ρωμένην ἔχετε τὴν καρδίαν ὑμῶν;
18 Ὁφθαλμοὺς ἔχοντες οὐ βλέπετε;
καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ
19 οὐ μνημονεύετε; Ὅτε τοὺς πέντε
ἄρτους ἐκλάσα εἰς τοὺς πεντακισχι-
λίους, πόσους κοφίνους πληρεῖς
κλασμάτων ἤρατε; Λέγουσιν αὐτῷ·
20 Δώδεκα. Ὅτε δὲ τοὺς ἐπτά εἰς
τοὺς τετρακισχιλίους, πόσων σπυρί-
δων πληρώματα κλασμάτων ἤρατε;
21 Οἱ δὲ εἶπον· Ἐπτά. Καὶ ἔλεγεν
αὐτοῖς· Πῶς οὐ συνίετε;

§ 72. Jesus restores a blind man to sight near Bethsaida.

MARK VIII. 22—26.

22 Καὶ ἔρχεται εἰς Βηθσαιδάν. Καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρα-
23 καλοῦσιν αὐτὸν, ἵνα αὐτοῦ ἄψηται. Καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυ-
φλοῦ, ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης. Καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ,
24 ἐπιθίς τὰς χεῖρας αὐτοῦ, ἐπηρώτα αὐτὸν, εἰ τι βλέπει. Καὶ ἀναβλέψας
25 ἔλεγε· Βλέπω τοὺς ἀνθρώπους, ὡς δένδρα,^a περιπατοῦντας. Ἰῆτα πάλιν
ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἵνα-
26 βλέπει· καὶ ἀποκατεστάθη, καὶ ἐβλέψε τηλαυγῶς ἅπαντας.^b Καὶ ἀπέ-
στειλεν αὐτὸν εἰς οἶκον^c αὐτοῦ, λέγων· Μηδὲ εἰς τὴν κώμην εἰσελθῆς, μηδὲ
εἰπῆς τινὶ ἐν τῇ κώμῃ.

^a 24. *Alit*: ἀνθρ. ὅτι ὡς δένδρα ὁρᾷ

^c 26. εἰς τὸν οἶκον

^b 25. *Alit*: ἅπαντα.*

§ 73. Peter repeats his confession, that Jesus is the Christ. [See § 65.]

MATTH. XVI. 13—20. MARK VIII. 27—30. LUKE IX. 18—21.

- 13 Ἐλθὼν δὲ ὁ Ἰη- 27 Καὶ ἐξῆλθεν ὁ 18 Καὶ ἐγένετο ἐν τῷ
σοῦς εἰς τὰ μέρη Ἰησοῦς καὶ οἱ μαθη- εἶναι αὐτὸν προσευχό-
Καισαρείας τῆς Φι- ταὶ αὐτοῦ εἰς τὰς κώ- μενον καταμόνας, συν-
λίππου, ἠρώτα τοὺς μας Καισαρείας τῆς μενον καταμόνας, συν-
μαθητὰς αὐτοῦ, λέ- Φιλίππου· καὶ ἐν ἡσαν αὐτῷ οἱ μαθη-
γων· Τίνα με λέ- τῇ ὁδῷ ἐπηρώτα ται· καὶ ἐπηρώτησεν
γουσιν οἱ ἄνθρωποι αὐτοὺς, λέγων· Τί- αὐτοὺς, λέγων· Τί-
εἶναι, τὸν υἱὸν τοῦ λέγων αὐτοῖς· Τί- να με λέγουσιν οἱ ὀχ-
ἀνθρώπου;
να με λέγουσιν οἱ
ἀνθρώποι εἶναι;
14 Οἱ δὲ 28 ἄνθρωποι εἶναι; Οἱ 19 Οἱ δὲ ἀπο-
εἶπον· Οἱ μὲν, Ἰω- δὲ ἀπεκρίθησαν· Ἰ- κριθέντες εἶπον· Ἰ-
άννην τὸν βαпти- ωάννην τὸν βαпти- ωάννην τὸν βαпти-
στήν· ἄλλοι δὲ, Ἡλί- στήν· καὶ ἄλλοι, στήν· ἄλλοι δὲ, Ἡλίαν·
αν· ἔτεροι δὲ, Ἰερε- Ἡλίαν· ἄλλοι δὲ, ἄλλοι δὲ, ὅτι προφή-
μίαν, ἢ ἓνα τῶν προ- ἓνα τῶν προφητῶν. της τις τῶν ἀρχαίων
φητῶν. Λέγει αὐ- 29 Καὶ αὐτὸς λέγει αὐ- 20 ἀνέστη. Εἶπε δὲ αὐ-
τοῖς· Ὑμεῖς δὲ τίνα τοῖς· Ὑμεῖς δὲ τίνα τοῖς· Ὑμεῖς δὲ τίνα
15 με^a λέγετε εἶναι; Ἀ- με λέγετε εἶναι; Ἀ- με λέγετε εἶναι; Ἀπο-
ποκριθεὶς δὲ Σίμων ποκριθεὶς δὲ ὁ Πέ- κριθεὶς δὲ ὁ Πέτρος
16 Πέτρος εἶπε· Σὺ εἶ τος εἶπε· Τὸν Χριστον τοῦ θεοῦ.
ὁ Χριστὸς, ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.
17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων
Βάρ Ἰωνᾶ· ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ
18 πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. Καὶ γὰρ δὲ σοὶ λέγω, ὅτι
ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω
μου τὴν ἐκκλησίαν, καὶ πύλαι ἡδου οὐ κατισχύσουσιν
19 αὐτῆς. Καὶ δώσω σοὶ τὰς κλεῖς τῆς βασιλείας τῶν οὐ-
ρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον
ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λε-
λυμένον ἐν τοῖς οὐ-
20 ρανοῖς. Τότε διε- 30 Καὶ ἐπετίμησεν αὐ- 21 Ὁ δὲ ἐπιτιμήσας αὐ-
στέλλαι τοῖς μαθη- τοῖς, ἵνα μηδενὶ λέ- τοῖς, παρήγγειλε μη-
ταῖς αὐτοῦ, ἵνα μη- γωσι περὶ αὐτοῦ. δηνὶ λέγειν^c τοῦτο·
δενὶ εἴπωσιν, ὅτι αὐ-
τός ἐστιν ὁ Χριστός.^b

^a 15. με alii omittunt.*

^b 20. Ἰησοῦς ὁ Χριστός.

^c 21. εἰπεῖν

§ 74. Jesus plainly foretells his sufferings and resurrection, rebukes Peter, exhorts to self-denial.

MATTH. XVI. 21—28. MARK VIII. 31—38. LUKE IX. 22—27.

- 21 Ἀπὸ τότε ἤρξατο ὁ 31 Καὶ ἤρξατο διδά- 22 —εἰπὼν· “Ὅτι δεῖ
Ἰησοῦς δεικνύειν τοῖς σκεῖν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώ-
μαθηταῖς αὐτοῦ, ὅτι τὸν υἱὸν τοῦ ἀνθρώ- που πολλὰ παθεῖν,
δεῖ αὐτὸν ἀπελθεῖν καὶ ἀποδοκιμασθῆ- καὶ ἀποδοκιμασθῆ-
εἰς Ἱεροσόλυμα, καὶ ναι ἀπὸ τῶν πρεσ- ἀπὸ τῶν πρεσβυτέρων
πολλὰ παθεῖν ἀπὸ βυτέρων καὶ τῶν καὶ ἀρχιερέων καὶ
τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ τῶν γραμματέων, καὶ ἀ-
ἀρχιερέων καὶ γρα- γραμματέων,^a καὶ ἀ- ποκτανθῆναι, καὶ τῇ
τέων, καὶ ἀποκταν- ποκτανθῆναι, καὶ τρίτῃ ἡμέρᾳ ἐγερθῆ-
θῆναι, καὶ τῇ τρίτῃ μετὰ τρεῖς ἡμέρας ναι.
ἡμέρᾳ ἐγερθῆναι.
22 Καὶ προσλαβόμενος 32 ἀναστῆναι· καὶ παῤῥησίᾳ τὸν λόγον
αὐτὸν οἱ Πέτρος ἐλάλει. Καὶ προσλαβό-
ἤρξατο ἐπιτιμᾶν αὐτῷ, λέ- μενος αὐτὸν ὁ Πέτρος,
γων· “Πλεῶς σοι, κύριε. οὐ ἤρξατο ἐπιτιμᾶν αὐτῷ.
23 μὴ ἔσται σοι τοῦτο. “Ὁ δὲ 33 “Ὁ δὲ ἐπιστραφεὶς, καὶ
στραφεὶς εἶπε τῷ Πέτρῳ· ἰδὼν τοὺς μαθητάς
“Ἰταγε ὀπίσω μου, σατανᾶ· αὐτοῦ, ἐπειτίμησε τῷ
σάτανδάλον μου εἶ· ὅτι οὐ Πέτρῳ, λέγων· “Ἰταγε
φρονεῖς τὰ τοῦ Θε- οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν
οὔ, ἀλλὰ τὰ τῶν οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν
ἀνθρώπων. 34 ἀνθρώπων. Καὶ προσκαλεσάμενος τὸν
24 Τότε ὁ Ἰησοῦς εἶ- ὄχλον σὺν τοῖς μα-
πε τοῖς μαθηταῖς αὐτοῦ, εἶπεν 23 “Ἐλεγε δὲ πρὸς πάντας·
αὐτοῦ· “Εἰ τις θέλει Εἰ τις θέλει ὀπίσω
ὀπίσω μου ἐλθεῖν, μου ἐρχεσθαι,^c ἀρνη-
ἀπαρνησάσθω ἑαυ- σάσθω^d ἑαυτὸν, καὶ ἀ-
τὸν, καὶ ἀράτω τὸν ράτω τὸν σταυρὸν αὐ-
σταυρὸν αὐτοῦ, καὶ τοῦ κατ’ ἡμέραν, καὶ
ἀκολουθεῖτω μοι. ἀκολουθεῖτω μοι.
25 “Ὅς γὰρ ἂν θέλῃ τὴν 35 “Ὅς γὰρ ἂν θέλῃ τὴν 24 “Ὅς γὰρ ἂν θέλῃ τὴν
ψυχὴν αὐτοῦ σῶσαι, ψυχὴν αὐτοῦ σῶσαι, ψυχὴν αὐτοῦ σῶσαι,
ἀπολέσει αὐτήν· ὅς ἀπολέσει αὐτήν· ὅς ἀπολέσει αὐτήν· ὅς

^a 31. καὶ ἀρχιερέων καὶ γρ.

^b 34. ἐλθεῖν

^c 23. ἐλθεῖν,

^d 23. ἀπαρνησάσθω

MATTH. XVI.

δ' ἂν ἀπολέσῃ τὴν
ψυχὴν αὐτοῦ ἕνεκεν
ἐμοῦ, εὐρήσει αὐτήν.

26 (Τί γὰρ ὠφελεῖται ἄν-
θρωπος, εἰάν τὸν
κόσμον ὅλον κερδήσῃ,
τὴν δὲ ψυχὴν αὐτοῦ
ζημιωθῇ; ἢ τί δώσει
ἄνθρωπος ἀντάλ-
λαγμα τῆς ψυχῆς αὐ-
τοῦ;) Μέλλει γὰρ 27
ὁ υἱὸς τοῦ ἀνθρώπου
ἐρχέσθαι ἐν τῇ δόξῃ
τοῦ πατρὸς αὐτοῦ,
μετὰ τῶν ἁγγέλων
αὐτοῦ· καὶ τότε ἀπο-
δώσει ἐκάστῳ κατὰ
τὴν προᾶξιν αὐτοῦ.

28 Ἀμὴν λέγω
ὑμῖν, εἰς τινες τῶν
ᾧδε ἐστῶτων,^a οἵτινες
οὐ μὴ γένωνται,
θανάτου, ἕως ἂν
ἴδωσι τὸν υἱὸν τοῦ
ἀνθρώπου ἐρχόμενον
ἐν τῇ βασιλείᾳ αὐ-
τοῦ.

MARK VIII.

δ' ἂν ἀπολέσῃ τὴν
ἐαυτοῦ ψυχὴν^b ἕνεκεν
ἐμοῦ καὶ τοῦ εὐαγγε-
λίου, [οὗτος] σώσει

αὐτήν. (Τί γὰρ 25
ὠφελήσει ἄνθρωπον,
εἰάν κερδήσῃ τὸν κόσ-
μον ὅλον, καὶ ζημιω-
θῇ τὴν ψυχὴν αὐτοῦ;
ἢ τί δώσει ἄνθρωπος
ἀντάλλαγμα τῆς ψυ-
χῆς αὐτοῦ;) Ὅς 26
γὰρ ἂν ἐπαισχυνθῇ
με καὶ τοὺς ἐμοὺς λό-
γους ἐν τῇ γενεᾷ
ταύτῃ τῇ μοιχαλίδι
καὶ ἁμαρτωλῷ, καὶ
ὁ υἱὸς τοῦ ἀνθρώ-
που ἐπαισχυνθήσε-
ται αὐτόν, ὅταν ἔλ-
θῃ ἐν τῇ δόξῃ τοῦ
πατρὸς αὐτοῦ μετὰ
τῶν ἁγγέλων τῶν

IX. 1 ἁγίων. Καὶ ἔλε- 27
γεν αὐτοῖς· Ἀμὴν
λέγω ὑμῖν, ὅτι εἰς
τινὲς τῶν ᾧδε ἐστη-
κότων, οἵτινες οὐ μὴ
γένωνται θανάτου,
ἕως ἂν ἴδωσι τὴν
βασιλείαν τοῦ Θεοῦ
ἐληλυθυῖαν ἐν δυνά-
μει.

LUKE IX.

δ' ἂν ἀπολέσῃ τὴν
ψυχὴν αὐτοῦ ἕνεκεν
ἐμοῦ, οὗτος σώσει αὐ-
τήν.

(Τί γὰρ ὠφελεῖται ἄν-
θρωπος κερδήσας τὸν
κόσμον ὅλον, ἐαυτὸν
δὲ ἀπολέσας, ἢ ζημιω-
θεῖς;)

Ὅς γὰρ ἂν
ἐπαισχυνθῇ με καὶ
τοὺς ἐμοὺς λόγους,
τοῦτον ὁ υἱὸς τοῦ ἀν-
θρώπου ἐπαισχυνθή-
σεται, ὅταν ἔλθῃ ἐν τῇ
δόξῃ αὐτοῦ καὶ τοῦ
πατρὸς καὶ τῶν ἁγί-
ων ἁγγέλων.

Λέγω
δὲ ὑμῖν ἀληθῶς, εἰς
τινες τῶν ᾧδε ἐστῶ-
των,^c οἱ οὐ μὴ γένων-
ται^d θανάτου, ἕως ἂν
ἴδωσι τὴν βασιλείαν
τοῦ Θεοῦ.

^a 28. ἐστηκότων, Αἰῖ:
τινες ᾧδε ἐστῶτες,

^b 35. ψυχὴν αὐτοῦ

^c 27. ἐστηκότων
^d 27. γένονται

§ 75. Jesus' transfiguration. His discourse with the three disciples, as they were descending from the mountain.

MATTH. XVII. 1—13.

MARK IX. 2—13.

LUKE IX. 28—36.

- 1 Καὶ μεθ' ἡμέρας 2 Καὶ μεθ' ἡμέρας 28 Ἐγένετο δὲ μετὰ
 ἕξ παραλαμβάνει ὁ ἕξ παραλαμβάνει ὁ τοὺς λόγους τούτους,
 Ἰησοῦς τὸν Πέτρον Ἰησοῦς τὸν Πέτρον ὡσεὶ ἡμέραι ὀκτὼ, καὶ
 καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ τὸν Ἰάκωβον παραλαβὼν Πέτρον^c
 καὶ Ἰωάννην, καὶ Ἰά- καὶ Ἰωάννην καὶ Ἰά-
 κωβον, ἀνέβη εἰς τὸ κωβον, ἀνέβη εἰς τὸ
 ὄρος ὑψηλὸν κατ' ἰδί- ὄρος προσεύξασθαι.
 2 λὸν κατ' ἰδίαν. Καὶ 29 Καὶ ἐγένετο, ἐν τῷ
 μετεμορφώθη ἔμ- μορφώθη ἔμμορ-
 φθεν αὐτῶν, καὶ 3 φθεν αὐτῶν, καὶ τὰ
 ἑλამψε τὸ πρόσωπον ἱμάτια αὐτοῦ ἐγένε-
 αὐτοῦ ὡς ὁ ἥλιος, τὰ το στίλβοντα, λευκὰ
 δὲ ἱμάτια αὐτοῦ ἐ- λίαν ὡς χιῶν, οἷα
 γένετο λευκὰ ὡς τὸ γναφεὺς ἐπὶ τῆς γῆς 30
 3 φῶς. Καὶ ἰδοὺ, ὥφ- οὐδὲν δύναται λευκᾶναι.^b Καὶ ἰδοὺ, ἄνδρες δύο
 θησαν αὐτοῖς Μωϋ- 4 Καὶ ὥφθη αὐτοῖς συνελάλουν αὐτῷ, οἵ-
 σῆς καὶ Ἡλίας, μετ' τῆς Ἡλίας σὺν Μωϋσεῖ. 31 καὶ Ἡλίας· οἱ ὁφθέν-
 αὐτοῦ συλλαλοῦντες. καὶ ἦσαν συλλαλοῦν- τες ἐν δόξῃ, ἔλεγον
 τες τῷ Ἰησοῦ. τες τῷ Ἰησοῦ. τὴν ἔξοδον αὐτοῦ, ἣν
 ἐμελλε πληροῦν ἐν Ἰ-

32 ερουσαλήμ. Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βε-
 βαρημένοι ὑπνῷ. Διαγορηγορήσαντες δὲ εἶδον τὴν δόξαν

33 αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. Καὶ

- 4 Ἀποκριθεὶς δὲ ὁ Πέ- 5 Καὶ ἀποκριθεὶς ὁ
 τρος εἶπε τῷ Ἰησοῦ· Πέτρος λέγει τῷ Ἰη-
 Κύριε, καλὸν ἐστὶν σοῦ· Ῥαββὶ, καλὸν
 ἡμᾶς ὥδε εἶναι· εἰ ἐστὶν ἡμᾶς ὥδε εἶναι·
 θέλεις, ποιήσωμεν καὶ ποιήσωμεν σκη-
 ὥδε τρεῖς σκηνάς, σοὶ νὰς τρεῖς, σοὶ μίαν,
 μίαν, καὶ Μωϋσῇ μί- καὶ Μωϋσεῖ μίαν, καὶ

ἐγένετο ἐν τῷ διαχω-
 ρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος
 πρὸς τὸν Ἰησοῦν. Ἐπιστάτα, καλὸν ἐσ-
 τὶν ἡμᾶς ὥδε εἶναι· καὶ ποιήσωμεν σκη-
 νὰς, σοὶ τρεῖς, μίαν σοὶ, καὶ

^a 2. τὸν Ἰωάννην

^c 28. τὸν Πέτρον

^b 3. *Alit*: οὕτως λευ-
 κᾶναι. *Alit* *aliter*.—
Alit *omittunt* οἷα... λευ-
 κᾶναι.

MATTH. XVII.

MARK IX.

LUKE IX.

αν, καὶ μίαν Ἰηλῖα.
 5 Ἐν αὐτοῦ λαλούντος,
 ἰδοὺ, νεφέλη φωτεινὴ^α
 ἐπεσκίασεν αὐτούς·
 καὶ ἰδοὺ, φωνὴ ἐκ τῆς
 νεφέλης, λέγουσα·
 “Οὗτός ἐστιν ὁ υἱός
 μου ὁ ἀγαπητός, ἐν
 ᾧ εὐδόκησα· αὐτοῦ
 6 ἀκούετε.” Καὶ ἀ-
 κούσαντες οἱ μαθη-
 ταί, ἔπεσον ἐπὶ πρό-
 σωπον αὐτῶν, καὶ
 ἐφοβήθησαν σφόδρα.
 7 Καὶ προσελθὼν ὁ
 Ἰησοῦς, ἤψατο αὐ-
 τῶν, καὶ εἶπεν· Ἐ-
 γέρθητε, καὶ μὴ φο-
 8 βεῖσθε. Ἐπύραντες
 δὲ τοὺς ὀφθαλμούς
 αὐτῶν, οὐδένα εἶδον,
 εἰ μὴ τὸν Ἰησοῦν
 9 μόνον. Καὶ κατα-
 βαίνοντων αὐτῶν ἐκ
 τοῦ^β ὄρους, ἐνετείλα-
 το αὐτοῖς ὁ Ἰησοῦς,
 λέγων· Μηδενὶ
 εἴπητε τὸ ὄραμα,
 ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ

6 Ἰηλῖα μίαν. Οὗ
 γὰρ ᾗδει τί λαλήσει^α
 ἦσαν γὰρ ἔκφοβοι.
 7 Καὶ ἐγένετο νεφέλη
 ἐπισκιάζουσα αὐ-
 τοῖς· καὶ ἦλθε φωνὴ
 ἐκ τῆς νεφέλης·^α “Οὗ-
 τός ἐστιν ὁ υἱός μου
 ὁ ἀγαπητός· αὐτοῦ
 8 ἀκούετε.” Καὶ ἐξά-
 πινα περιβλεψάμε-
 νοι, οὐκέτι οὐδένα
 εἶδον, ἀλλὰ τὸν Ἰη-
 σοῦν μόνον μεθ’
 9 ἑαυτῶν. Καταβαι-
 νόντων δὲ αὐτῶν ἀ-
 πό τοῦ ὄρους, διε-
 στείλατο αὐτοῖς, ἵνα
 μηδενὶ διηγήσωνται
 ἃ εἶδον, εἰ μὴ ὅταν
 ὁ υἱὸς τοῦ ἀνθρώπου
 ἐκ νεκρῶν ἀναστῇ.
 10 Καὶ τὸν λόγον ἐκρά-
 τησαν, πρὸς ἑαυτούς
 συζητοῦντες, τί ἐστι
 τὸ ἐκ νεκρῶν ἀνα-
 στήναι.

10 νεκρῶν ἀναστῇ. Καὶ ἐπληρώθη-
 σαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέ-
 γοντες· Τί οὖν οἱ γραμματεῖς λέ-
 γουσιν, ὅτι Ἰηλῖαν δεῖ ἐλθεῖν
 πρῶτον; Ὁ δὲ Ἰησοῦς ἀποκρι-
 11 θείς εἶπεν αὐτοῖς· Ἠλίας μὲν ἔρ-
 χεται πρῶτον, καὶ ἀποκαταστήσει
 12 πάντα· λέγω δὲ ὑμῖν, ὅτι Ἠλίας

MARK IX.
 11 Καὶ ἐπληρώτων αὐτὸν, λέγοντες·
 “Οτι λέγουσιν οἱ γραμματεῖς, ὅτι
 12 Ἰηλῖαν δεῖ ἐλθεῖν πρῶτον; Ὁ δὲ
 ἀποκριθεὶς εἶπεν αὐτοῖς· Ἠλίας
 μὲν ἐλθὼν πρῶτον, ἀποκαθιστᾷ
 πάντα· καὶ πῶς^γ γέγραπται ἐπὶ τὸν
 υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πά-
 13 θῇ καὶ ἐξουδενωθῇ; Ἀλλὰ λέγω

^α 5. Αἰῖ: φωτός*^α 6. λαλήσῃ·^α 33. Μωσῆ μίαν^β 9. ἀπό τοῦ^α 7. νεφέλης, λέγουσα·^γ 12. Αἰῖ: καθώς

MATTH. XVII.

ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐ-
τόν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα
ἠθέλησαν· οὕτω καὶ ὁ υἱὸς τοῦ
ἀνθρώπου μέλλει πάσχειν ὑπ' αὐ-
13 τῶν. Τότε συνῆκαν οἱ μαθηταί,
ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ
εἶπεν αὐτοῖς.

MARK IX.

ὑμῖν, ὅτι καὶ Ἰλλίας ἐλήλυθε, καὶ
ἐποίησαν αὐτῷ ὅσα ἠθέλησαν· κα-
θώς γέγραπται ἐπ' αὐτόν.

§ 76. Jesus casts out a dumb and deaf spirit.

MATTH. XVII. 14—21.

MARK IX. 14—29.

LUKE IX. 37—43.

14 Καὶ ἐλθόντων αὐ-
τῶν πρὸς τὸν ὄχλον,

14 Καὶ ἐλθὼν πρὸς τοὺς μαθητάς, εἶδεν
ὄχλον πολὺν περὶ
αὐτοὺς, καὶ γραμμα-
τεῖς συζητοῦντας

15 αὐτοῖς. Καὶ εὐθέως
πᾶς ὁ ὄχλος ἰδὼν
αὐτὸν ἐξεθαμβήθη,
καὶ προστρέχοντες
ἡσπάζοντο αὐτόν.

προσῆλθεν αὐτῷ ἄν-
θρωπος, γονυπετῶν
15 αὐτόν,^a καὶ λέγων·
Κύριε, ἐλέησόν μου
τὸν υἱόν· ὅτι σελη-
νιάζεται καὶ κακῶς
πάσχει· πολλάκις γὰρ
πίπτει εἰς τὸ πῦρ, καὶ
πολλάκις εἰς τὸ ὕδωρ.

16 Καὶ ἐπηρώτησε αὐ-
τούς· Τί συζητεῖτε
17 πρὸς αὐτούς;^b Καὶ
ἀποκριθεὶς εἶς ἐκ τοῦ
ὄχλου εἶπε· Διδάσ-
καλε, ἤνεγκα τὸν υἱ-
όν μου πρὸς σε, ἵνα
χοντα πνεῦμα ἅλα-

18 λον. Καὶ ὅπου ἂν
αὐτόν καταλάβῃ,
θήσεται αὐτόν· καὶ
ἀφρίζει, καὶ τρίζει
τοὺς ὀδόντας αὐτοῦ,
καὶ ξηραίνεται. Καὶ
εἶπον τοῖς μαθηταῖς
σου, ἵνα αὐτὸ ἐκβά-
λωσι, καὶ οὐκ ἴσχυ-

37 Ἐγένετο δὲ ἐν τῇ
ἐξῇς ἡμέρᾳ, κατελ-
θόντων αὐτῶν ἀπὸ
τοῦ ὄρους, συνήντη-
σεν αὐτῷ ὄχλος πο-
λὺς.

Καὶ ἰδού, ἄ-
νθρωπος ἀπὸ τοῦ ὄχλου
ἀνεβόησε, λέγων·
Διδάσκαλε· δέομαί
σου, ἐπιβλεψαί^c ἐπὶ
τὸν υἱόν μου, ὅτι
μονογενὴς ἐστὶ μοι·
καὶ ἰδού, πνεῦμα
λαμβάνει αὐτόν, καὶ
ἐξαίφνης κράζει, καὶ
σπαράσσει αὐτόν με-
τὰ ἄφροῦ, καὶ μόγις
ἀποχωρεῖ ἀπ' αὐτοῦ,
συντρίβον αὐτόν.

16 Καὶ προσήνεγκα αὐ-
τόν τοῖς μαθηταῖς
σου, καὶ οὐκ ἠδυνήθη-
σαν αὐτόν θεραπεῦ-

40 Καὶ ἐδεήθη τῶν
μαθητῶν σου, ἵνα
ἐκβάλωσιν^d αὐτό· καὶ
οὐκ ἠδυνήθησαν.

^a 14. αὐτῷ^b 16. τοὺς γραμματεῖς;^c 38. ἐπιβλεψον^d 40. ἐκβάλλωσιν

MATTH. XVII.

17 **σαι.** Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ὡς γενεὰ ἄπιστος καὶ δειστροαμμένη· ἕως πό-
τε ἔσομαι μεθ' ὑμῶν;
ἕως πότε ἀνέξομαι ὑ-
μῶν; Φέρετέ μοι αὐ-
τὸν ὧδε.

MARK IX.

19 **σαν.** Ὁ δὲ ἀποκρι-
θεὶς αὐτοῖς^a λέγει·
Ὡς γενεὰ ἄπιστος·
ἕως πότε πρὸς ὑμᾶς
ἔσομαι; ἕως πότε
ἀνέξομαι ὑμῶν; Φέ-
ρετε αὐτὸν πρὸς με.
20 Καὶ ἤνεγκαν αὐτὸν
πρὸς αὐτόν. Καὶ
ιδὼν αὐτόν, εὐθέως
τὸ πνεῦμα ἐσπάραξεν
αὐτόν· καὶ πεσὼν
ἐπὶ τῆς γῆς, ἐκνύκτειτο

21 ἀφρίζων. Καὶ ἐληρώτησε τὸν πατέρα αὐτοῦ· Πόσος
χρόνος ἐστίν, ὥς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπε· Παι-
22 διόθεν· καὶ πολλάκις αὐτὸν καὶ εἰς πῦρ ἔβαλε καὶ εἰς
ὑδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ', εἴ τι δύνασαι, βοή-
23 θησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς. Ὁ δὲ Ἰησοῦς
εἶπεν αὐτῷ· Τὸ, εἰ δύνασαι πιστεῦσαι·^b πάντα δυνα-
24 τὰ τῷ πιστεύοντι. Καὶ εὐθέως κράζας ὁ πατὴρ τοῦ
παιδίου, μετὰ δακρύων ἔλεγε· Πιστεύω [κύριε]· βοή-
25 θει μου τῇ ἀπιστίᾳ. Ἰδὼν δὲ ὁ Ἰησοῦς, ὅτι ἐπισυντρέ-

χει ὄχλος, ἐπειτίμησε

18 Καὶ ἐπειτίμησεν αὐτῷ
ὁ Ἰησοῦς, καὶ ἐξῆλθεν
ἀπ' αὐτοῦ τὸ δαιμό-
νιον· καὶ ἐθεραπεύθη
ὁ παῖς ἀπὸ τῆς ὥρας
19 ἐκείνης. Τότε
προσελθόντες οἱ μα-
θηταὶ τῷ Ἰησοῦ κατ'
ἰδίαν, εἶπον· Διατί
ἡμεῖς οὐκ ἠδυνήθημεν
20 ἐκβαλεῖν αὐτό; Ὁ δὲ
Ἰησοῦς εἶπεν αὐτοῖς·

τοῦ πνεύματι τῷ ἀκα-
θάρτῳ, λέγων αὐτῷ·
Τὸ πνεῦμα τὸ ἄλα-
λον καὶ κωφόν, ἐγώ
σοι ἐπιτάσσω· Ἐξ-
ελθε ἐξ αὐτοῦ, καὶ
μηκέτι εἰσελθῆς εἰς
26 αὐτόν. Καὶ κράζαν,
καὶ πολλὰ σπαράζαν
αὐτόν,^c ἐξῆλθε. Καὶ

ἐγένετο ὥσπερ νεκρὸς, ὥστε πολλοὺς λεγεῖν, ὅτι
27 ἀπέθανεν. Ὁ δὲ Ἰησοῦς κρατή-

LUKE IX.

41 Ἀποκριθεὶς δὲ ὁ Ἰη-
σοῦς εἶπεν· Ὡς γε-
νεὰ ἄπιστος καὶ διε-
στραμμένη· ἕως πό-
τε ἔσομαι πρὸς ὑμᾶς,
καὶ ἀνέξομαι ὑμῶν;
Προσάγαγε τὸν υἱόν
σου ὧδε.^d Ἔτι δὲ
προσερχομένον αὐ-
τοῦ, ἐξόρηξεν αὐτόν
τὸ δαιμόνιον, καὶ
συνεσπάραξεν.

Ἐπειτίμησε δὲ ὁ Ἰη-
σοῦς τῷ πνεύματι
τῷ ἀκαθάρτῳ, καὶ
ἰάσατο τὸν παῖδα
καὶ ἀπέδωκεν αὐτόν,
τῷ πατρὶ αὐτοῦ.
Ἐξεπλήρσοντο δὲ
πάντες ἐπὶ τῇ μεγα-
λειότητι τοῦ Θεοῦ.

^a 19. αὐτῷ^d 41. ὧδε τὸν υἱόν σου.^b 23. Ἀλλ': δύνασαι,
πίστευσαι·*^c 26. Ἀλλ': κράζας, . . . σπαράζας, (omisso pro-
nom. αὐτόν)*

MATTH. XVII.

Διὰ τὴν ἀπιστίαν^a ὑμῶν. Ἀμὴν
 γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν 28
 ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει
 τούτῳ· Μετάβηθι ἐντεύθεν ἐκεῖ,
 καὶ μεταβήσεται· καὶ οὐδὲν ἄδυ-
 21 νυτήσκει ὑμῖν. Τοῦτο δὲ τὸ γένος οὐκ 29
 ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ
 νηστείᾳ.

MARK IX.

σας αὐτὸν τῆς χειρὸς, ἥγειρεν αὐ-
 τόν· καὶ ἀνέστη. Καὶ εἰσελ-
 θόντα αὐτὸν εἰς οἶκον, οἱ μαθη-
 ται αὐτοῦ ἐπηρώτων αὐτὸν κατ'
 ἰδίαν· "Οτι ἡμεῖς οὐκ ἡδυνή-
 29 θημεν ἐκβαλεῖν αὐτό; Καὶ
 εἶπεν αὐτοῖς· Τοῦτο τὸ γένος
 ἐν οὐδενὶ δύναται ἐξελεῖν, εἰ μὴ
 ἐν προσευχῇ καὶ νηστείᾳ.

§ 77. Jesus again foretells his sufferings and resurrection.

MATTH. XVII. 22, 23.

MARK IX. 30—32.

LUKE IX. 43—45.

22 Ἀναστρεφομένων δὲ 31
 αὐτῶν ἐν τῇ Γαλιλαίᾳ,
 εἶπεν αὐτοῖς ὁ Ἰησοῦς·
 Μέλλει ὁ υἱὸς τοῦ ἀν-
 θρώπου παραδίδο-
 σθαι εἰς χεῖρας ἀν-
 23 θρώπων, καὶ ἀποκτε-
 νοῦσιν αὐτόν· καὶ τῇ
 τρίτῃ ἡμέρᾳ ἐγερθή-
 σεται. Καὶ ἐλυπή-
 θησαν σφόδρα.

30 Καὶ ἐκείθεν ἐξελθόν- 43
 τες, παρεπορεύοντο
 διὰ τῆς Γαλιλαίας·
 καὶ οὐκ ᾔθελεν, ἵνα τις
 31 γινῷ. Ἐδίδασκε γὰρ
 τοὺς μαθητὰς αὐτοῦ, 44
 καὶ ἔλεγεν αὐτοῖς·
 "Οτι ὁ υἱὸς τοῦ ἀν-
 θρώπου παραδίδοται
 εἰς χεῖρας ἀνθρώπων,
 καὶ ἀποκτενοῦσιν αὐ-
 τόν· καὶ ἀποκταν- 45
 θεὶς, τῇ τρίτῃ ἡμέρᾳ
 32 ἀναστήσεται. Οἱ δὲ
 ἡγρόουν τὸ ῥῆμα, καὶ
 ἐφοβοῦντο αὐτόν
 ἐπερωτῆσαι.

Πάντων δὲ θαν-
 μαζόντων ἐπὶ πᾶσιν
 οἷς ἐποίησεν^c ὁ
 Ἰησοῦς, εἶπε πρὸς
 τοὺς μαθητὰς αὐτοῦ.
 44 Θέσθε ὑμεῖς εἰς τὰ
 ὧτα ὑμῶν τοὺς λό-
 γους τούτους· ὁ γὰρ
 υἱὸς τοῦ ἀνθρώπου
 μέλλει παραδίδο-
 σθαι εἰς χεῖρας ἀν-
 45 θρώπων. Οἱ δὲ ἡ-
 γρόουν τὸ ῥῆμα τοῦ-
 το, καὶ ἦν παρακακα-
 λυμένον ἀπ' αὐτῶν,
 ἵνα μὴ αἰσθωνται
 αὐτό· καὶ ἐφοβοῦν-
 το ἐρωτῆσαι αὐτόν
 περὶ τοῦ ῥήματος τούτου.

§ 78. Jesus works a miracle to pay the tribute money.

MATTH. XVII. 24—27.

MARK IX. 33.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καπερ- 33
 ναοῦμ, προσῆλθον οἱ τὰ δίδραγμα^b
 λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον· Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δι-

Καὶ ἦλθεν εἰς Καπερναοῦμ·
 Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δι-

^a 20. *Alit*: ὀλιγοπιστίαν

^c 43. *Alit*: ἐποίει *

^b 24. *Alit*: δίδραγμα *

MATTH. XVII.

- 25 δραγμα ; ἡ λέγει· Ναί. Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων· Τί σοι δοκεῖ, Σίμων ; Οἱ βασιλεῖς τῆς γῆς ἀπὸ τῶν λαμβάνουσι τέλη ἢ κῆρσον ; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἄλλο-
 26 τῶν ; ἡ λέγει αὐτῷ ὁ Πέτρος· Ἀπὸ τῶν ἄλλοτρίων. Ἐφη αὐτῷ ὁ Ἰησοῦς
 27 Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί. Ἵνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευ-
 θεὶς εἰς τὴν θάλασσαν, βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐκρῆσαις στατήρα· ἐκείρον λαβῶν, δὲς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

§ 79. The disciples contend who should be the greatest. Jesus' conduct and discourse on the occasion.

MATTH. XVIII. 1—35.

MARK IX. 33—50.

LUKE IX. 46—50.

- 1 Ἐν ἐκείνῃ τῇ ὥρᾳ 33 —καὶ ἐν 46 Εἰσῆλθε δὲ δια-
 προσῆλθον οἱ μαθη- τῇ οἰκίᾳ γενόμενος, λογισμὸς ἐν αὐτοῖς,
 ται τῷ Ἰησοῦ, λέγον- ἐπηρώτα αὐτούς· Τί τὸ, τίς ἂν εἴη μείζων
 2 τῶν οὐρανῶν ; Καὶ 34 τῶν ἐν τῇ ὁδῷ πρὸς ἑαυ- 47 αὐτῶν. Ὁ δὲ Ἰη-
 προσκαλεσάμενος ὁ τοὺς διελογίζεσθε ; σοῦς ἰδὼν τὸν δια-
 Ἰησοῦς παιδίον, ἔστη- διελέχθησαν ἐν τῇ λογισμὸν τῆς καρδίας
 3 σεν αὐτὸ ἐν μέσῳ αὐ- 35 ὁδῷ, τίς μείζων. Καὶ 48 αὐτῶν, ἐπιλαβόμενος
 τῶν, ἡ καὶ εἶπεν· Ἀ- καθίστας ἐφώνησε παιδίον, ἔστησεν αὐ-
 μὴν λέγω ὑμῖν, ἐὰν τοὺς δώδεκα, καὶ λέ- 48 τὸ παρ' ἑαυτοῦ, ἡ καὶ
 μὴ στραφῆτε καὶ γέ- γει αὐτοῖς· Εἴ τις θέλει πρῶτος εἶναι, ἐμὲ δέχε-
 4 ρανῶν. Ὅστις οὖν 36 κωνος. Καὶ λαβὼν ταπεινώσῃ ἑαυτὸν ὡς παιδίον, ἔστησεν αὐ-
 τὸ παιδίον τοῦτο, οὗ- τὸ ἐν μέσῳ αὐτῶν, καὶ ἐναγκαλισάμενος
 5 τῶν οὐ- 37 αὐτὸ, εἶπεν αὐτοῖς· Ὅς ἐὰν ἐν τῶν τοιού-
 ζῆται παιδίον τοιοῦ- των παιδιῶν δέξῃται
 τον ἐν ἐπὶ τῷ ὀνόματί ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὅς
 μου, ἐμὲ δέχεται. ἐὰν ἐμὲ δέξῃται, οὐκ
 ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαν-

^a 48. *Alit* : οὗτός ἐστι *

MARK IX.

LUKE IX.

- 38 **τά με.** Ἀπεκρίθη δὲ αὐτῷ Ἰω- 49 Ἀποκριθεὶς δὲ ὁ Ἰω-
άννης,^b λέγων· Διδάσκαλε, εἶδο-
μέν τινα τῷ^c ὀνόματί σου
ἐκβάλλοντα δαιμόνια, [ὅς οὐκ
ἀκολουθεῖ ἡμῖν·] καὶ ἐκωλύ-
σαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ
39 ἡμῖν. Ὁ δὲ Ἰησοῦς εἶπε· Μὴ
κωλύετε αὐτόν. Οὐδεὶς γάρ ἐστιν,
ὅς ποιήσει δύναμιν ἐπὶ τῷ ὀνόμα- 50
τί μου, καὶ δυνήσεται ταχὺ κακο-
40 λογησαί με. Ὅς γὰρ οὐκ ἔστι καθ'
41 ὑμῶν, ὑπὲρ ὑμῶν^d ἐστιν. Ὅς
γὰρ ἂν ποιήσῃ ὑμᾶς ποτήριον
ὑδατος, ἐν ὀνόματι^e ὅτι Χρι-
στοῦ ἐστε, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν
αὐτοῦ.

MATTH. XVIII.

- 6 Ὅς δ' ἂν σκανδαλίσῃ ἓνα τῶν μι- 42 Καὶ ὅς ἂν σκαν-
κρῶν τούτων, τῶν πιστευόντων εἰς
ἐμέ, συμφέρει αὐτῷ, ἵνα κερμασθῇ
μύλος ὀνικὸς εἰς τὸν^a τράχηλον αὐ-
τοῦ, καὶ καταποντισθῇ ἐν τῷ πελά-
7 γει τῆς θαλάσσης. Οὐαὶ τῷ κόσ-
μῳ ἀπὸ τῶν σκανδάλων. Ἀνάγκη 43
γὰρ ἐστὶν ἐλθεῖν τὰ σκάνδαλα·
πλήν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι'
8 οὗ τὸ σκάνδαλον ἔρχεται. Εἰ δὲ ἡ
χείρ σου ἢ ὁ πούς σου σκανδαλίζει
σε, ἔκκοπον αὐτὰ, καὶ βύλε ἀπὸ 44
σοῦ· καλὸν σοι ἐστὶν εἰσελθεῖν εἰς
τὴν ζωὴν χωλὸν ἢ κυλόν, ἢ δύο 45
χείρας ἢ δύο πόδας ἔχοντα βληθῆ-
ναι εἰς τὸ πῦρ τὸ αἰώνιον.
- 46 Θῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, ὅπου ὁ σκώληξ
αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. Καὶ ἐὰν ὁ ὀφθαλ-

^a 6. ἐπὶ τὸν
τόν

Mt: περὶ

^b 38. ὁ Ἰωάννης^f 50. ἡμῶν, ὑπὲρ ἡμῶν^c 38. ἐν τῷ^d 40. ἡμῶν, ὑπὲρ ἡμῶν^e 41. ἐν τῷ ὀνόματί μου, ὅτι

MATTH. XVIII.

9 Καὶ εἰ δ' ὀφθαλμός σου σκανδαλίζῃ σε, ἔξελε αὐτόν, καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶ μονόφθαλμον εἶς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

49 50 Πᾶς γὰρ πυρὶ ἁλισθήσεται· καὶ πᾶσα θυσία ἂν ἁλισθήσεται. Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἀναλον γένηται, ἐν τίνι αὐτὸ ἁρτύσετε; Ἐχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

MATTH. XVIII.

10 Ὁραῖτε, μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διαπαντός βλέπουσι τὸ πρόσωπον τοῦ πα-
 11 τρός μου τοῦ ἐν οὐρανοῖς. Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός. Τί ὑμῖν δοκεῖ; ἐὰν γένηται τι ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἓν ἐξ αὐτῶν· οὐχὶ ἄφεις τὰ ἐννενηκονταεννέα, ἐπὶ τὰ ὄρη πορευθεὶς ζητῇ τὸ πλανώμενον; Καὶ ἐὰν γένηται εὐρεῖν αὐτό, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐννενηκονταεννέα τοῖς μὴ πε-
 14 πλανημένοις. Οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἰς τῶν μικρῶν τούτων. Ἐὰν δὲ ἁμαρτήσῃ εἰς σέ ὁ ἀδελφός σου, ὑπάγε, ἔλεγξον.^a αὐτὸν μετὰ σοῦ καὶ αὐτοῦ μόνου.
 16 Ἐὰν σου ἀκούσῃ, ἐκέδησας τὸν ἀδελφόν σου· ἔάν μὴ ἀκούσῃ, παρά-
 17 λαβε μετὰ σοῦ ἔτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν στα-
 17 θῇ πᾶν ῥῆμα. Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ. Ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοὶ ὡς περὶ ὁ ἐθνικός καὶ ὁ τελώνης.
 18 Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσῃτε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρα-
 18 νῷ· καὶ ὅσα ἐὰν λύσῃτε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ.
 19 Πάλιν^b λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς, περὶ παν-
 20 τὸς πραγμάτων οὗ ἐὰν αἰτήσωνται, γινήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου
 20 τοῦ ἐν οὐρανοῖς. Οὗ γὰρ εἰσι δύο ἢ τρεῖς σύνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.
 21 Τότε προσελθὼν αὐτῷ ὁ Πέτρος, εἶπε· Κύριε, πόσκις ἁμαρτήσῃ εἰς
 22 ἐμέ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις; Λέγει αὐτῷ ὁ Ἰη-
 23 σοῦς· Οὐ, λέγω σοι, ἕως ἐπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἐπτά. Διὰ
 24 τοῦτο ὁμοιωθῇ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε
 24 συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ. Ἀρξαμένου δὲ αὐτοῦ συναίρειν,
 25 προσηνέχθη αὐτῷ εἰς ὀφειλέτης μυρίων ταλάντων. Μὴ ἔχοντος δὲ αὐ-
 26 τοῦ ἀποδοῦναι, ἐκέλευσεν αὐτόν ὁ κύριος αὐτοῦ πρᾶθῆναι, καὶ τὴν γυναι-
 26 κα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι. Πιεσὼν

^a 15. καὶ ἔλεγξον^b 19. Μῦ: Πάλιν ἀμὴν*

MATTH. XVIII.

οὗν ὁ δοῦλος προσεκίνηε αὐτῷ, λέγων· Κύριε, μακροθύμησον ἐπ' ἐμοί,
 27 καὶ πάντα σοι ἀποδώσω. Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου,
 28 ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. Ἐξελθὼν δὲ ὁ δοῦλος ἐκεί-
 29 νος, εἶρεν ἓνα τῶν συνδούλων αὐτοῦ, ὃς ὀφείλεν αὐτῷ ἑκατὸν δηνάρια·
 30 καὶ κρατήσας αὐτόν ἔπνιγε, λέγων· Ἀπόδος μοι εἴ τι^α ὀφείλεις. Ἦσων
 οὗν ὁ σύνδουλος αὐτοῦ [εἰς τοὺς πόδας αὐτοῦ], παρεκάλει αὐτόν, λέγων·
 31 Μακροθύμησον ἐπ' ἐμοί, καὶ [πάντα] ἀποδώσω σοι. Ὁ δὲ οὐκ ἤθελεν·
 32 ἀλλὰ^β ἀπελθὼν ἔβαλεν αὐτόν εἰς φυλακὴν, ἕως οὗ ἀποδοῖ τὸ ὀφειλόμενον.
 33 Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα, ἐλυπήθησαν σφόδρα· καὶ
 32 ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα. Τότε προσ-
 33 καλεσάμενος αὐτόν ὁ κύριος αὐτοῦ, λέγει αὐτῷ· Δοῦλε πονηρὸς· πᾶσαν
 33 τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με· οὐκ ἔδει καὶ σὲ ἐλε-
 34 ῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σε ἠλέησα; Καὶ ὀργισθεὶς ὁ κύριος
 αὐτοῦ παρεδωκεν αὐτόν τοῖς βασανισταῖς, ἕως οὗ ἀποδοῖ πᾶν τὸ ὀφειλό-
 35 μενον αὐτῷ. Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐάν μὴ
 ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν [τὰ παραπτώ-
 ματα αὐτῶν].

§ 80. Seventy disciples are instructed and sent out.

LUKE X. 1—16.

1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἑβδομήκοντα,^α καὶ ἀπέ-
 στείλει αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον,
 2 οὗ ἔμελλεν αὐτὸς ἔρχεσθαι. Ἐλέγεν οὖν πρὸς αὐτούς. Ὁ μὲν θειρισμός
 πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θειρισμοῦ, ὅπως
 3 ἐκβάλῃ^δ ἐργάτας εἰς τὸν θειρισμὸν αὐτοῦ. Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω
 4 ὑμᾶς ὡς ἄρνas ἐν μέσῳ λύκων. Μὴ βαστάζετε βαλάντιον, μὴ πήραν, μη-
 5 δὲ ὑποδήματα· καὶ μηδὲνα κατὰ τὴν ὁδὸν ἀσπάζεσθε. Εἰς ἣν δ' ἂν οἰ-
 6 κίαν εἰσέρχησθε, πρῶτον λέγετε· Εἰρήνη τῷ οἴκῳ τούτῳ. Καὶ ἐὰν ᾗ
 ἐκεῖ υἱὸς^ε εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτόν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε,
 7 ἐφ' ὑμᾶς ἀνακάμψει. Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθιόντες καὶ πίνοντες
 τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστι· μὴ μετα-
 8 βαίνετε ἐξ οἰκίας εἰς οἰκίαν. Καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ δέ-
 9 χωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν,^ι καὶ θεραπεύετε τοὺς ἐν αὐ-
 τῇ ἁσθενεῖς, καὶ λέγετε αὐτοῖς. Ἦγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ
 10 Εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ μὴ δεχόνται ὑμᾶς, ἐξελθόντες εἰς τὰς
 11 πλατείας αὐτῆς, εἰπατε· Καὶ τὸν κοινοῦ τὸν κολληθέντα ἡμῖν ἐκ τῆς

^α 28. ὦ, τι pro εἴ τι

^β 30. ἀλλ'

^ε 1. Ἀλλ': ἑβδομήκοντα δύο

^δ 2. ἐκβάλλη

^ε 6. ἐὰν μὲν ᾗ ἐκεῖ ὁ υἱὸς

LULE X.

πόλεως ὑμῶν, ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν
 12 [[ἐφ' ὑμᾶς]] ἡ βασιλεία τοῦ Θεοῦ· λέγω^α ὑμῖν, ὅτι Σοδομοῖς ἐν τῇ ἡμέρᾳ
 13 ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ. Οὐαί σοι, Χοραζὶν·^β οὐαί
 σοι, Βηθσαϊδᾶ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γε-
 νόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν.
 14 15 Πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν. Καὶ
 σὺ, Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἔσθου καταβιβασθή-
 16 σθαι. Ὁ ἀκούων ὑμῶν, ἐμοῦ ἀκούει· καὶ ὁ ἀθιτῶν ἡμᾶς, ἐμὲ ἀθετεῖ.
 ὁ δὲ ἐμὲ ἀθετῶν, ἀθετεῖ τὸν ἀποστελλαντά με.

§ 81. Jesus goes to Jerusalem at the feast of tabernacles. His conduct and discourse during the feast.

JOHN VII. 2—53. VIII. 1.

2 3 Ἦν δὲ ἐγγὺς ἡ ἐορτὴ τῶν Ἰουδαίων, ἡ σκηνοπηγία. Εἶπον οὖν πρὸς
 αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐντεῦθεν, καὶ ὑπάγε εἰς τὴν Ἰουδαί-
 4 αν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς. Οὐδεὶς
 γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρόψεια εἶναι. Εἰ ταῦτα
 5 ποιεῖς, φανέρωσον σεαυτὸν τῇ κόσμῳ. Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπί-
 6 στενον εἰς αὐτόν. Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς οὐπω
 7 πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἔστιν ἔτοιμος. Οὐ δύναται ὁ
 κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ
 8 ἔργα αὐτοῦ πονηρά ἐστιν. Ὅτι οἱ ἀνάβητε εἰς τὴν ἐορτὴν ταύτην· ἐγὼ
 οὐκ^α ἀναβαίνω εἰς τὴν ἐορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπω πεπλήρω-
 9 10 ται. Ταῦτα^δ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ. Ὡς δὲ ἀνέβησαν
 οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἐορτὴν, οὐ φανερώς, ἀλλ'
 11 ὥς ἐν κρυπτῷ. Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτόν ἐν τῇ ἐορτῇ, καὶ ἔλεγον·
 12 Ποῦ ἔστιν ἐκεῖνος; Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις.
 Οἱ μὲν ἔλεγον· Ὅτι ἀγαθὸς ἔστιν· ἄλλοι^ε ἔλεγον· Οὐ· ἀλλὰ πλανᾷ τὸν
 13 ὄχλον. Οὐδεὶς μὲντοι παρόψεια ἐλάλει περὶ αὐτοῦ, διὰ τὸν φόβον τῶν
 14 Ἰουδαίων. Ἰδοὺ δὲ τῆς ἐορτῆς μεσοῦσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερόν, καὶ
 15 ἐδίδασκε. Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι, λέγοντες· Πῶς οὗτος γράμματα
 16 οἶδε, μὴ μεμαθηκώς; Ἰ' Ἀπεκρίθη οὖν^ι αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἦ ἐμὴ
 17 διδασχὴ οὐκ ἔστιν ἐμῇ, ἀλλὰ τοῦ πέμψαντός με· ἐάν τις θέλῃ τὸ θέλημα
 αὐτοῦ ποιῆν, γνώσεται περὶ τῆς διδασχῆς, πότερον ἐκ τοῦ Θεοῦ ἔστιν, ἢ

^α 12. λέγω δὲ Ἀλλ'· λέγω γὰρ

^β 13. Vid. ad Matt. XI, 21.

^γ 8. οὐπω (cf. VI, 17. et Apoc. XVII, 12.)

^δ 9. Ταῦτα δὲ

^ε 12. ἄλλοι δὲ

^ι 16. Haec coniunctio, quam Ioh. frequentat, hic (et forsitan alibi quoque) in textu rec. excidit.

JOHN VII.

- 18 ἐγὼ ἀπ' ἐμαντοῦ λαλῶ. Ὁ ἀφ' ἐμαντοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ·
ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθὴς ἐστι, καὶ ἀδικία
19 ἐν αὐτῷ οὐκ ἔστιν. Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ
20 ὑμῶν ποιεῖ τὸν νόμον; τί με ζητεῖτε ἀποκτεῖναι; Ἀπεκρίθη ὁ ὄχλος καὶ
21 εἶπε· Αἰμιόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι; Ἀπεκρίθη ὁ Ἰησοῦς καὶ
22 εἶπεν αὐτοῖς· Ἐν ἔργῳ ἐποίησα, καὶ πάντες θαυμάζετε¹ διὰ τοῦτο. Μωϋ-
σῆς δέδωκεν ὑμῖν τὴν περιτομήν· (οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστίν, ἀλλ' ἐκ
23 τῶν πατέρων·) καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. Εἰ περιτομήν
λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως· ἐμοὶ
24 χολαῖτε, ὅτι ὅλον ἄνθρωπον ἔργῳ ἐποίησα ἐν σαββάτῳ; Μὴ κρίνετε κατ'
25 ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε. Ἐλεγον οὖν τινὲς ἐκ τῶν Ἰεροσο-
26 λιμιτῶν· Οὐχ οὗτός ἐστιν, ὃν ζητοῦσιν ἀποκτεῖναι; καὶ ἴδε, παρόψια
λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι· μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι
27 οὗτός ἐστιν² ὁ Χριστός; Ἀλλὰ τοῦτον οἶδμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς
28 ὅταν ἔρχεται, οὐδεὶς γινώσκει πόθεν ἐστίν. Ἐκραξεν οὖν ἐν τῷ ἱερῷ δι-
δάσκων ὁ Ἰησοῦς καὶ λέγων· Καὶ μὲ οἴδατε, καὶ οἴδατε πόθεν εἰμὶ· καὶ
ἀπ' ἐμαντοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ
29 οἴδατε. Ἐγὼ³ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμὶ⁴ καὶ κἀκεῖνός με ἀπέστειλεν.
30 Ἐζήτουν οὖν αὐτόν πιάσαι· καὶ οὐδεὶς ἐπίβαλεν ἐπ' αὐτόν τὴν χεῖρα,
31 ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς
αὐτόν, καὶ ἔλεγον· Ὅτι ὁ Χριστὸς ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τού-
32 των ποιήσει, ὢν οὗτος ἐποίησεν; Ἰκονσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογ-
γίζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἄρχι-
33 ρεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν. Εἶπεν οὖν⁵ ὁ Ἰησοῦς· Ἐτι μικρόν χρό-
34 νον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. Ζητήσετέ με, καὶ οὐχ
35 εὐρήσετε· καὶ ὅπου εἰμὶ⁶ ἐγὼ, ὑμεῖς οὐ δύνασθε εἰλθεῖν. Εἶπον οὖν οἱ
Ἰουδαῖοι πρὸς ἐαυτούς· Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐ-
ρήσομεν αὐτόν; μὴ εἰς τὴν διασποράν τῶν Ἑλλήνων μέλλει πορεύεσθαι,
36 καὶ διδάσκειν τοὺς Ἕλληνας; Τίς ἐστίν οὗτος ὁ λόγος, ὃν εἶπε· Ζητήσετέ
με, καὶ οὐχ εὐρήσετε· καὶ ὅπου εἰμὶ⁷ ἐγὼ, ὑμεῖς οὐ δύνασθε εἰλθεῖν;
37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς εἰσῆλθε ὁ Ἰησοῦς, καὶ
38 ἔκραξε, λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με, καὶ πινέτω.¹ Ὁ πιστεύ-
ων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥέουσιν·
39 σιν ὕδατος ζῶντος. Τοῦτο δὲ εἶπε περὶ τοῦ πνεύματος, ὃ ἔμελλον λαμβά-
νειν οἱ πιστεύοντες εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα ἅγιον,² ὅτι ὁ Ἰησοῦς
40 οὐδέπω ἐδοξάσθη. Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον, ἔλεγον·
41 Οὗτός ἐστιν ἀληθῶς ὁ προφήτης. Ἄλλοι ἔλεγον· Οὗτός ἐστιν ὁ Χρισ-

^a 26. ἐστίν ἀληθῶς. ^b 29. Ἐγὼ δὲ ^c 29. Αἰῖ: εἰμι^d 33. οὖν αὐτοῖς ^e 34 et 36. Αἰῖ: εἰμι^f 39. ἅγιον αἰῖ omittunt. Addunt quidam: δεδομένον s. δοθὲν

JOHN VII.

τός. Ἄλλοι δὲ ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται ;
 42 οὐχὶ ἡ γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς
 43 πόλεως ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἔρχεται ; Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο
 44 δι' αὐτόν. Τινὲς δὲ ᾔθελον ἐξ αὐτῶν πιᾶσαι αὐτόν· ἀλλ' οὐδείς ἐπέβαλεν
 45 ἐπ' αὐτόν τὰς χεῖρας. Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ
 46 Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι· Διὰ τί οὐκ ἡγάγετε αὐτόν ; Ἄπε-
 κρίθησαν οἱ ὑπηρέται· Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὥς οὗτος ὁ
 47 ἄνθρωπος. Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι· Μὴ καὶ ὑμεῖς πε-
 48 πλάνησθε ; μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρι-
 49 σαίων ; ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον, ἐπικατάρατοί εἰσι.^a
 50 Λέγει Νικόδημος πρὸς αὐτοὺς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς ὃν ἐξ αὐ-
 51 τῶν· Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ
 52 πρότερον, καὶ γινῶ τί ποιεῖ ; Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Μὴ καὶ σὺ
 ἐκ τῆς Γαλιλαίας εἶ ; ἐρευνήσον καὶ ἴδε, ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ
 ἐγγίγεται.

53. VIII. 1 [Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ· Ἰησοῦς δὲ ἐπορεύ-
 θη εἰς τὸ ὄρος τῶν ἐλαιῶν.]

§ 82. A Woman taken in adultery is brought before Jesus.

JOHN VIII. 2—11.

2 [Ὁρθρον δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἦρχετο
 3 πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. Ἀγρουσι δὲ οἱ γραμ-
 ματεῖς καὶ οἱ Φαρισαῖοι [πρὸς αὐτόν] γυναῖκα ἐν μοιχείᾳ κατει-
 4 λημμένην, καὶ στήσαντες αὐτήν ἐν μέσῳ, ἵ λέγουσιν αὐτῇ· Διδάσκα-
 5 λε, αὕτη ἡ γυνὴ κατελήφθη ἐπαντοφώρῳ μοιχευομένη. Ἐν δὲ τῷ
 νόμῳ Μωϋσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν
 6 τί λέγεις ; Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσι κατηγορεῖν αὐ-
 7 τοῦ. Ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν.^b Ὡς
 δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνακύψας εἶπε πρὸς αὐτούς· Ὁ ἀναμάρτυ-
 8 τος ὑμῶν, πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω. Καὶ πάλιν κάτω κύψας,
 9 ἔγραφεν εἰς τὴν γῆν. Οἱ δὲ ἀκούσαντες, [καὶ ἐπὶ τῆς συνειδήσεως ἐλεγ-
 χόμενοι,] ἐξήρχοντο εἰς καθεῖς,^c ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων [ἕως τῶν
 ἐσχάτων]· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἐστῶσα.
 10 Ἀνακύψας δὲ ὁ Ἰησοῦς, [καὶ μεθ' ἑαυτοῦ φησὶς πλὴν τῆς γυναικὸς,] εἶπεν
 αὐτῇ· Ἦ γυνή, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου ; οὐδεὶς σε κατέκρινεν ;

^a 49. Alii: ἐπάρατοί εἰσι.

^b 6. extr. quidam addunt: προσποιούμε-
 νος. Vel: μὴ προσποιούμενος [αὐτούς].

^c 9. καθ' εἰς (cf. Marc.

XIV, 19.)

JOHN VIII.

- 11 Ἦ δὲ εἶπεν· Οὐδεὶς, κύριε. Ἐἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγὼ σε κατακρίνω. Πορεύου, καὶ μηκέτι ἁμάρτανε.]

§ 83. Jesus discourses with the Scribes and Pharisees, with those who believed in him, and, ver. 33, with the unbelieving Jews.

JOHN VIII. 12—59.

- 12 Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε, λέγων· Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκούλουθῶν ἐμοί, οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει
13 τὸ φῶς τῆς ζωῆς. Ἐἶπον οὖν αὐτῷ οἱ Φαρισαῖοι· Σὺ περὶ σεαυτοῦ μαρ-
14 τυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
αὐτοῖς· Κὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθὴς ἐστίν ἡ μαρτυρία μου·
ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχο-
15 μαι, ἢ ποῦ^a ὑπάγω. Ὅτι κατὰ τὴν σάρκα κολνέτε, ἐγὼ οὐ κρίνω οὐδένα.
16 Καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστίν· ὅτι μόνος οὐκ εἰμὶ,
17 ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ. Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέ-
18 γραπται· “Ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστίν.” Ἐγὼ εἰμι ὁ
μαρτυρῶν περὶ ἑμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.
19 Ἔλεγον οὖν αὐτῷ· Πού ἐστιν ὁ πατήρ σου; Ἀπεκρίθη Ἰησοῦς· Οὔτε ἐμὲ
οἴδατε, οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν.
20 Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν
τῷ ἱερῷ· καὶ οὐδεὶς ἐπίσταν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.
21 Ἐἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ
ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε
22 ἐλθεῖν. Ἔλεγον οὖν οἱ Ἰουδαῖοι· Μήτι ἀποκτενεῖς σεαυτόν, ὅτι λέγεις· Ὁ-
23 που ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν; Καὶ εἶπεν αὐτοῖς· Ὅτι ἐκ
τῶν κάτω ἐστὲ, ἐγὼ ἐκ τῶν ἄνω εἰμὶ· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ,
24 ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. Ἐἶπον οὖν ὑμῖν, ὅτι ἀποθανεῖσθε ἐν
ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε, ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε
25 ἐν ταῖς ἁμαρτίαις ὑμῶν. Ἔλεγον οὖν αὐτῷ· Σὺ τίς εἶ; Καὶ εἶπεν αὐ-
26 τοῖς ὁ Ἰησοῦς· Τὴν ἀρχὴν ὅ,τι καὶ λαλῶ ὑμῖν.^b Πολλὰ ἔχω περὶ ὑμῶν λα-
λεῖν, καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστι· καὶ γὰρ ἡ ἡκούσα παρ'
27 αὐτοῦ, ταῦτα λέγω^c εἰς τὸν κόσμον. Οὐκ ἔγνωσαν, ὅτι τὸν πατέρα αὐτοῖς
28 ἔλεγεν. Ἐἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀν-
θρώπου, τότε γνώσεσθε, ὅτι ἐγὼ εἰμι· καὶ ἀπ' ἑμαυτοῦ ποιῶ οὐδέν, ἀλ-
29 λά καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ· καὶ ὁ πέμψας με, μετ'
ἐμοῦ ἐστίν. Οὐκ ἀφ᾽ ἑκείνου μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρετὰ αὐτοῦ ποιεῖ
πάντοτε.

^a 14. καὶ ποῦ
27, 28.)

^b 25. *Alit*: ὅτι κ. λ. ὑμῖν,*

^c 26. *Alit*: λαλῶ * (cf. vs.

JOHN VIII.

30 31 Ταῦτα αὐτοῦ λαλοῦντος, πολλοὶ ἐπίστευσαν εἰς αὐτόν. Ἐλεγεν οὖν
 32 τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ· καὶ γινώσθε τὴν ἀλήθει-
 33 αν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. Ἀπεκρίθησαν αὐτῷ· Σπέρμα
 34 ἑλεῦθεροι γενήσεσθε; Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑ-
 35 μῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, δοῦλός ἐστι τῆς ἁμαρτίας. Ὁ δὲ
 36 δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.
 37 Ἐάν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλεύθεροι ἔσεσθε. Οἶδα, ὅτι
 38 σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ
 39 χωρεῖ ἐν ὑμῖν. Ἐγὼ δ' ἐώρακα παρὰ τῷ πατρὶ μου, λαλῶ· καὶ ὑμεῖς οὖν
 40 ὁ ἐωράκατε παρὰ τῷ πατρὶ ὑμῶν,^a ποιεῖτε. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ·
 41 Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι. Λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀ-
 42 βραάμ ἦτε,^b τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε.^c Νῦν δὲ ζητεῖτέ με ἀποκτεῖναι,
 43 ἄνθρωπον, ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ.
 44 τοῦτο Ἀβραάμ οὐκ ἐποίησεν. Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.
 45 Εἶπον οὖν αὐτῷ· Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα· ἓνα πατέρα ἔχομεν,
 46 τὸν Θεόν. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἡγα-
 47 πᾶτε ἅν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξηλθὼν καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐ-
 48 μαντοῦ ἐλήλυθα, ἀλλ' ἐκείνός με ἀπέστειλε. Διὰ τὴν λαλίαν τὴν ἐμὴν
 49 οὐ γινώσκετε; Ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.^d Ὑμεῖς ἐκ τοῦ
 50 πατρὸς^e τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν
 51 θέλετε ποιεῖν. Ἐκεῖνος ἄνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀλη-
 52 θεῖᾳ οὐχ ἔστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. Ὅταν λαλῇ τὸ ψεύ-
 53 δος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ. Ἐγὼ
 54 δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. Τίς ἐξ ὑμῶν ἐλέγχει με περὶ
 55 ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι; Ὁ ὢν ἐκ
 56 τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκοίει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι
 57 ἐκ τοῦ Θεοῦ οὐκ ἐστέ. Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ·
 58 Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις; Ἀπε-
 59 κρίθη Ἰησοῦς· Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ
 60 ὑμεῖς ἀτιμάζετέ με. Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ
 61 κρίνων. Ἀμὴν ἀμὴν λέγω ὑμῖν, ἔάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνα-
 62 τον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν
 63 ἐγνώκαμεν, ὅτι δαιμόνιον ἔχεις. Ἀβραάμ ἀπέθανε καὶ οἱ προσφῆται, καὶ
 64 σὺ λέγεις· Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γένῃται^e θανάτου εἰς τὸν
 65 αἰῶνα. Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε; καὶ

^a 38. *Alit*: ἃ (s. ὁ) ἠκούσατε παρὰ τοῦ πατρὸς ὑμῶν *^b 39. *Alit*: Ἀβραάμ ἐστε ^c 39. ἐποιεῖτε ἅν. *Alit*: ποιεῖτε.^d 44. ἐκ πατρὸς ^e 52. γένεσται

JOHN VIII.

54 οἱ προφητῆται ἀπέθανον· τίνα σεαυτὸν^a ποιεῖς; Ἀπεκρίθη Ἰησοῦς· Ἐάν
 ἐγὼ δοξάζω ἑμαυτὸν, ἡ δόξα μου οὐδὲν ἐστίν· ἔστιν ὁ πατήρ μου ὁ
 55 δοξάζων με, ὃν ὑμεῖς λέγετε, ὅτι θεὸς ὑμῶν^b ἐστι, ἰ καὶ οὐκ ἐγνώκατε
 αὐτόν· ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐάν εἴπω, ὅτι οὐκ οἶδα αὐτόν, ἔσο-
 56 μαί ὅμοιος ὑμῶν, ψεύστης· ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ
 τηρῶ. Ἀβραάμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο, ἵνα ἴδῃ τὴν ἡμέραν τὴν
 57 ἐμήν· καὶ εἶδε, καὶ ἐχάρη. Ἰᾶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· Πεντήκον-
 58 τα^c ἔτι οὐπω ἔχεις, καὶ Ἀβραάμ ἐώρακας; Ἐῖπεν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν
 59 ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραάμ γενέσθαι, ἐγὼ εἰμι. Ἦσαν οὖν λί-
 θους, ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱε-
 ροῦ [διελθὼν διὰ μέσου αὐτῶν· καὶ παρῆγεν οὕτως].

§ 84. Jesus restores to sight one blind from his birth. The consequence of this miracle.

JOHN IX. 1—41. X. 1—21.

1 2 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.^d Καὶ ἠρώτησαν
 αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ῥαββί, τίς ἡμαρτεν; οὗτος, ἢ οἱ γο-
 3 νεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; Ἀπεκρίθη Ἰησοῦς· Οὔτε οὗτος ἡμαρ-
 4 τε, οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ', ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐ-
 5 τῷ. Ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με, ἕως ἡμέρας ἐστίν·
 6 ἔρχεται νῦν, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. Ὅταν ἐν τῷ κόσμῳ ᾧ, ᾧ εἰ-
 7 μίμι τοῦ κόσμου. Ταῦτα εἰπὼν, ἔπτυσσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ
 8 πύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ἰ καὶ
 9 εἶπεν αὐτῷ· Ῥαγε, νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ· (ὃ ἐρμη-
 10 νεύεται, ἀπεσταλμένος.) Ἀπῆλθεν οὖν, καὶ ἐνίψατο, καὶ ἤλθε βλέπων.
 11 Οἱ οὖν γείτονες, καὶ οἱ θεωροῦντες αὐτόν τὸ πρότερον, ὅτι προσαίτης^e ἦν,
 12 ἔλεγον· Οὐχ οὗτός ἐστιν ὁ καθημέρος καὶ προσαιτῶν; Ἄλλοι ἔλεγον·
 13 Ὅτι οὗτός ἐστιν. Ἄλλοι δέ· Ὅτι ὅμοιος αὐτῷ ἐστιν. Ἐκεῖνος ἔλεγεν·
 14 Ὅτι ἐγὼ εἰμι. Ἔλεγον οὖν αὐτῷ· Πῶς ἀνέσχθησάν σου ἰ οἱ ὀφθαλμοί;
 15 Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· Ἄνθρωπος λεγόμενος Ἰησοῦς, πηλὸν ἐποίησε,
 16 καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς, καὶ εἶπέ μοι· Ῥαγε εἰς τὴν κολυμβήθ-
 17 ραν τοῦ Σιλωάμ,^f καὶ νίψαι. Ἀπελθὼν δὲ καὶ νιψάμενος, ἀνέβλεψα.
 18 Εἶπον οὖν αὐτῷ· Ποῦ ἐστιν ἐκεῖνος; Ἀγεί· Οὐκ οἶδα.

^a 53. σεαυτὸν σύ ^b 54. Ἀλλί: ἡμῶν * ^c 57. Ἀλλί: Τεσσαράκοντα

^d 1. Ἀλλί: γεννητῆς s. γενετῆς.

^e 8. τυφλός

^f 10. σοι

^g 11. Ἀλλί: τὴν Σιλωάμ * pro τὴν κολ. τοῦ Σ.

JOHN IX.

- 15 μοίς. *Πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεπεν.* Ὁ δὲ εἶπεν αὐτοῖς· *Πηλὸν ἐπέθηκε μου ἐπὶ τοὺς ὀφθαλμούς,*^a *καὶ ἐνιψάμην,*
 16 *καὶ βλέπω.* Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινές· *Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ.* Ἄλλοι ἔλεγον· *Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν;* *Καὶ σχίσμα ἦν ἐν*
 17 *αὐτοῖς.* Λέγουσι τῷ τυφλῷ πάλιν· *Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἥνοιξέ*
 18 *σου τοὺς ὀφθαλμούς;* Ὁ δὲ εἶπεν· *Ὅτι προφήτης ἐστίν.* Ὁὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεπεν, ἕως οὗτο
 19 ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος. *Καὶ ἠρώτησαν αὐτοὺς, λέγοντες·* *Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη;*
 20 *πῶς οὖν ἄρτι βλέπει;* Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον·
 21 *Οἶδαμεν, ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη·* *ἢ πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν· ἢ τίς ἥνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν·*
 22 *αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς περὶ αὐτοῦ λαλή-*
 23 *σει.* Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους. Ἰδὼν γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστὸν,
 24 ἵνα ὑποσυνάγωγος γένηται. Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον· *Ὅτι ἡλικίαν*
 25 *ἔχει, αὐτὸν ἐρωτήσατε.* Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ· *Δός δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν, ὅτι ὁ ἄνθρω-*
 26 *πος οὗτος ἁμαρτωλὸς ἐστιν.* Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν· *Εἰ ἁμαρ-*
 27 *τωλός ἐστιν, οὐκ οἶδα·* *Ἐν οἶδα, ὅτι τυφλὸς ὦν, ἄρτι βλέπω.* Εἶπον δὲ αὐτῷ πάλιν· *Τί ἐποίησέ σοι; πῶς ἥνοιξέ σου τοὺς ὀφθαλμούς;* Ἀπε-
 28 *κρίθη αὐτοῖς·* *Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετέ ἀκού-*
 29 *ειν;* *μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;* Ἐλοιδύρησαν αὐτόν,^b καὶ εἶπον·
 30 *Σὺ εἰ μαθητὴς ἐκεῖνου· ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμέν μαθη-*
 31 *ταί.* Ἡμεῖς οἶδαμεν, ὅτι Μωϋσῆς λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδα-
 32 *μεν πόθεν ἐστίν.* Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· *Ἐν γὰρ τού-*
 33 *τῳ*^c *θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστὶ καὶ ἀνέωξέ μου τοὺς*
 34 *ὀφθαλμούς.* Οἶδαμεν δὲ, ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις
 35 *Θεοσεβῇ ᾧ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει.* Ἐκ τοῦ αἰῶνος
 36 *οὐκ ἠκούσθη, ὅτι ἥνοιξέ τις ὀφθαλμούς τυφλοῦ γεγεννημένου.* Εἰ μὴ ἦν
 37 *οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.* Ἀπεκρίθησαν καὶ εἶπον αὐ-
 38 *τῷ·* *Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος· καὶ σὺ διδάσκεις ἡμᾶς;* *Καὶ ἐξέ-*
 39 *βαλον αὐτὸν ἔξω.*
 40 *Ἰκονσεν ὁ Ἰησοῦς, ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ ἐρῶν αὐτόν, εἶπεν αὐ-*
 41 *τῷ·* *Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ;*^d Ἀπεκρίθη ἐκεῖνος καὶ εἶπε·
 42 *Καὶ τίς*^e *ἐστί, κύριε, ἵνα πιστεύσω εἰς αὐτόν;* Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· *Ἐγώ*
 43 *ἐώρακα αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ, ἐκεῖνός ἐστιν.* Ὁ δὲ ἔφη· *Πιστεύω*

^a 15. ἐπέθ. ἐπὶ τοὺς ὀφθαλμούς μου^b 28. οὖν αὐτόν^c 30. Αἰῖ· Ἐν γὰρ τούτῳ^d 35. Αἰῖ· ἀνθρώπου;^e 36. Τίς

JOHN X.

- 39 κίρις· καὶ προσεκίνησεν αὐτῷ. Καὶ εἶπεν ὁ Ἰησοῦς· Λὺς κριμα ἐγὼ εἰς
τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες
40 τυφλοὶ γένωνται. Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ'
41 αὐτοῦ, καὶ εἶπον αὐτῷ· Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; Ἰλπεν αὐτοῖς ὁ
Ἰησοῦς· Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε· "Οτι
X. 1 βλέπομεν· ἡ οὖν ἁμαρτία ἐμῶν μένει. Ἀμὴν ἀμὴν λέγω ἐμῖν, ὁ μὴ εἰσ-
ερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων, ἀλλὰ ἀναβαίνων
2 ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶ καὶ ληστής· ὁ δὲ εἰσερχόμενος διὰ τῆς
3 θύρας, ποιμὴν ἐστὶ τῶν προβάτων. Τοῦτο ὁ θυρωρὸς ἀνοίγει· καὶ τὰ
πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα,
4 καὶ ἐξάγει αὐτά. Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν
πορεύεται· καὶ τὰ ἴδια πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασι τὴν φωνὴν
5 αὐτοῦ. Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φέρονται ἀπ' αὐτοῦ·
6 ὅτι οὐκ οἶδασι τῶν ἀλλοτρίων τὴν φωνήν. Ταύτην τὴν παροίμιαν εἶπεν
7 αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἢ ἐλάλει αὐτοῖς. Εἶπεν
οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ἐμῖν, ὅτι ἐγὼ εἰμι ἡ θύρα
8 τῶν προβάτων. Πάντες ὅσοι ἦλθον πρὸ ἐμοῦ,⁸ κλέπτει εἰςὶ καὶ λησταί·
9 ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. Ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ, ἐάν
τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ βοὴν ἐνόςῃσει.
10 Ὁ κλέπτης οὐκ ἔρχεται, εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλ-
11 θον, ἵνα ζώῃν ἔχωσι, καὶ περισσὸν ἔχωσιν. Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ
12 ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. Ὁ μισθωτὸς
δὲ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λόκον ἐρχόμε-
ρον, καὶ ἀφίησι τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λόκος ἀρπάξει αὐτά, καὶ σκορ-
13 πίζει τὰ πρόβατα. Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστὶ, καὶ οὐ μέ-
14 λει αὐτῷ περὶ τῶν προβάτων. Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· καὶ γινώ-
15 σκω τὰ ἐμὰ, καὶ γινώσκονται ὑπὸ τῶν ἐμῶν,¹ καθὼς γινώσκει με ὁ πατήρ,
καθὼς γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβά-
16 των. Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κακεῖνά
με δεῖ ἀγαγεῖν· καὶ τῆς φωνῆς μου ἀκούσονται, καὶ γενήσεται μία ποίμνη,
17 εἰς ποίμνην. Λιὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου,
18 ἵνα πάλιν λάβω αὐτήν.—Οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι
αὐτήν ἀπ' ἐμαυτοῦ· ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν
λαβεῖν αὐτήν.—Ταύτην τὴν ἐντολήν ἔλαβον παρὰ τοῦ πατρὸς μου.
- 19 Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.
20 Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν· Δαιμόνιον ἔχει, καὶ μαίνεται· τί αὐτοῦ
21 ἀκούετε; Ἄλλοι ἔλεγον· Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζόμενον· μὴ
δαιμόνιον δύναιται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;

⁸ 8. Πάντες quidam omittunt.
ἐμοῦ, (cf. V, 43.)

¹ 8. πρὸ ἐμοῦ ἦλθον, Alii omittunt πρὸ

§ 85. The Seventy return.

LUKE X. 17—24.

17 Ἔπιστρεψαν δὲ οἱ ἐξδομήκοιτα μετὰ χαρᾶς, λέγοντες· Κύριε, καὶ
 18 τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. Εἶπε δὲ αὐτοῖς·
 19 Ἐθεώρουν τὸν σατανᾶν ὡς ἄστραπην ἐκ τοῦ οὐρανοῦ πεσόντα. Ἴδού, δί-
 20 δωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ
 21 πᾶσαν τὴν δύναμιν τοῦ ἔχθρου· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ.^a Πλὴν
 ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δέ,^b ὅτι
 22 τὰ ὀνόματα ὑμῶν ἐγγράφη ἐν τοῖς οὐρανοῖς. Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσα-
 το τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν· Ἐξομολογοῦμαι σοι, πάτερ, κύριε
 τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν,
 καὶ ἀπεκάλυψας αὐτὰ ἡπείοις. Ναὶ, ὁ πατήρ, ὅτι οὕτως ἐγένετο ἐνδοκί-
 23 α· ξυμμοσθέν σου. Πάντα μοι παρεδόθη^c ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς
 γινώσκει τίς ἐστιν ὁ υἱός, εἰ μὴ ὁ πατήρ· καὶ τίς ἐστιν ὁ πατήρ, εἰ μὴ ὁ
 24 υἱός, καὶ ὃς ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. Καὶ στραφεὶς πρὸς τοὺς
 μαθητάς, κατ' ἰδίαν εἶπε· Μακάριοι οἱ ὀφθαλμοί, οἱ βλέποντες ἃ
 βλέπετε. Λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προσήται καὶ βασιλεῖς ἡθέλησαν
 ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ
 ἤκουσαν.

§ 86. A teacher of the law is instructed how to attain eternal life.

Parable of the good Samaritan.

LUKE X. 25—37.

25 Καὶ ἰδοὺ, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν, καὶ λέγων· Διδάσκαλε,
 26 τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; Ὁ δὲ εἶπε πρὸς αὐτόν· Ἐν τῷ νό-
 27 μῳ τί γέγραπται; πῶς ἀναγινώσκεις; Ὁ δὲ ἀποκριθεὶς εἶπεν· “ Ἀγα-
 πῆσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυ-
 χῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν
 28 πλησίον σου ὡς σεαυτόν.” Εἶπε δὲ αὐτῷ· Ὁρθῶς ἀπεκρίθης· τοῦτο
 29 ποιεῖ, καὶ ζήσῃ. Ὁ δὲ θέλων δικαιοῦν ἑαυτὸν, εἶπε πρὸς τὸν Ἰησοῦν·
 30 Καὶ τίς ἐστὶ μου πλησίον; Ἐπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν· Ἀνθρωπὸς
 τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὴν, καὶ λησταὶς περιέπεσεν· οὗ
 καὶ ἐκδύσαντες αὐτόν, καὶ πληγὰς ἐπιθέντες, ἀπῆλθον, ἀφέντες ἡμιθανῆ
 31 τυγχάνοντα. Κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ·
 32 καὶ ἰδὼν αὐτόν, ἀντιπαρῆλθεν. Ὁμοίως δὲ καὶ Λευῖτης, γενόμενος κατὰ
 33 τὸν τόπον, ἐλθὼν καὶ ἰδὼν, ἀντιπαρῆλθεν. Σαμαρεῖτης δὲ τις ὁδεύων, ἦλ-

^a 19. ἀδικήσῃ.^b 20. δὲ μᾶλλον,^c 22. [21.] Καὶ στραφεὶς
 πρὸς τοὺς μαθητάς, εἶπε· [22.] Πάντα παρεδόθη μοι

LUKE X.

- 34 θε καὶ αὐτὸν, καὶ ἰδὼν αὐτὸν, ἐσπλαγχνίσθη. Καὶ προσελθὼν κατέδρασε τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ
 35 τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. Καὶ ἐπὶ τὴν αὔριον ἐξεληθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ· Ἐπιμελήθητι αὐτοῦ· καὶ ὅ,τι ἂν προσδαπανήσῃς, ἐγὼ ἐν
 36 τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. Τίς οὖν τούτων τῶν τριῶν πλησίον
 37 δοκεῖ σοι^a γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστίαις; Ὁ δὲ εἶπεν· Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν οὖν^b αὐτῷ ὁ Ἰησοῦς· Πορεύου, καὶ σὺ ποίει ὁμοίως.

§ 87. The disciples are again taught how to pray.

LUKE XI. 1—13.

- 1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπε τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· Κύριε, διδάξον ἡμᾶς
 2 προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ. Ἰάπερ δὲ αὐτοῖς· Ὅταν προσεύχεσθε, λέγετε· Πάτερ [ἡμῶν ὁ ἐν τοῖς οὐρανοῖς], ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· [γενηθῇτω
 3 τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς·] τὸν ἄρτον ἡμῶν τὸν
 4 ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφειλόντι ἡμῖν· καὶ μὴ εἰσεστέλλῃς ἡμῖς εἰς
 5 πειρασμόν [ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ]. Καὶ εἶπε πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυχτίου, καὶ εἴτῃ^c
 6 αὐτῷ· Φίλε, χορήσόν μοι τρεῖς ἄρτους· ἵ ἐπειδὴ φίλος μου παρεγένετο ἐξ
 7 ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· ἡ κακίος ἔσθωθεν ἀποκριθεὶς εἶπη· Μὴ μοι κόπους πάρεχε· ἡδὴ ἡ θύρα κέλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.
 8 Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ
 9 γε τὴν ἀναιδέειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χορήξει. Καὶ γὰρ ὑμῖν λέγω· Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρήσετε· κρούετε, καὶ
 10 ἀνοιγήσεται ὑμῖν. Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὕρισκει·
 11 καὶ τῷ κρούοντι ἀνοιγήσεται. Τίνα δὲ ἐξ^d ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς
 12 ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ^e ἰχθύν, μὴ ἀντὶ ἰχθύος ἔφιν ἐπι
 13 δώσει αὐτῷ; ἢ καὶ^e ἐὰν αἰτήσῃ ὥδον, μὴ ἐπιδώσει αὐτῷ σκορπίον; Εἰ οὖν ἡμεῖς πονηροὶ ὑπάρχοντες, οἴδατε δόματα ἀγαθὰ^f δίδοναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ ὁ ἐξ οὐρανοῦ, δώσει ἢ πνεῦμα ἄγιον^h τοῖς αἰτοῦσιν αὐτόν.

^a 36. δοκεῖ σοι πλησίον ^b 37. Ἀλλί: Ἰάπερ * Ἀλλί: Ἰάπερ δὲ s. Καὶ εἶπεν

^c 5. Ἀλλί: ἐρεῖ * ^d 11. ἐξ om. ^e 12. εἰ καὶ bis ^f 13. ἀγαθὰ δόματα

^g 13. Ἀλλί: ὁ πατήρ ἐξ οὐρανοῦ δώσει ^h 13 Ἀλλί: ἀγαθόν

§ 88. Jesus restores a woman who had been bowed down for eighteen years.

LUKE XIII. 10—21.

10 11 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν. Καὶ
 ἰδοὺ, γυνὴ ἣν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτώ· καὶ ἦν συγ-
 12 κύπτουσα, καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. Ἰδὼν δὲ αὐτὴν ὁ
 Ἰησοῦς, προσεφώνησε, καὶ εἶπεν αὐτῇ· Γύναι, ἀπολέλυσαι τῆς ἀσθενείας
 13 σου. Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ
 14 ἐδόξαζε τὸν Θεόν. Ἀποκριθεὶς δὲ ὁ ἄρχισυνάγωγος, ἡγανακτῶν ὅτι τῷ
 σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ· Ἐξ ἡμέραι εἰσὶν, ἐν αἷς
 15 δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ
 τοῦ σαββάτου. Ἀπεκρίθη οὖν αὐτῷ ὁ κύριος, καὶ εἶπεν· Ἐποκριτά·^a ἔ-
 16 καστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτ-
 16 νης, καὶ ἀπαγαγὼν ποτίζει; Ταύτην δὲ θυγατέρα Ἀβραάμ οὕσαν, ἣν ἔ-
 17 δησεν ὁ σατανᾶς ἰδοὺ δέκα καὶ ὀκτώ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσ-
 17 μοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; Καὶ ταῦτα λέγοντος αὐτοῦ, κατη-
 σχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι
 τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.
 18 Ἔλεγε δὲ· Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίνι ὁμοιώσω
 19 αὐτήν; Ὅμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆ-
 20 πον ἑαυτοῦ· καὶ ᾗϋξησε, καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ
 20 οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. Πάλιν^b εἶπε· Τίνι
 21 ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ; Ὅμοία ἐστὶ ζύμῃ, ἣν λαβοῦσα γυνὴ
 ἐνέκρυπεν εἰς ἀλευροῦ σάτα τρία, ἕως οὗ ἐξυμώθη ὅλον.

§ 89. Jesus replies to the question, Are there few that be saved?

LUKE XIII. 22—35.

22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας, διδάσκων, καὶ πορείαν ποι-
 23 ούμενος εἰς Ἱερουσαλήμ. Εἶπε δὲ τις αὐτῷ· Κύριε, εἰ ὀλίγοι οἱ σωζόμε-
 24 νοι; Ὁ δὲ εἶπε πρὸς αὐτούς· Ἄγωνίξεσθε εἰσελθεῖν διὰ τῆς στενῆς πύ-
 25 λης·^c ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύουσιν.
 25 Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε
 26 ἐξω ἐστάναι, καὶ κρούειν τὴν θύραν, λέγοντες· Κύριε, κύριε, ἀνοῖξον ἡμῖν.
 καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. Τότε ἄρξῃσθε λέ-
 γειν· Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐ-

^a 15. *Alii*: Ἐποκριτά· ^b 20. Καὶ πάλιν ^c 24. *Alii*: Θύρας· (c vs. 25.)

LUKE XIII.

27 διδάσας. Καὶ ἐρεῖ· Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· ἀπόστητε
 28 ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας. Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ
 βρυγμὸς τῶν ὀδόντων, ὅταν ὁψήσθῃ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ
 πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους
 29 ἔξω. Καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ Βορρῆα
 30 καὶ Νότου· καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. Καὶ
 ἰδοὺ, εἰσὶν ἔσχατοι, οἱ ἔσονται πρῶτοι· καὶ εἰσι πρῶτοι, οἱ ἔσονται ἔσχα-
 τοι.

31 Ἐν αὐτῇ τῇ ἡμέρᾳ^a προσῆλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ· Ἐξελ-
 32 θε, καὶ πορεύου ἐντεῦθεν· ὅτι Ἰερῶδης θέλει σε ἀποκτεῖναι. Καὶ εἶπεν
 αὐτοῖς· Πορευθέντες εἰπάτε τῇ ἀλώπεκι ταύτῃ· Ἰδοὺ, ἐκβάλλω δαιμόνια
 33 καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. Πλὴν δεῖ
 με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι οὐκ ἐνδέχεται
 34 προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ. Ἱερουσαλήμ, Ἱερουσαλήμ, ἣ
 ἀποκτείνουσα τὸς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς
 αὐτήν, ποσάκις ἠθέλησά ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄφρις τὴν
 35 ἑαυτῆς νοσσίαν ὑπὸ τὰς πτέρυγας; καὶ οὐκ ἠθέλησατε. Ἰδοὺ, ἀφίεται
 ὑμῖν ὁ οἶκος ὑμῶν [ἔρημος]. Λέγω δὲ^c ὑμῖν, ὅτι οὐ μὴ με ἴδητε, ἕως ἃν
 ἦξη ὅτε εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

§ 90. The transactions when our Lord ate bread with a chief Phari-
 see on the Sabbath.

LUKE XIV. 1—24.

1 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν
 Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐ-
 2 3 τόν. Καὶ ἰδοὺ, ἄνθρωπός τις ἦν ὑδρωπικός ἐμπροσθέν αὐτοῦ. Καὶ
 ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς ρομικοὺς καὶ Φαρισαίους, λέγων· Ἐ-
 4 ἔστι τῷ σαββάτῳ θεραπεύειν; Ὁὶ δὲ ἠσύχασαν. Καὶ ἐπιλαβόμενος
 5 ἰάσατο αὐτόν, καὶ ἀπέλυσε. Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε· Τίνος
 ὑμῶν ὄνος^d ἢ βοῦς εἰς φρέαρ ἐμπεσῆται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν
 6 ἐν τῇ ἡμέρᾳ τοῦ σαββάτου; Καὶ οὐκ ἔσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς
 7 ταῦτα. Ἐλέγε δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς
 8 τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς· Ὅταν κληθῇς ὑπὸ τι-
 9 σου ἢ κεκλημένος ὑπ' αὐτοῦ· καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας, ἐρεῖ σοι·
 Λὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνης τὸν ἔσχατον τόπον κατέ-

^a 31. *Alit*: ὥρα ^b 34. *Alit*: ἀποκτείνουσα* (*cf.* *Matt.* XXIII, 37.)
^c 35. *Alit* δὲ λέγω ^d 5. *Alit*: νόος *Quidam* omittunt ὄνος ἢ (*cf.* XIII, 15.)

LUKE XIV.

10 χεῖν. Ἄλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσαι^a εἰς τὸν ἑσχατον τόπον, ἵνα
 11 ὅτιαν ἔλθῃ ὁ κεκληγὼς σε, εἴτῃ σοι· Φίλε, προσανάβηθι ἀνώτερον. Τότε
 12 τὸν, ταπεινωθήσεται· καὶ ὁ ταπεινῶν ἑαυτὸν, ὑψωθήσεται. Ἔλεγε δὲ καὶ
 13 τῷ κεκληγόνῳ αὐτόν· Ὅταν ποιῇς ἄριστον ἢ δέῃνον, μὴ φῶναι τοὺς φί-
 14 λους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας
 15 πλουσίους· μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσι, καὶ γέννηταί σοι ἀνταπόδο-
 16 μα. Ἄλλ' ὅταν ποιῇς δοχὴν, κἀλεῖ πτωχοὺς, ἀναπήρους, χωλοὺς, τυ-
 17 φλοὺς·¹ καὶ μακάριος ἔσῃ· ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταπο-
 18 δοθήσεται γὰρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων. Ἀκούσας δὲ τις
 19 τῶν συνακαμμένων ταῦτα, εἶπεν αὐτῷ· Μακάριος, ὃς φάγεται ἄρτον^b ἐν
 20 τῇ βασιλείᾳ τοῦ Θεοῦ. Ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπός τις ἐποίησε δέῃπον
 21 μέγα, καὶ ἐκάλεσε πολλοὺς. Καὶ ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ
 22 δείπνου εἰπεῖν τοῖς κεκλημένοις· Ὑρχεσθε, ὅτι ἡδη ἕτοιμά ἐστι πάντα. Καὶ
 23 ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες. Ὁ πρῶτος εἶπεν αὐτῷ· Ἀγρόν
 24 ἡγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν¹ αὐτόν· ἐρωτῶ σε, ἔχε με
 25 παρητημένον. Καὶ ἕτερος εἶπε· Ζεύγη βοῶν ἡγόρασα πέντε, καὶ πορεύο-
 26μαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον. Καὶ ἕτερος εἶπε· Γυ-
 27 νᾶκα ἔγνημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. Καὶ παραγενόμενος ὁ δούλος
 28 ἐκείνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης
 29 εἶπε τῷ δούλῳ αὐτοῦ· Ἐξέλθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πό-
 30 λεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε
 31 ὧδε. Καὶ εἶπεν ὁ δούλος· Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί.
 32 Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον· Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς,
 33 καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου. Λέγω γὰρ ὑμῖν, ὅτι
 34 οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.

§ 91. Jesus states to the multitude the difficulties attending a profession of his religion.

LUKE XIV. 25—35.

25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐτούς·
 26 Εἴ τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ,^c καὶ τὴν μητέρα,
 27 καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἔτι
 28 δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι. Καὶ ὅστις οὐ
 29 βυστάζει τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναται μου εἶναι
 30 μαθητής. Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον κα-
 31 θίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει τὰ πρὸς^d ἀπαρισμόν; ἵνα μήποτε

^a 10. ἀνάπεσον Ἀλὶ: ἀνάπεσε * ^b 15. Ἀλὶ: ἄριστον

^c 26. Ἀλὶ: αὐτοῦ, ^d 28. Ἀλὶ: τὰ εἰς vel: εἰς

LUKE XIV.

θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες
 30 ἄρξονται ἐμπαίξιν αὐτῷ, ἰ λέγοντες· "Οτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκο-
 31 δομεῖν, καὶ οὐκ ἰσχυσεν ἐκτελέσαι. "Ἢ τίς βασιλεὺς πορευόμενος συμβαλεῖν
 ἐτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλευέται, εἰ δυνατός ἐσ-
 32 τὸν; Εἰ δὲ μήγε, ἔτι αὐτοῦ πόδῳ ὄντος, προσβείαν ἀποστείλας, ἐρωτᾷ τὰ
 33 πρὸς ἐρήνην. Οὕτως οὖν πᾶς ἐξ ὑμῶν, ὅς οὐκ ἀποτάσσεται πᾶσι τοῖς ἐ-
 34 αὐτοῦ ἐπάρχοουσιν, οὐ δύναται μου εἶναι μαθητής. Καλὸν τὸ ἅλας· ἐὰν
 35 δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἁρτυθήσεται; Οὔτε εἰς γῆν, οὔτε εἰς κοτρίαν
 εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὅτα ἀκούειν, ἀκουέτω.

§ 92. Jesus defends himself against the Pharisees and Scribes for in-
 structing publicans and sinners. Parable of the prodigal son.

LUKE XV. 1—32.

1 Ἦσαν δὲ ἐγγιζόντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ, ἀκού-
 2 εῖν αὐτοῦ. Καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, λέγοντες·
 3 "Οτι οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς. Εἶπε δὲ πρὸς
 4 αὐτοὺς τὴν παραβολὴν ταύτην, λέγων· Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων
 ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐννενηκοντα-
 5 εννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως εὑρῇ αὐτό; Καὶ
 6 εὐρὼν, ἐπιτίθῃσιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων· καὶ ἔλθων εἰς τὸν οἶ-
 κον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· Συγχαρήτε
 7 μοι, ὅτι εὑρον τὸ πρόβατόν μου τὸ ἀπολωλός. Λέγω ὑμῖν, ὅτι οὕτω χα-
 8 ρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐννενηκοντα-
 8 εννέα δικαίοις, οἵτινες οὐ χρεῖαν ἔχουσι μετανοίας. "Ἢ τίς γυνὴ δραχμὰς
 ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτε λύχρον, καὶ σαροῦ
 9 τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εἴρῃ; Καὶ εὑροῦσα συγκαλεῖται
 τὰς φίλας καὶ τὰς γείτονας, λέγουσα· Συγχαρήτε μοι, ὅτι εὑρον τὴν
 10 δραχμὴν ἣν ἀπώλεσα. Οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέ-
 11 λων τοῦ Θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι. Εἶπε δὲ· "Ἄνθρωπός τις
 12 εἶχε δύο υἱούς. Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ· Πατέρ, δός μοι
 13 τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Καὶ διεῖλεν αὐτοῖς τὸν βίον. Ἐκεῖ
 οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱός, ἀπεδήμησεν εἰς χῶ-
 14 ραν μακρὰν· καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως. Λα-
 15 πανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς^a κατὰ τὴν χώραν ἐκεῖ-
 νην· καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. Καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν
 πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμφεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ

^a 14. *Μῖν*· ἰσχυρὰ * (cf. *Act. XI, 28.*)

LUKE XV.

16 βόσκειν χοίρους. Καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερ-
 17 τίων ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ. Εἰς ἐαυτὸν δὲ ἐλθὼν,
 εἶπε· Πόσοι μίσθιοι τοῦ πατρὸς μου περισσεύουσιν ἄρτων· ἐγὼ δὲ ὥδε^a
 18 λιμῷ ἀπολλύμαι· Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ
 19 αὐτῷ· Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· ἵ οὐκέτι^b εἰμι
 20 ἄξιος κληθῆναι υἱός σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου. Καὶ
 ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἐαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος,
 εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγγνίσθη· καὶ δραμῶν ἐπέτεσεν ἐπὶ
 21 τὸν τραχήλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν. Εἶπε δὲ αὐτῷ ὁ υἱός· Πά-
 22 τερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· καὶ οὐκέτι εἰμι ἄξιος κλη-
 23 θῆναι υἱός σου· Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· Ἐξενέγκατε
 τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν
 23 χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας. Καὶ ἐνέγκαντες τὸν μόσχον
 24 τὸν σιτευτὸν θύσατε· καὶ φαγόντες εὐφρανθῶμεν· ἵ ὅτι οὗτος ὁ υἱός μου
 νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὗρέθη. Καὶ ἤρξαντο
 25 εὐφραίνεσθαι. Ἦν δὲ ὁ υἱός αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς
 26 ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν. Καὶ προσκαλε-
 27 σάμενος ἓνα τῶν παιδῶν, ἐπυνθάνετο τί εἴη ταῦτα. Ὁ δὲ εἶπεν αὐτῷ·
 "Οτι ὁ ἀδελφός σου ἦκει· καὶ ἔθυσεν ὁ πατὴρ σου τὸν μόσχον τὸν σιτευ-
 28 τὸν, ὅτι ὑγαίνοντα αὐτὸν ἀπέλαβεν. Ὡργίσθη δὲ, καὶ οὐκ ᾔθελεν εἰσελ-
 29 θεῖν. Ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. Ὁ δὲ ἀποκριθεὶς
 εἶπε τῷ πατρί· Ἴδου, τὸσαῦτα ἔτι δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου
 παρήλθον· καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου
 30 εὐφρανθῶ. Ὅτε δὲ ὁ υἱός σου οὗτος, ὁ καταφαγὼν σου τὸν βίον μετὰ
 31 πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν. Ὁ δὲ εἶπεν αὐτῷ·
 32 Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν. Εὐφρανθῆ-
 ναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε·
 καὶ ἀπολωλὼς ἦν, καὶ εὗρέθη.

§ 93. Jesus instructs his disciples by the parable of the unjust steward.
 The Pharisees are reproved. Parable of the rich man and Lazarus.

LUKE XVI. 1—31.

1 Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ· Ἄνθρωπός τις ἦν πλούσιος,
 ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρ-
 2 χοντα αὐτοῦ. Καὶ φωνήσας αὐτόν, εἶπεν αὐτῷ· Τί τοῦτο ἀκούω περὶ
 σου; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· σὺ γὰρ δυνήσῃ ἔτι οἰκono-
 3 μῆν. Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαι-

^a 17. ὥδε om.^b 19. καὶ οὐκέτι.

LUKE XVI.

ρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; Σκέπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύν-
 4 νομαι. Ἐγὼν τί ποιήσω, ἵνα ὅταν μετασταθῶ τῆς οἰκονομίας,
 5 δέξωνταί με εἰς τοὺς οἴκους αὐτῶν. Καὶ προσκαλεσάμενος ἓνα ἑ-
 καστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγε τῷ πρώτῳ· Πόσον
 6 ὀφείλεις τῷ κυρίῳ μου; Ὁ δὲ εἶπεν· Ἑκατὸν βάτους ἐλαίου. Καὶ
 7 εἶπεν αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ καθίσας ταχέως γράψον πεντή-
 8 κοντα. Ὁ ἑπείτα ἐξέρω εἶπε· Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν· Ἑκα-
 9 τὸν κόρους σίτου. Καὶ λέγει αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ γράψον
 10 ὀγδοήκοντα. Καὶ ἐπῆρσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρο-
 11 νίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς
 12 υἱοὺς τοῦ φωτός εἰς τὴν γενεάν τὴν ἑαυτῶν εἰσι. Καὶ γὰρ ὑμῖν λέγω· Ποι-
 13 ῆσατε ἑαυτοῖς φίλους ἐκ του μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπητε, δέξων-
 14 ται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. Ὁ πιστὸς ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ
 15 πιστὸς ἐστι· καὶ ὁ ἐν ἐλαχίστῳ ἄδικος, καὶ ἐν πολλῷ ἄδικός ἐστιν. Εἰ
 16 οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πι-
 17 στεύσει; καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ἑμέτερον τίς ὑμῖν
 18 δώσει; Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεῖν· ἢ γὰρ τὸν ἓνα
 19 μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου κα-
 20 ταφρονήσει. Οὐ δύνασθε θεῷ δουλεῖν καὶ μαμωνᾷ.
 21 Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι, φιλάργυροι ὑπάρχοντες· καὶ
 22 ἐξεμνητρίζον αὐτόν. Καὶ εἶπεν αὐτοῖς· Τρεῖς ἐστε οἱ δικαιοῦντες ἑαυ-
 23 τοὺς ἐνώπιον τῶν ἀνθρώπων· ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι
 24 τὸ ἐν ἀνθρώποις ὑψηλόν, βδέλγυμα ἐνώπιον τοῦ Θεοῦ.^a Ὁ νόμος καὶ οἱ
 25 προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ
 26 πᾶς εἰς αὐτὴν βιάζεται. Εὐκοπώτερον δὲ ἐστι τὸν οὐρανὸν καὶ τὴν γῆν
 27 παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. Πᾶς ὁ ἀπολύων τὴν γυ-
 28 ναῖκα αὐτοῦ, καὶ γαμῶν ἑτέραν, μοιχεύει· καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀν-
 29 δρὸς γαμῶν, μοιχεύει. Ἀνθρώπος δὲ τις ἦν πλοῦσιος,^b καὶ ἐκεδιδύσκειτο
 30 πορφύραν καὶ βύσσον, εὐφραυνόμενος καθ' ἡμέραν λαμπρῶς. Πτωχὸς δὲ
 31 τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἥλκοιμος,
 32 καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς
 33 τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη
 34 αὐτοῦ. Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ
 35 τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ.^c Ἀπέθανε δὲ καὶ ὁ πλοῦσιος, καὶ
 36 ἐτάφη. Καὶ ἐν τῷ ᾄδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν
 37 βασάνοις, ὄρῃ τὸν Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις
 38 αὐτοῦ. Καὶ αὐτὸς φωνήσας εἶπε· Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ
 39 πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ διακτύλου αὐτοῦ ὕδατος, καὶ κα-

^a 15. Θεοῦ ἐστιν.^b 19. *Addunt quidem nomen propr.* Νινευῆς,^c 22. τοῦ Ἀβραάμ.

LUKE XVI.

- 25 ταπύνη τὴν γλωσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. Εἶπε δὲ Ἀβραάμ· Τέκνον, μνήσθητι, ὅτι ἀπέλαβες^a τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Ἀάβαρας ὁμοίως τὰ κακά· νῦν δὲ ὁδε^b παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι.
- 26 Καὶ ἐπὶ πᾶσι τούτοις, μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θελοῦντες διαβῆναι ἔνθεν^c πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν
- 27 πρὸς ἡμᾶς διαπερῶσιν. Εἶπε δὲ· Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς
- 28 αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου· ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἐλθωσιν εἰς τὸν τόπον τοῦτον τῆς
- 29 βασάνου. Λέγει αὐτῷ Ἀβραάμ· Ἐχουσι Μωϋσέα καὶ τοὺς προφῆτας·
- 30 ἀκουσάτωσαν αὐτῶν. Ὁ δὲ εἶπεν· Οὐχί, πάτερ Ἀβραάμ· ἀλλ' ἐάν τις
- 31 ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν. Εἶπε δὲ αὐτῷ· Εἰ Μωϋσῆως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.

§ 94. Jesus further instructs his disciples.

LUKE XVII. 1—10.

- 1 Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἀνένδεκτόν ἐστι τοῦ μὴ^d ἐλθεῖν τὰ σκάν-
- 2 δαλα· οὐαὶ δὲ, δι' οὗ ἔρχεται. Ἀνσιτελεῖ αὐτῷ, εἰ μίλος ὀνικός περιίκεται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδα-
- 3 λίσῃ ἓνα τῶν μικρῶν τούτων. Ἔ προσέχετε ἑαυτοῖς. Ἐάν τις ἁμάρτη
- [εἰς σέ] ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἐάν μετανοήσῃ, ἄφες αὐτῷ.
- 4 Καὶ ἐάν ἐπτάκις τῆς ἡμέρας ἁμάρτη εἰς σέ, καὶ ἐπτάκις τῆς ἡμέρας ἐπι-
- 5 στρέψῃ,^e λέγων· Μετανοῶ· ἄφῃσεις αὐτῷ. Καὶ εἶπον οἱ ἀπόστολοι
- 6 τῷ κυρίῳ· Πρόσθετες ἡμῖν πίστιν. Εἶπε δὲ ὁ κύριος· Εἰ εἴχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ· Ἐκριζώσθητι, καὶ φυτεύ-
- 7 θῇ ἐν τῇ θαλάσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν. Τίς δὲ ἐξ ὑμῶν δοῦ-
- 8 λον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς ἐισελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ·
- 8 Εὐθέως παρελθὼν ἀνάπεσαι;^f ἢ ἀλλ' οὐχὶ ἐρεῖ αὐτῷ· Ἐτοίμασον τί δει-
- 9 πνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ πίω· καὶ μετὰ ταῦ-
- 9 τα φάγεσαι καὶ πίεσαι σὺ; Μὴ χάριν ἔχει τῷ δούλῳ ἐκεῖνῳ, ὅτι ἐποίησε
- 10 τὰ διαταχθέντα;^g Οὐ δοκῶ. Οὕτω καὶ ὑμεῖς, ὅταν ποιήσῃτε πάντα τὰ δι-
- αταχθέντα ὑμῖν, λέγετε· Ὅτι δοῦλοι ἄχρεῖοί ἐσμεν· ὅτι ὁ ὠφείλομεν ποι-
- ῆσαι, πεποιθήκαμεν.

^a 25. ἀπέλαβες σὺ^b 25. Ἀλλί: ὥδε ^c 26. ἐντεῦθεν Ἀλλί omittunt.^d 1. ἐστι μὴ^e 4. ἐπιστρέψῃ ἐπὶ σε, Ἀλλί: ἐπιστρέψῃ πρὸς σε,^f 7. Ἀλλί: ἀνάπεσε; *^g 9. διαταχθέντα αὐτῷ;

§ 95. The Samaritans will not receive Jesus. James and John re-
proved for their zeal against them.

LUKE IX. 51—56.

- 51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ,
καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ.
XVII. 11. Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλήμ, καὶ αὐ-
τὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας.
52 Καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες
53 εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἐτοιμάσαι αὐτῷ. Καὶ οὐκ ἐδέξαν-
54 το αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. Ἰδόν-
τες δὲ οἱ μαθηταὶ αὐτοῦ, Ἰάκωβος καὶ Ἰωάννης, εἶπον· Κύριε, θέλεις
εἰπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτούς, ὥς καὶ
55 Ἰλίας ἐποίησε; Στραφεῖς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶπεν· Οὐκ οἴδατε
56 οἶον πνεύματος ἔστε ὑμεῖς; Ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς
ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι.^a Καὶ ἐπορεύθησαν εἰς ἐτέραν κώμην.

§ 96. Jesus cleanses ten Lepers.

LUKE XVII. 12—19.

- 12 Καὶ εἰσερχομένου αὐτοῦ εἰς τινὰ κώμην, ἀπῆντησαν αὐτῷ δέκα λεπροὶ ἄν-
13 δρες, οὓς ἔστησαν πόσῳθεν·¹ καὶ αὐτοὶ ἦσαν φωνήν, λέγοντες· Ἰησοῦ ἐπι-
14 σιτία, ἐλέησον ἡμᾶς. Καὶ ἰδὼν εἶπεν αὐτοῖς· Πορευθέντες ἐπιδείξατε
ἐαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτούς, ἐκαθαρίσθησαν.
15 Ἐῖς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε, μετὰ φωνῆς μεγάλης δοξάζων
16 τὸν Θεόν· καὶ ἔπescen ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν
17 αὐτῷ· καὶ αὐτὸς ἦν Σαμαρεῖτης. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐχὶ
18 οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; Οὐχ ἐνρέθησαν ὑποστρέψαν-
19 τες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἄλλογενὴς οὗτος; Καὶ εἶπεν αὐτῷ·
Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε.

§ 97. The Pharisees ask when the kingdom of God should come.
Our Lord's answer.

LUKE XVII. 20—37.

- 20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ Θε-
οῦ, ἀπεκρίθη αὐτοῖς, καὶ εἶπεν· Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ

^a 55, 56. *Verba καὶ εἶπεν usque ad σῶσαι nulli veterum non legerunt. Alii omittunt haec tantum: Ὁ γὰρ usque ad σῶσαι.*

LUKE XVII.

21 παρατηρήσεως· ἴδου ὧδε, ἢ, ἴδου ἐκεῖ· ἴδου γάρ, ἢ βα-
 22 σιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστιν. Εἶπε δὲ πρὸς τοὺς μαθητάς·
 Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀν-
 23 θρώπου ἰδεῖν· καὶ οὐκ ὄψεσθε. Καὶ ἐροῦσιν ὑμῖν· ἴδου ὧδε, ἢ, ἴδου
 24 ἐκεῖ· μὴ ἀπέλθῃτε, μηδὲ διώξητε. Ὡσπερ γὰρ ἡ ἀστραπή ἡ ἀστρά-
 πτουσα ἐκ τῆς ὑπ' οὐρανὸν, εἰς τὴν ὑπ' οὐρανὸν λάμπει· οὕτως ἔσται^α ὁ
 25 υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. Πρῶτον δὲ δεῖ αὐτὸν πολλὰ πα-
 26 θεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. Καὶ καθὼς ἐγένετο
 ἐν ταῖς ἡμέραις Νῶε,^β οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀν-
 27 θρώπου. Ἰσθιον, ἔπινον, ἐγύμουν, ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσηλ-
 28 τας Νῶε εἰς τὴν κιβωτόν· καὶ ἦλθεν ὁ κατακλυσμός, καὶ ἀπώλεσεν ἅπαν-
 29 τας. Ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἦσθιον, ἔπινον, ἠγόρα-
 30 ζον, ἐπώλουν, ἐφύτευον, ἔκοδόμον· ἡ δὲ ἡμέρα ἐξῆλθε Λώτ ἀπὸ Σοδό-
 31 μων, ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας· κατὰ
 32 ταῦτα^γ ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. Ἐν ἐκείνῃ τῇ
 ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ θώματος, καὶ τὰ σκεῦη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ κα-
 33 ταβάτω ἄραι αὐτὰ· καὶ ὁ ἐν τῷ ἄρσῃ, ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπί-
 34 σω. Μνημονεύετε τῆς γενεακὸς Λώτ. Ὃς ἐὼν ζητήσῃ τὴν ψυχὴν αὐ-
 35 τοῦ σῶσαι, ἀπολέσει αὐτήν· καὶ ὃς ἐὼν ἀπολέσῃ αὐτήν, ζωογονήσει αὐτήν.
 36 Λέγω ὑμῖν· Ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς· εἷς^δ παραληφθή-
 37 σεται, καὶ ὁ ἕτερος ἀφεθήσεται. Δύο ἔσονται ἀλήθουσιν ἐπὶ τὸ αὐτό· μία^ε
 παραληφθήσεται, καὶ ἡ ἑτέρα ἀφεθήσεται. [Δύο ἔσονται ἐν τῷ ἄρσῃ·
 εἷς^δ παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.] Καὶ ἀποκριθέντες λέγου-
 σιν αὐτῷ· Ποῦ, κύριε; Ὁ δὲ εἶπεν αὐτοῖς· Ὅπου τὸ σῶμα, ἐκεῖ συναχ-
 θήσονται οἱ ἅετολ.

§ 98. Jesus speaks a parable unto his disciples, and another to certain who trusted in themselves, that they were righteous.

LUKE XVIII. 1—14.

1 Ἐλεγε δὲ καὶ παραβολὴν αὐτοῖς, πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ
 2 μὴ ἐκκαεῖν, ἢ λέγων· Κυριὴς τις ἦν ἐν τινὶ πόλει, τὸν Θεὸν μὴ φοβούμε-
 3 ρος, καὶ ἄνθρωπον μὴ ἐντροπόμενος. Χήρα δὲ ἦν¹ ἐν τῇ πόλει ἐκείνῃ· καὶ
 ἤρχετο πρὸς αὐτὸν, λέγουσα· Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδικου μου.
 4 ἢ Καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον. Μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· Εἰ καὶ
 5 τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οὐκ ἐντροπέομαι· διάγε τὸ παρέχειν
 μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν· ἵνα μὴ εἰς τέλος ἐρχομένη
 6 ὑπωπιάζῃ με. Εἶπε δὲ ὁ κύριος· Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει.

^a 24. ἔσται καὶ
^d 34 et 36. ὁ εἷς

^b 26. τοῦ Νῶε
^e 35. ἡ μία

^c 30. ταῦτα (Alit: τὰ αὐτὰ)
^f 3. δὲ τις ἦν

LUKE XVIII.

- 7 Ὁ δὲ Θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βωόντων
 8 πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν ^a ἐπ' αὐτοῖς; Λέγω ὑμῖν,
 ὅτι ποιήσῃ τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. Πλὴν ὁ υἱὸς τοῦ ἀνθρώπου
 ἐλθὼν ἄρα εὐρήσῃ τὴν πίστιν ἐπὶ τῆς γῆς;
 9 Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι,
 10 καὶ ἔξουθενούντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην· Ἄνθρωποι δύο
 ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώ-
 11 νης. Ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν, ταῦτα προσηύχετο· Ὁ Θεός,
 εὐχαριστῶ σοι, ὅτι οὐκ ἐμὲ ὡς περ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδι-
 12 κοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης. Νηστεύω δις τοῦ σαββάτου, ἀπο-
 13 δεκατῶ πάντα ὅσα κτῶμαι. Καὶ ὁ τελώνης μακρόθεν ἐστὼς οὐκ ᾔθελεν
 οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάραι· ἀλλ' ἔτυπεν εἰς τὸ στῆ-
 14θος αὐτοῦ, λέγων· Ὁ Θεός, ἐλάσθητί μοι τῷ ἁμαρτωλῷ. Ἄγω ὑμῖν,
 κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, ἢ γὰρ ^b ἐκεῖνος. Ὅτι πᾶς
 ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτὸν, ὑψωθήσεται.

§ 99. Jesus is received into Martha's house.

LUKE X. 38—42.

- 38 Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην
 τινά. Γυνὴ δὲ τις ὀνόματι Μάρθα, ἐπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς.
 39 Καὶ τῆς ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοῦς
 40 πόδας τοῦ Ἰησοῦ, ἤκουε τὸν λόγον αὐτοῦ. Ἡ δὲ Μάρθα περισπᾶτο πε-
 ρὸ πολλὴν διακονίαν· ἐπιστάσα δὲ εἶπε· Κύριε, οὐ μέλει σοι, ὅτι ἡ ἀδελ-
 φή μου μόνην με κατέλιπε διακονεῖν; εἰπέ οὖν αὐτῇ, ἵνα μοι συναντιλά-
 41 βηται. Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς· Μάρθα, Μάρθα, μεριμ-
 42 νᾷς καὶ τυροβάλλῃ περὶ πολλὰ· ἡ ἐνός δὲ ἐστι χρεία.^c Μαρία δὲ τὴν ἀγα-
 θὴν μερίδα ἐξελέξατο, ἣτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

§ 100. Jesus keeps the feast of dedication at Jerusalem.

JOHN X. 22—39.

- 22 23 Ἐγένετο δὲ τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμῶν ἦν· καὶ
 24 περιπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ, ἐν τῇ στοᾷ Σολομῶνος. Ἐκίνωσαν οὖν
 αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ· Ἔως πότε τὴν ψυχὴν ἡμῶν αἴρεις;
 25 Εἰ σὺ εἶ ὁ Χριστὸς, εἰπέ ἡμῖν παρόψοιμά. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς·
 Εἶπον ὑμῖν, καὶ οὐ πιστεύετε. Τὰ ἔργα, ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι

^a 7. *Alii*: μακροθυμί ^b 14. γὰρ om. *Alii*: ἥπερ *Alii* aliter.^c 42. *Alii* haec omittunt. *Alii*: ὁλίγων δὲ ἐστι χρεία, ἢ ἐνός.

JOHN X.

26 τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ. Ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ
 27 γὰρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν. Καθὼς εἶπον ὑμῖν,^a τὰ πρόβατα
 τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γινώσκω αὐτά· καὶ ἀκολουθοῦσι μοι,
 28 ἡ γὰρ ζωὴν αἰώνιον δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα,
 29 καὶ οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. Ὁ πατήρ μου, ὃς δέδωκέ
 μοι, μείζων πάντων ἐστὶ· καὶ οὐδεὶς δύναται ἁρπάσειν ἐκ τῆς χειρὸς τοῦ
 30 31 πατρὸς μου. Ἐγὼ καὶ ὁ πατήρ ἐν ἐσμέν. Ἐβάστασαν οὖν πάλιν
 32 λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς·
 Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου· διὰ ποῖον αὐτῶν ἔργον
 33 λιθάσετε με; Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, λέγοντες· Περὶ καλοῦ
 ἔργου οὐ λιθάσομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν,
 34 ποιεῖς σεαυτὸν θεόν. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἔστι γεγραμμένον
 35 ἐν τῷ νόμῳ ὑμῶν· “Ἐγὼ εἶπα, θεοὶ ἐστε;” Εἰ ἐκείνους εἶπε θεοὺς,
 πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή·
 36 ὃν ὁ πατήρ ἡγάσας, καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε· Ὅτι
 37 βλασφημεῖς, ὅτι εἶπον, υἱὸς τοῦ θεοῦ εἰμι; Εἰ οὐ ποιῶ τὰ ἔργα τοῦ
 38 πατρὸς μου, μὴ πιστεíte μοι. Εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ πιστεύετε, τοῖς
 ἔργοις πιστεύσατε· ἵνα γνῶτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ πατήρ, καὶ γὰρ
 39 ἐν αὐτῷ. Ἐζήτουν οὖν πάλιν αὐτόν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς
 αὐτῶν.

§ 101. Jesus goes again to Bethabara (see John i. 28) after the feast of dedication; and remains there till a fit occasion calls him into Judea.

JOHN X. 40—42.

40 Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον, ὅπου ἦν
 41 Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ. Καὶ πολλοὶ ἦλθον πρὸς
 αὐτόν, καὶ ἔλεγον· “Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ
 42 ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθὴ ἦν. Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς
 αὐτόν.

§ 102. Jesus raises Lazarus from the dead. The consequences of this miracle.

JOHN XI. 1—54.

1 Ἦν δὲ τις ἀσθενῶν, Ἀζάρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαριάς
 2 καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. (Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον

^a 27. *Verba* Καθὼς εἶπον ὑμῖν, (*quae alii superioribus iungunt*) multi vell. omittunt.* (cf. v. 25.)

JOHN XI.

μέγαν, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς· ἥς ὁ ἀδελφός Λά-
 3 ζαρος ἀσθενεῖ.) Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτόν, λέγουσαι· Κύριε,
 4 ἴδε, ὃν φιλεῖς, ἀσθενεῖ. Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· Αὕτη ἡ ἀσθένεια οὐκ ἔσ-
 τι πρὸς θάνατον, ἀλλ' ἐπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ
 5 δι' αὐτῆς. Ἰγάρτα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν
 6 Λάζαρον. Ὡς οὖν ἤκουσεν, ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡ-
 7 μέρας. Ἐπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς· Ἀγωμεν εἰς τὴν Ἰουδαίαν
 8 πάλιν. Λέγουσιν αὐτῷ οἱ μαθηταί· Ραββί, νῦν ἐξήτουν σε λιθάσαι οἱ Ἰου-
 9 δαῖτοι, καὶ πάλιν ὑπάγεις ἐκεῖ; Ἀπεκρίθη Ἰησοῦς· Οὐχὶ δώδεκά εἰσιν ὥραι
 τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκίπτει, ὅτι τὸ φῶς τοῦ
 10 κόσμου τούτου βλέπει· ἐάν τις περιπατῇ ἐν τῇ νυκτὶ, προσκίπτει, ὅτι
 11 τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. Ταῦτα εἶπε· καὶ μετὰ τοῦτο λέγει αὐτοῖς·
 Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι, ἵνα ἐξυπνίσω αὐτόν.
 12 Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ· Κύριε, εἰ κεκοίμηται, σωθήσεται.
 13 Βαρύνει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν, ὅτι περὶ
 14 τῆς κοιμήσεως τοῦ ἄνθρωπου λέγει. Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρη-
 15 σίᾳ· Λάζαρος ἀπέθανε·¹ καὶ χαίρω δι' ὑμᾶς, ἵνα πιστευσήτε, ὅτι οὐκ
 16 ἦμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν. Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος
 Δίδυμος, τοῖς συμμαθηταῖς· Ἀγωνεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ'
 αὐτοῦ.
 17 Ἐλθὼν οὖν ὁ Ἰησοῦς, εἶδεν αὐτόν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ
 18 μνημείῳ. Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων
 19 δεκαπέντε· καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ
 Μάρθαν καὶ Μαρίαν, ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ
 20 αὐτῶν. Ἦ οὖν Μάρθα ὡς ἤκουσεν, ὅτι Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ.
 21 Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. Εἶπεν οὖν Μάρθα πρὸς τὸν Ἰησοῦν·
 22 Κύριε, εἰ ἥς ᾧδες, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει.^α Ἀλλὰ καὶ νῦν οἶδα,
 23 ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεόν, δώσει σοι ὁ Θεός. Λέγει αὐτῇ ὁ Ἰησοῦς·
 24 Ἀναστήσεται ὁ ἀδελφός σου. Λέγει αὐτῷ Μάρθα· Οἶδα, ὅτι ἀναστήσε-
 25 ται, ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Εἶπεν αὐτῇ ὁ Ἰησοῦς· Ἐγώ
 εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμέ, κἂν ἀποθάνῃ, ζήσεται·
 26 καὶ πᾶς ὁ ζῶν, καὶ πιστεύων εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα.
 27 Πιστεύεις τοῦτο; Ἄγει αὐτῷ· Ναί, κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ
 28 εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος. Καὶ ταῦτα
 εἰποῦσα ἀπῆλθε, καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λέγοντα, εἰποῦσα·
 29 Ὁ διδάσκαλος πάρεστι, καὶ φωνεῖ σε. Ἐβλήθη ὡς ἤκουσεν, ἐφέστηκε ταχὺ,
 30 καὶ ἔρχεται πρὸς αὐτόν. (Οὕτω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κόμην·
 31 ἀλλ' ἦν ἐν τῷ τόπῳ, ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.) Οἱ οὖν Ἰουδαῖοι

^α 21. *Alit* : ἀπέθανε.* (cf. v. 32.)

JOHN XI.

- οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν
 Μαρίαν, ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες ^a
 32 Ὅτι ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαίῃ ἐκεῖ. Ἦ οὖν Μαρία ὡς ἦλθεν
 ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτὸν, ἔπεσεν αὐτοῦ εἰς τοὺς πόδας,^b λέγουσα
 33 αὐτῷ· Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός. Ἰησοῦς
 οὖν ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους
 34 κλαίοντας, ἐνεβριμώσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτὸν, ^c καὶ εἶπε·
 35 Ποῦ θεαίματε αὐτόν; Λέγουσιν αὐτῷ· Κύριε, ἔρχου καὶ ἴδε. Ἦ Ἐδά-
 36 κρυσεν ὁ Ἰησοῦς. Ἐλεγον οὖν οἱ Ἰουδαῖοι· Ἴδε, πῶς ἐφίλει αὐτόν.
 37 Τινὲς δὲ ἐξ αὐτῶν εἶπον· Οὐκ ἠδύνατο οὗτος, ὁ ἀνοίξας τοὺς ὀφθαλμοὺς
 38 τοῦ τυφλοῦ, ποιῆσαι, ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Ἰησοῦς οὖν πάλιν
 ἐμβριμώμενος ἐν ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον. Ἦν δὲ σπῆλαιον, καὶ
 39 λίθος ἐπέκειτο ἐπ' αὐτῷ. Ἀλεγει ὁ Ἰησοῦς· Ἀρατε τὸν λίθον. Λέγει
 αὐτῷ ἡ ἀδελφή τοῦ τεθνηκότος, Μάρθα· Κύριε, ἤδη ὅς ἐστι· τεταρταῖος
 40 γάρ ἐστι. Λέγει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπόν σοι, ὅτι ἐὰν πιστεύσῃς,
 41 ὅψῃ^d τὴν δόξαν τοῦ Θεοῦ; Ἦραν οὖν τὸν λίθον [οὗ ἦν ὁ τεθνηκώς κείμε-
 42 ρος]. Ὁ δὲ Ἰησοῦς ἤρξε τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε· Πάτερ, εὐχαριστῶ
 43 σοι, ὅτι ἤκουσάς μου. Ἐγὼ δὲ ᾔδειν, ὅτι πάντοτε μου ἀκούεις· ἀλλὰ
 διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν, ὅτι σύ με ἀπεστεί-
 44 λας. Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασε· Αἰῶνά, δεῦρο ἔξω.
 45 Καὶ ἐξῆλθεν ὁ τεθνηκώς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις·
 καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀν-
 46 σατε αὐτόν, καὶ ἄφετε ὑπάγειν.
 47 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ Θεασά-
 48 μενοι ἃ ἐποίησεν [ὁ Ἰησοῦς], ἐπίστευσαν εἰς αὐτόν. Τινὲς δὲ ἐξ αὐ-
 49 τῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ
 Ἰησοῦς.
 50 Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον·
 51 Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ. Ἦ Ἐὰν ἀφῶμεν
 αὐτόν οὕτω, πάντες πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι,
 52 καὶ ἀρῶσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. Εἷς δὲ τις ἐξ αὐτῶν, Καϊ-
 53 άφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἴδατε
 54 οὐδέν· οὐδὲ διαλογίσασθε, ὅτι συμφέρει ἡμῖν, ἵνα εἷς ἄνθρωπος ἀποθάνῃ
 55 ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. (Τοῦτο δὲ ἀφ' ἑαυτοῦ
 56 οὐκ εἶπεν· ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφώτευσεν, ὅτι
 57 ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους· καὶ οὐχ ὑπὲρ τοῦ
 58 ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συνα-

^a 31. *Alit*: δόξαντες, ὅτι ^b 32. εἰς τοὺς πόδας αὐτοῦ ^c 39. *Alit*: τετε-
 λευτηκός * ^d 40. *Alit*: ὄψη

JOHN XI.

53 γάγῃ εἰς ἐν.) Ἄπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο, ἵνα ἀποκτεί-
 54 νωσιν αὐτόν. Ἰησοῦς οὖν οὐκ ἐτι παρὸν ἦεν περιεπύεται ἐν ταῖς Ἰουδαί-
 οῖς, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραΐμ^α
 λεγομένην πόλιν· καὶ ἐκεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ.

§ 103. Jesus enters Judea. The Pharisees question him about divorces.

MATTH. XIX. 1—12.

MARK X. 1—12.

1 Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰη-
 σοῦς τοὺς λόγους τούτους, μετήρην
 ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς
 2 τὰ ὄρια τῆς Ἰουδαίας, πέραν τοῦ
 Ἰορδάνου. Καὶ ἠκολούθησαν αὐ-
 τῷ ὄχλοι πολλοί· καὶ ἐθεράπευσεν
 αὐτοὺς ἐκεῖ.
 3 Καὶ προσῆλθον αὐτῷ οἱ Φαρι-
 σαῖοι πειράζοντες αὐτόν, καὶ λέγον-
 τες αὐτῷ· Εἰ ἔξεστιν ἀνθρώπῳ ἄ-
 πολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ
 πᾶσαν αἰτίαν;
 4 Ὁ δὲ ἀποκριθεὶς
 εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε, ὅτι ὁ
 ποιήσας ἅπ' ἀρχῆς ἄρσεν καὶ θῆλυ
 5 ἐποίησεν αὐτούς; καὶ εἶπεν·
 “Ἐνεκεν τούτου καταλείψει ἄνθρω-
 πος τὸν πατέρα καὶ τὴν μητέρα, καὶ
 προσκολληθήσεται τῇ γυναικὶ αὐ-
 τοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα
 6 μίαν.” Ὡστε οὐκ ἐτι εἰσὶ δύο, ἀλ-
 λά σὰρξ μία. “Ὁ οὖν ὁ Θεὸς συνέ-
 ζευξεν, ἄνθρωπος μὴ χωριζέτω.
 7 Λέγουσιν αὐτῷ· Τί οὖν Μωϋσῆς
 ἐνετείλατο δοῦναι βιβλίον ἀποστα-
 8 σίου, καὶ ἀπολῦσαι αὐτήν; λέγει
 αὐτοῖς· “Ὅτι Μωϋσῆς πρὸς τὴν
 σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑ-
 μῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν·

1 Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς
 τὰ ὄρια τῆς Ἰουδαίας, διὰ τοῦ
 πέραν τοῦ Ἰορδάνου· καὶ συμ-
 πορεύονται πάλιν ὄχλοι πρὸς αὐ-
 τόν· καὶ, ὡς εἰώθει, πάλιν ἐδί-
 2 δασκεν αὐτούς. Καὶ προσελ-
 θόντες Φαρισαῖοι^β ἐπηρώτησαν
 αὐτόν, εἰ ἔξεστιν ἀνδρὶ γυναῖκα
 ἀπολῦσαι· πειράζοντες αὐτόν.
 3 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·
 4 Τί ὑμῖν ἐνετείλατο Μωϋσῆς; Ὁὶ
 δὲ εἶπον· Μωϋσῆς ἐπέτρεψε βιβ-
 λίον ἀποστασίου γράφαι, καὶ ἄ-
 5 πολῦσαι. Καὶ ἀποκριθεὶς ὁ Ἰη-
 σοῦς εἶπεν αὐτοῖς· Πρὸς τὴν
 σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν
 6 τὴν ἐντολὴν ταύτην· ἀπὸ δὲ ἀρ-
 χῆς κτίσεως, ἄρσεν καὶ θῆλυ ἐποί-
 7 ησεν αὐτοὺς ὁ Θεός. “Ἐνεκεν
 τούτου καταλείψει ἄνθρωπος τὸν
 πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ
 προσκολληθήσεται πρὸς τὴν γυ-
 8 ναῖκα αὐτοῦ· καὶ ἔσονται οἱ δύο
 εἰς σάρκα μίαν.” Ὡστε οὐκ ἐτι
 9 εἰσὶ δύο, ἀλλὰ μία σὰρξ. Ὁ οὖν
 ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ
 10 χωριζέτω. Καὶ εἰς τὴν οἰκί-
 αν^ς πάλιν οἱ μαθηταὶ αὐτοῦ πε-
 ρὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν.
 11 Καὶ λέγει αὐτοῖς· Ὅς ἐὰν ἀπολύ-

^α 54. Ἐφραΐμ Αἰλί· Ἐφραῖμ s. Ἐφραῖμ

^β 2. οἱ Φαρισαῖοι

^ς 10. ἐν τῇ οἰκίᾳ

MATTH. XIX.

MARK X.

- ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω. 9 Λέγω δὲ ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, μὴ^α ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶται· καὶ ὁ ἀπολειψμένην γαμήσας, μοιχᾶται.
- 10 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ 11 ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι. Ὁ δὲ εἶπεν αὐτοῖς· Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται. 12 Εἰσὶ γὰρ ἐννοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω· καὶ εἰσιν ἐννοῦχοι, οἵτινες ἐννουχίσθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσιν ἐννοῦχοι, οἵτινες ἐννούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. Ὁ δυνάμενος χωρεῖν, χωρεῖτω.

§ 104. Jesus lays his hands on young children, and blesses them.

MATTH. XIX. 13—15. MARK X. 13—16. LUKE XVIII. 15—17.

- 13 Τότε προσηνέχθη 13 Καὶ προσέφερον 15 Προσέφερον δὲ αὐτῷ 13 αὐτῷ παῖδια, ἵνα τὰς αὐτῶν παῖδια, ἵνα ἁψῇ αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφερόουσιν. 16 Ἰδὼν δὲ ὁ Ἰησοῦς ἡγανάκτησε, καὶ εἶπεν αὐτοῖς· Ἄφετε τὰ παῖδια ἔρχεσθαι πρὸς με, μὴ^β κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. Καὶ ἐπι- 15 λεία τοῦ Θεοῦ. Ἄ- 17 Ἀμὴν λέγω ὑμῖν, ὅς ἐάν μὴ δέξῃται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
- 14 μῃσαν αὐτοῖς. Ὁ δὲ Ἰησοῦς εἶπεν· Ἄφετε τὰ παῖδια, καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 14 Ἰδὼν δὲ ὁ Ἰησοῦς ἡγανάκτησε, καὶ εἶπεν αὐτοῖς· Ἄφετε τὰ παῖδια ἔρχεσθαι πρὸς με, μὴ^β κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. 15 λέγει αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.
- 16 Ἰδὼν δὲ ὁ Ἰησοῦς προσκαλεσάμενος αὐτὰ, εἶπεν· Ἄφετε τὰ παῖδια ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. 17 Ἀμὴν λέγω ὑμῖν, ὅς ἐάν μὴ δέξῃται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
- 16 ἐτίμησαν αὐτοῖς. Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ, εἶπεν· Ἄφετε τὰ παῖδια ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. 17 Ἀμὴν λέγω ὑμῖν, ὅς ἐάν μὴ δέξῃται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
- 16 ἐλάτῃ εἰς αὐτήν. Καὶ ἐγκαλιστάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ, ἠνύλογει αὐτά.

^α 9. εἰ μὴ

^β 14. καὶ μὴ

§ 105. Jesus' discourse in consequence of being asked by a rich young man, how he should attain eternal life.

MATTH. XIX. 16.—XX. 16. MARK X. 17—31. LUKE XVIII. 18—30.

- 16 Καὶ ἰδού, εἰς προσ- 17 Καὶ ἐκπορευομέ- 18 Καὶ ἐπηρώτησέ
ελθὼν, εἶπεν αὐτῷ· νου αὐτοῦ εἰς ὁδόν, τις αὐτὸν ἄρχων, λέ-
Διδάσκαλε ἀγαθὲ, τί προσδραμὼν εἰς καὶ γων· Διδάσκαλε
ἀγαθὸν ποιήσω, ἵνα γονυπετήσας αὐτὸν, ἀγαθὲ, τί ποιήσας
ἔχω ζωὴν αἰώνιον; ἐπηρώτα αὐτόν· Δι- ζωὴν αἰώνιον κληρο-
17 Ὁ δὲ εἶπεν αὐτῷ· Τί νόμήσω; Εἶπε δὲ
με λέγεις ἀγαθόν; οὐδείς ἀγαθός, εἰ μὴ αὐτῷ ὁ Ἰησοῦς· Τί
εἷς, ὁ Θεός.^a Εἰ δὲ θέ- 18 σω; Ὁ δὲ Ἰησοῦς με λέγεις ἀγαθόν;
λεις εἰσελθεῖν εἰς τὴν οὐδείς ἀγαθός, εἰ μὴ
ζωὴν, τήρησον τὰς ἐν- 19 εἷς, ὁ Θεός. Τὰς ἐντο-
18 τολάς. Λέγει αὐτῷ· λὰς οἶδας· “Μὴ
Ποίας; Ὁ δὲ Ἰησοῦς 19 ὁ Θεός. Τὰς ἐντο-
εἶπε· Τό· “Οὐ φο- μοιχεύσης· μὴ φο-
ρεύσεις· Οὐ μοιχεύ- νεύσης· μὴ κλέψης·
σεις· Οὐ κλέψεις· μὴ ψευδομαρτυρή-
Οὐ ψευδομαρτυρήσεις· 20 σης· Μὴ ἀποστε-
19 Τίμα τὸν πατέρα^b καὶ ρήσης· Τίμα τὸν
τὴν μητέρα.” καὶ· πατέρα σου, καὶ τὴν
“Ἀγαπήσεις τὸν πλη- 20 μητέρα.” Ὁ δὲ ἀ-
σίον σου ὡς σεαυτόν.” ποκριθεὶς εἶπεν αὐ-
20 Λέγει αὐτῷ ὁ νεανί- τῷ· Διδάσκαλε, ταῦ-
σκος· Πάντα ταῦτα τα πάντα ἐφυλαξά-
ἐφυλαξάμην ἐκ νεότη- μὴ ἐκ νεότητός μου.
τός μου· τί ἔτι ὕστε- 21 ὣς· Ἐφη αὐτῷ ὁ Ἰη- 21 Ὁ δὲ Ἰησοῦς ἐμβλέ- 22 Ἀκούσας
ρω· Εἰ θέλεις τέ- φας αὐτῷ, ἠγάπησεν
λειος εἶναι, ὕπαγε, αὐτόν, καὶ εἶπεν αὐ-
πώλησόν σου τὰ ὑπ- τῷ· “Ἐν σοι ὕστερεῖ·
άρχοντα, καὶ δός ὅσα ἔχεις πώλησον, καὶ δός
πτωχοῖς· καὶ ἔξεις σου, καὶ δίδος πτω-

^a 17. *Pro* Τί με . . . ὁ Θεός. *alii* : Τί με ἐρωτᾷς περὶ τοῦ ἀγα-
θοῦ; εἷς ἐστὶν ὁ ἀγαθός.*

^b 19. πατέρα σου

MATTH. XIX.

θησανρὸν ἐν οὐρανῷ·
καὶ δεῦρο, ἀκολουθεῖ
22 μοι. Ἀκούσας δὲ ὁ
νεανίσκος τὸν λόγον,
ἀπῆλθε λυπούμενος· 22
ἦν γὰρ ἔχων κτήματα
πολλά.
23 Ὁ δὲ Ἰησοῦς εἶπε
τοῖς μαθηταῖς αὐτοῦ·
Ἀμὴν λέγω ὑμῖν, ὅτι 23
δυσκόλως πλούσιος
εἰσελεύσεται εἰς τὴν
βασιλείαν τῶν οὐρα-
24 νῶν. Πάλιν δὲ λέγω
ὑμῖν, ἐνκοπώτερόν ἐσ-
τι, κάμηλον^a διὰ τρυ-
πήματος ῥαφίδος εἰσ- 24
ελθεῖν,^b ἢ πλούσιον εἰς
τὴν βασιλείαν τοῦ
25 Θεοῦ εἰσελθεῖν. Ἀ-
κούσαντες δὲ οἱ μα-
θηταὶ [[αὐτοῦ]], ἔξε-
πλήσσαντο σφόδρα,
λέγοντες· Τίς ἄρα
δύναται σωθῆναι;
26 Ἐμβλέψας δὲ ὁ Ἰη-
σοῦς, εἶπεν αὐτοῖς· Παρὰ
ἀνθρώποις τοῦτο ἀδύνατόν ἐστι·
παρα δὲ Θεοῦ πάντα
δυνατά.^c
27 Τότε ἀποκριθεὶς ὁ
Πέτρος εἶπεν αὐτῷ· Ἰη-
σοῦ, ἡμεῖς ἀφήκαμεν
πάντα, καὶ ἠκολουθήσαμεν σοι· τί 27
28 ἄρα ἔσται ἡμῖν; Ὁ δὲ Ἰησοῦς εἶ-
πεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι

MARK X.

πτωχοῖς· καὶ ἔξ-
εις θησανρὸν ἐν
οὐρανῷ· καὶ δεῦρο,
ἀκολουθεῖ μοι, ἄρας 23
τὸν σταυρόν. Ὁ δὲ
στιγνύσας ἐπὶ τῷ
λόγῳ, ἀπῆλθε λυ-
πούμενος· ἦν γὰρ 24
ἔχων κτήματα πολλά.
25 Καὶ περιβλεψάμενος
ὁ Ἰησοῦς, λέγει τοῖς
μαθηταῖς αὐτοῦ·
Πῶς δυσκόλως οἱ τὰ
χρήματα ἔχοντες εἰς
τὴν βασιλείαν τοῦ
Θεοῦ εἰσελεύσονται.
26 Οἱ δὲ μαθηταὶ ἐ-
θαμβοῦντο ἐπὶ τοῖς
λόγοις αὐτοῦ. Ὁ
δὲ Ἰησοῦς πάλιν ἀ-
ποκριθεὶς λέγει αὐ-
τοῖς· Τέκνα, πῶς
δύσκολόν ἐστι τοὺς
πεποιθότας ἐπὶ τοῖς
χρήμασιν, εἰς τὴν
βασιλείαν τοῦ Θεοῦ
εἰσελθεῖν. Εὐκοπώ- 25
τερόν ἐστι, κάμηλον
διὰ τῆς τρυμαλιᾶς τῆς
ῥαφίδος διελθεῖν,^d
ἢ πλούσιον εἰς τὴν
26 βασιλείαν τοῦ Θεοῦ
εἰσελθεῖν. Οἱ δὲ περισσῶς ἔξεπλήσσαντο, λέ-
γοντες πρὸς ἑαυτοὺς· Καὶ τίς δύνα-
27 ται σωθῆναι; Ἐμβλέψας δὲ αὐτοῖς
ὁ Ἰησοῦς, λέγει· Παρὰ ἀνθρώ-
28 ποις ἀδύνατον, ἀλλ' οὐ παρὰ τοῦ

LUKE XVIII.

χοῖς, καὶ ἔξεις θη-
σανρὸν ἐν οὐρανῷ·
καὶ δεῦρο, ἀκολουθεῖ
μοι. Ὁ δὲ ἀκούσας
ταῦτα, περίλυπος ἐ-
γένετο· ἦν γὰρ
πλούσιος σφόδρα.
24 Ἰδὼν δὲ αὐτὸν ὁ Ἰη-
σοῦς περίλυπον γε-
ρόμενον, εἶπε· Πῶς
δυσκόλως οἱ τὰ χρή-
ματα ἔχοντες εἰσελεύ-
σονται εἰς τὴν βασι-
λείαν τοῦ Θεοῦ.
25 Εὐκοπώτερον γὰρ
ἐστί, κάμηλον διὰ
τρυμαλιᾶς ῥαφίδος^e
εἰσελθεῖν, ἢ πλούσιον
εἰς τὴν βασιλείαν τοῦ
26 Θεοῦ εἰσελθεῖν. Εἰ-
πον δὲ οἱ ἀκούσαντες·
Καὶ τίς δύναται σω-
27 θῆναι; Ὁ δὲ εἶπε·
Τὰ ἀδύνατα παρὰ
ἀνθρώποις, δυνατά
ἐστί παρὰ τῷ Θεῷ.
28 Εἶπε δὲ ὁ Πέτρος·
Ἰδοὺ, ἡμεῖς ἀφήκαμεν
πάντα, καὶ ἠκολουθή-
29 σαμέν σοι. Ὁ δὲ εἶ-
πεν αὐτοῖς· Ἀμὴν—

^a 24. *Alit*: κάμηλον^d 25. *Alit*: εἰσελθεῖν *^e 25. *Alit*: βελόνης^b 24. διελθεῖν^c 26. δυνατά ἐστι.

MATTHEW XIX.

MARK X.

- ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης 28 αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ. 29 Καὶ πᾶς ὅστις ἀφῆκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν τοῦ ὀνόματος μου, ἕκαστον 30 ταπλασίονα λήψεται, καὶ ζῶν αἰώνιον κληρονομήσει. Πολλοὶ δὲ ἔσονται πρῶτοι, ἔσχατοι· καὶ ἔσχατοι, πρῶτοι. 31
- XX. 1 τοι. Ὅμοια γὰρ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρῶτῳ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. 2 Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. 3 Καὶ ἐξελθὼν περὶ τρίτην ὥραν, εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορῇ ἄργους. 4 Ἀπακρίβους εἶπεν· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα· καὶ ὁ ἐὼν ἡ δίκαιον, δώσω ὑμῖν. 5 Οἱ δὲ ἀπελθόντες. 6 Πάλιν ἐξελθὼν περὶ ἑκτην καὶ ἑννάτην ὥραν, ἐποίησεν ὡσαύτως. 7 Περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθὼν, εἶδεν ἄλλους ἐστῶτας [ἀργούς], καὶ λέγει αὐτοῖς· 8 Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἄργοι; 9 Λέγουσιν αὐτῷ· Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. 10 Λέγει αὐτοῖς· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα· καὶ ὁ ἐὼν ἡ δίκαιον, λήψεσθε. 11 Ὁπίως δὲ γενομένης, λέγει ὁ

θεῷ· πάντα γὰρ δυνατὰ ἐστί παρὰ τοῦ θεοῦ.

Ἦρξατο ὁ Πέτρος λέγειν αὐτῷ· Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολούθησάμεν σοι. 2 Ἀπακρίβους ὁ Ἰησοῦς εἶπεν· Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν ἐμοῦ 3 καὶ ἕνεκεν τοῦ εὐαγγελίου, ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οὐκίας, καὶ ἀδελφούς, καὶ ἀδελφάς, καὶ μητέρας, καὶ τέκνα, καὶ ἀγροὺς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον. 4 Πολλοὶ δὲ ἔσονται πρῶτοι, ἔσχατοι· καὶ ἔσχατοι, πρῶτοι.

LUKE XVIII.

—λέγω ὑμῖν, ὅτι οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ θεοῦ, ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἢ ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον.

^a 29. ὃς^b 3. τὴν τρίτην^c 28. Καὶ ἤρξατο^d 29. Ἀποκρ. δὲ ὁ^e 29. καὶ τοῦ^f 30. Ἀντὶ καὶ μητέρας, αὐτῶν ἀδελφῶν καὶ πατέρων,^g 31. οἱ ἔσχατοι,^h 30. Ἀλλῶς: ἐκατονταπλασίονα

MATTH. XX.

- κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν, ὡς ἔσται ἀπὸ τῶν ἐσχάτων, ἕως τῶν πρώτων.
- 9 Καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην ὥραν, ἔλαβον ἀνὰ θηνάριον.
- 10 Ἐλθόντες δὲ οἱ πρώτοι, ἐνόμισαν, ὅτι πλεονα λήψονται· καὶ ἔλαβον καὶ
- 11 αὐτοὶ ἀνὰ θηνάριον. Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου,
- 12 ἑλέγοντες· Ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς βασιτάσιν τὸ βῆρος τῆς ἡμέρας, καὶ τὸν καύσωνα.
- 13 Ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν· Ἐταῖρε, οὐκ ἄδικῶ σε· οὐχὶ θηναρί-
- 14 ου συνεφώνησάς μοι; Ἄρον τὸ σὸν, καὶ ὑπαγε. Θέλω δὲ τούτῳ τῷ ἐσχά-
- 15 τῳ δοῦναι ὡς καὶ σοί· ἢ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἔμοις; εἰ^a
- 16 ὁ ὀφθαλμὸς σου πονηρὸς ἐστίν, ὅτι ἐγὼ ἀγαθὸς εἰμι; Οὕτως ἔσονται οἱ ἔσχατοι, πρώτοι· καὶ οἱ πρώτοι, ἔσχατοι. Πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

§ 106. Jesus, as he is going up to Jerusalem, again foretells his sufferings to the twelve apart. [See § 74. § 77.]

MATTH. XX. 17—19. MARK X. 32—34. LUKE XVIII. 31—34.

- 17 Καὶ ἀναβαίνων ὁ 32 Ἦσαν δὲ ἐν τῇ 31 Παραλαβὼν δὲ τοὺς
- Ἰησοῦς εἰς Ἱεροσόλυ- ὁδῷ ἀναβαίνοντες εἰς δώδεκα, εἶπε πρὸς αὐ-
- μα, παρέλαβε τοὺς Ἱεροσόλυμα· καὶ ἦν τοὺς· Ἴδου, ἀναβαι-
- δάδεκα μαθητὰς κατ' ἐροσόλυμα· καὶ ἦν νομεν εἰς Ἱεροσόλυμα,
- ιδίαν ἐν τῇ ὁδῷ, καὶ Ἰησοῦς· καὶ ἐθαμ- καὶ τελεσθήσεται πάν-
- 18 εἶπεν αὐτοῖς· Ἴδου, βῶντο, καὶ ἀκολου- τα τὰ γεγραμμένα διὰ
- ἀναβαίνομεν εἰς Ἱε- θοῦντες ἐφοβοῦντο. τῶν προφητῶν τῷ υἱῷ
- ροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παρ- 32 τοῦ ἀνθρώπου. Πα-
- αδοθήσεται τοῖς ἀρ- λιν τοὺς δώδεκα, ἥρ- ραδοθήσεται γὰρ τοῖς
- χιερῶσιν καὶ γραμμα- ξατο αὐτοῖς λέγειν ἔθνεσι, καὶ ἐμπαιχθή-
- τεῦσι· καὶ κατακρι- 33 τὰ μέλλοντα αὐτῷ σεται, καὶ ἐμπτυσθή-
- 33 συμβαίνειν· Ὅτι σεται, καὶ μαστιγώ-
- ἰδὼν ἀναβαίνομεν εἰς 33 Ἱεροσόλυμα, καὶ ὁ σονται, καὶ τῇ ἡ-
- 19 τῷ, καὶ παραδώσου- υἱὸς τοῦ ἀνθρώπου μερῇ τῇ τρίτῃ ἀναστή-
- σιν αὐτὸν τοῖς ἔθνε- παραδοθήσεται τοῖς σεται. Καὶ αὐτοὶ
- σιν εἰς τὸ ἐμπαῖξαι, ἀρχιερεῦσι καὶ τοῖς 34 οὐδὲν τούτων συνῆ-
- καὶ μαστιγῶσαι, καὶ γραμματεῦσι· καὶ καν· καὶ ἦν τὸ ἔθμα
- σταυρῶσαι· καὶ τῇ κατακρινοῦσιν αὐτὸν τοῦτο κεκρυμμένον ἀπ'
- τρίτῃ ἡμέρᾳ ἀναστή- θανάτῳ, καὶ παρα- αὐτῶν, καὶ οὐκ ἐγί-
- σεται.

^a 15. ἢ

MARK X.

LUKE XVIII.

34 ἔθνεσι, ¹ καὶ ἐμπαΐξουσιν αὐτῷ, καὶ μαστιγώ-
σουσιν αὐτόν, καὶ ἐμπτύουσιν αὐτῷ, καὶ
ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀ-
ναστήσεται.

νωσκον τὰ λεγόμενα.

§ 107. The ambitious request of James and John.

MATTH. XX. 20—28.

MARK X. 35—45.

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ 35
τῶν υἱῶν Ζεβεδαίου, μετὰ τῶν υἱ-
ῶν αὐτῆς, προσκυνοῦσα καὶ αἰ-
21 τοῦσά τι παρ' αὐτοῦ. Ὁ δὲ εἶ-
πεν αὐτῇ· Τί θέλεις; Λέγει αὐ- 36
τῇ· Εἰπέ, ἵνα καθίσωσιν οὗτοι 37
οἱ δύο υἱοί μου, εἰς ἐκ δεξιῶν σου,
καὶ εἰς ἐξ ἐωννύμων σου, ^a ἐν τῇ βα-
22 σιλείᾳ σου. Ἀποκριθεὶς δὲ ὁ Ἰη- 38
σοῦς εἶπεν· Οὐκ οἶδατε τί αἰτεῖ-
σθε. Δύνασθε πιεῖν τὸ ποτήριον,
ὃ ἐγὼ μέλλω πίνειν; [ἢ τὸ ^b βά-
πτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτι-
σθῆναι;] Λέγουσιν αὐτῷ· Αν- 39
23 νάμεθα. Καὶ λέγει αὐτοῖς· Τὸ
μὲν ποτήριόν μου πῖεσθε [καὶ τὸ
βάπτισμα, ὃ ἐγὼ βαπτίζομαι,
βαπτισθήσεσθε]· τὸ δὲ καθίσαι
ἐκ δεξιῶν μου καὶ ἐξ ἐωννύμων 40
μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ'
οἷς ἡτοιμάσται ὑπὸ τοῦ πατρὸς 41
24 μου. Καὶ ἀκούσαντες οἱ δέ-
κα, ἡγανάκτησαν περὶ τῶν δύο ἀ-
25 δελφῶν. Ὁ δὲ Ἰησοῦς προσκα- 42
λεσάμενος αὐτοὺς, εἶπεν· Οἶδατε,
ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατα-
κυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι 26
κατεξουσιάζουσιν αὐτῶν. Οὐχ οὕ-
τως ἔσται ^c ἐν ὑμῖν· ἀλλ' ὅς ἐάν 43
θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔσ-

Καὶ προσπορεύονται αὐτῷ Ἰά-
κωβος καὶ Ἰωάννης, οἱ υἱοὶ Ζεβε-
δαίου, λέγοντες· Διδάσκαλε, θέ-
λομεν, ἵνα ὁ ἐὰν αἰτήσωμεν, ποιή-
σῃς ἡμῖν. Ὁ δὲ εἶπεν αὐτοῖς· Τί
θέλετε ποιῆσαί με ὑμῖν; Οἱ δὲ εἶ-
πον αὐτῷ· Ἄδς ἡμῖν, ἵνα εἰς ἐκ
δεξιῶν σου, καὶ εἰς ἐξ ἐωννύμων σου
καθίσωμεν ἐν τῇ δόξῃ σου. Ὁ δὲ
Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ οἶδατε
τί αἰτεῖσθε. Δύνασθε πιεῖν τὸ
ποτήριον, ὃ ἐγὼ πίνω, καὶ τὸ βά-
πτισμα ὃ ἐγὼ βαπτίζομαι, βα-
πτισθῆναι; Οἱ δὲ εἶπον αὐτῷ· Αν- 39
νάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν αὐ-
τοῖς· Τὸ μὲν ποτήριον, ὃ ἐγὼ πί-
νω, πῖεσθε· καὶ τὸ βάπτισμα, ὃ
ἐγὼ βαπτίζομαι, βαπτισθήσεσθε·
τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ
ἐωννύμων, ^d οὐκ ἔστιν ἐμὸν δοῦναι,
ἀλλ' οἷς ἡτοιμάσται. Καὶ
ἀκούσαντες οἱ δέκα, ἤρξαντο ἄγα-
νακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.
Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐ-
τοὺς, λέγει αὐτοῖς· Οἶδατε, ὅτι οἱ
δοκοῦντες ἄρχειν τῶν ἐθνῶν, κατα-
κυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι 26
αὐτῶν κατεξουσιάζουσιν αὐτῶν.
Οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν· ἀλλ'
ὅς ἐάν θέλῃ γενέσθαι μέγας ἐν ὑ-

^a 21. σου om.^b 22. καὶ τὸ^d 40. ἐωννύμων μου,^c 26. δὲ ἔσται

MATTH. XX.

27 τῶ^a ὑμῶν διάκονος· καὶ ὃς ἐν 44
 θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω^a
 28 ὑμῶν δοῦλος· ὡς περὶ ὁ υἱὸς τοῦ 45
 ἀνθρώπου οὐκ ἤλθε διακονηθῆ-
 ναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι
 τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολ-
 λῶν.

MARK X.

μῖν, ἵσταται ὑμῶν διάκονος·^d καὶ ὃς
 ἐάν^e θέλῃ ὑμῶν γενέσθαι πρῶτος,
 45 ἔσται πάντων δοῦλος· καὶ γὰρ ὁ
 υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθε δια-
 κονηθῆναι, ἀλλὰ διακονῆσαι, καὶ
 δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον
 ἀντὶ πολλῶν.

§ 108. Jesus restores sight to two blind men near Jericho.

MATTH. XX. 29—34.

MARK X. 46—52.

LUKE XVIII. 35—43.

29 Καὶ ἐκπορευομένων 46
 αὐτῶν ἀπὸ Ἱεριχῶ,
 ἡκολούθησεν αὐτῷ
 30 ὄχλος πολὺς. Καὶ
 ἰδοὺ, δύο τυφλοὶ κα-
 θήμενοι παρὰ τὴν ὁ-
 δὸν, ἀκούσαντες ὅτι
 Ἰησοῦς παρὰ γει-
 κῶν, λέγοντες· Ἐλέ-
 ησον ἡμᾶς, κύριε, υἱὸς 47
 Δαυὶδ.

Καὶ ἔρχονται εἰς 35
 Ἱεριχῶ· καὶ ἐκπορευ-
 ομένου αὐτοῦ ἀπὸ
 Ἱεριχῶ, καὶ τῶν μα-
 θητῶν αὐτοῦ, καὶ ὄχ- 36
 λου ἱκανοῦ, ὁ υἱὸς Τι-
 μαίου, Βαρτίμαιος ὁ
 τυφλός, ἐκάθητο πα-
 ρὰ τὴν ὁδὸν προσαι- 37
 τῶν. Καὶ ἀκούσας,
 ὅτι Ἰησοῦς ὁ Ναζω-
 ραῖός ἐστιν, ἤρξατο 38
 κράζειν καὶ λέγειν· Ὁ
 υἱὸς Δαυὶδ, Ἰησοῦ, ἐ- 39
 λέησόν με. Καὶ ἐπετί-
 μων αὐτῷ πολλοὶ, ἵνα
 σιωπήσῃ· ὁ δὲ πολ-
 λῷ μᾶλλον ἔκραζεν·
 Τίς Δαυὶδ, ἐλέησόν 40
 με. Καὶ στάς ὁ Ἰη-
 σοῦς, εἶπεν αὐτὸν
 φωνηθῆναι· καὶ
 φωνοῦσι τὸν τυφλόν,
 λέγοντες αὐτῷ· Θάρ-
 σε, ἔγειρε·^c φωνεῖ
 41 σε. Ὁ δὲ ἀποβαλὼν

Ἐγένετο δὲ ἐν τῷ
 ἔγγιζειν αὐτὸν εἰς
 Ἱεριχῶ, τυφλός τις
 ἐκάθητο παρὰ τὴν
 ὁδὸν προσαιτῶν· ἀ-
 κούσας δὲ ὄχλου δια-
 πορευομένου, ἐπυν-
 θάνετο τί εἴη τοῦτο.
 37 Ἀπήγγειλαν δὲ αὐ-
 τῷ, ὅτι Ἰησοῦς ὁ
 Ναζωραῖος παρέρχε-
 ται. Καὶ ἐβόησε,
 λέγων· Ἰησοῦ, υἱὲ
 Δαυὶδ, ἐλέησόν με.
 39 Καὶ οἱ προάγοντες
 ἐπειτῶν αὐτῷ, ἵνα
 σιωπήσῃ· αὐτὸς δὲ
 πολλῷ μᾶλλον ἔκρα-
 ζεν· Τίς Δαυὶδ, ἐλέ-
 ησόν με. Σταθεὶς
 δὲ ὁ Ἰησοῦς ἐκέλευ-
 σεν αὐτὸν ἄχθῆναι
 πρὸς αὐτόν. Ἐγγί-
 σαντος δὲ αὐτόν,
 ἐπηρώτησεν αὐτόν,
 41 ἵ λέγων· Τί σοι θέ-

^a 26 et 27. Alii: ἔσται *^b 46. ὁ om.^c 49. ἔγειραι *^d 43. διάκονος ὑμῶν *^e 44. ἂν

MATTH. XX.

34 ὁφθαλμοί. Σπλαγχ-
νισθεὶς δὲ ὁ Ἰησοῦς,
ἤψατο τῶν ὁφθαλμῶν 51
αὐτῶν· καὶ εὐθέως
ἀνέβλεψαν αὐτῶν οἱ
ὁφθαλμοί· καὶ ἠκο-
λούθησαν αὐτῷ.

MARK X.

τὸ ἱμάτιον αὐτοῦ, ἀ-
ναστὰς ἦλθε πρὸς
τὸν Ἰησοῦν. Καὶ 42
ἀποκριθεὶς λέγει αὐ-
τῷ ὁ Ἰησοῦς· Τί
θέλεις ποιῆσω σοι;
Ὁ δὲ τυφλὸς εἶπεν 43
αὐτῷ· Ῥαββουνί,^a
52 ἵνα ἀναβλέψω. Ὁ
δὲ Ἰησοῦς εἶπεν αὐ-
τῷ· Ἔπαγε· ἡ πί-
στις σου σέσωκέ σε.
Καὶ εὐθέως ἀνέβλε-
ψε, καὶ ἠκολούθει
αὐτῷ^b ἐν τῇ ὁδῷ.

LUKE XVIII.

λεῖς ποιήσω; Ὁ δὲ
εἶπε· Κύριε, ἵνα
ἀναβλέψω. Καὶ ὁ
Ἰησοῦς εἶπεν αὐτῷ·
Ἀνάβλεψον· ἡ πί-
στις σου σέσωκέ σε.
43 Καὶ παραχρῆμα ἀν-
έβληψε, καὶ ἠκολού-
θει αὐτῷ δοξάζων
τὸν Θεόν· καὶ πᾶς
ὁ λαὸς ἰδὼν, ἔδωκεν
αἶνον τῷ Θεῷ.

XIX. 1 Καὶ εἰσελθὼν
διήρχετο τὴν Ἱερικῶν.

§ 109. Jesus visits Zaccheus, a chief of the publicans.

LUKE XIX. 2—28.

2 Καὶ ἰδὼν, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος· καὶ αὐτὸς ἦν ἀρχιτελώνης,
3 καὶ οὗτος ἦν πλούσιος. Καὶ ἐξήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστι· καὶ οὐκ
4 ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. Καὶ προδραμὼν ἔμ-
προσθεν, ἀνέβη ἐπὶ συκομορέαν,^c ἵνα ἴδῃ αὐτόν· ὅτι ἐκέλευς^d ἡμελλε διέρ-
5 χεσθαι. Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν,
καὶ εἶπε πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατὰβηθι· σήμερον γὰρ ἐν τῷ
6 οἴκῳ σου δεῖ με μῆναι. Καὶ σπεύσας κατέβη, καὶ ἐπεδέξατο αὐτόν χαί-
7 ρων. Καὶ ἰδόντες ἅπαντες διεγόγγυζον, λέγοντες· Ὅτι παρὰ ἡμαρτωλῶν
8 ἀνδρὶ εἰσῆλθε καταλῦσαι. Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν κύριον·
Ἰδὼν, τὰ ἡμίση τῶν ὑπαρχόντων μου, κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἰ
9 τινὸς τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν. Εἶπε δὲ πρὸς αὐτόν ὁ
Ἰησοῦς· Ὅτι σήμερον σωτηρίᾳ τῷ οἴκῳ τούτῳ ἐγένετο· καθότι καὶ αὐ-
10 τὸς υἱὸς Ἀβραάμ ἐστιν· ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σω-
σαι τὸ ἀπολωλός.
11 Ἀκούοντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολήν, διὰ τὸ ἐγγὺς
αὐτόν εἶναι Ἱερουσαλὴμ, καὶ δοκεῖν αὐτοῖς, ὅτι παραχρῆμα μέλλει ἡ βα-
12 σιλεία τοῦ Θεοῦ ἀναφαίνεσθαι. Εἶπεν οὖν· Ἄνθρωπός τις εὐγενὴς ἐπο-

^a 51. Ῥαββονί,

^b 52. τῷ Ἰησοῦ

^c 4. *Λίτι*: συκομορέαν s. συκομοραίαν

^d 4. δι' ἐκέλευς

LUKE XIX.

13 ρεῖθῃ εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι. Κα-
 14 λίσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ ἔῤῥηκε πρὸς αὐ-
 15 τούς· Πραγματεύσασθε ἕως ἔρχομαι. Οἱ δὲ πολῖται αὐτοῦ ἐμίσησαν αὐ-
 16 τόν, καὶ ἀπέστειλαν πρὸς αὐτὸν ὀπίσω αὐτοῦ, λέγοντες· Οὐ θέλομεν τοῦ-
 17 τον βασιλεῦσαι ἐφ' ἡμᾶς. Καὶ ἐγένετο ἐν τῷ ἐπαυελθεῖν αὐτὸν λαβόντα
 18 τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους, οἷς ἔδωκε
 19 τὸ ἀργύριον· ἵνα γνῶ τίς τί διεπραγματεύσατο. Πραχένετο δὲ ὁ πρῶ-
 20 τος, λέγων· Κύριε, ἡ μνᾶ σου προσεργάσατο δέκα μνᾶς. Καὶ εἶπεν αὐ-
 21 τῷ· Ὡ, ἀγαθὲ δούλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ὡς θὶ ἐξουσίαν ἔχων
 22 ἐπάνω δέκα πόλεων. Καὶ ἤλθεν ὁ δεύτερος, λέγων· Κύριε, ἡ μνᾶ σου ἐ-
 23 ποίησε πέντε μνᾶς. Εἶπε δὲ καὶ τοῖτῳ· Καὶ σὺ γίνου ἐπάνω πέντε πό-
 24 λεων. Καὶ ἕτερος ἦλθε, λέγων· Κύριε, ἰδοὺ, ἡ μνᾶ σου, ἣν εἶχον ἀποκει-
 25 μένην ἐν σουδαρίῳ. Ὑποβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἰ-
 26 ρεις ὁ οὐκ ἔθνηκας, καὶ θερίζεις ὁ οὐκ ἔσπειρας. Λέγει ὁ αὐτῷ· Ἐκ τοῦ στό-
 27 ματός σου κρινῶ σε, ποιηρὲς δούλε· ἥδεις, ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς
 28 εἰμι, αἶρων ὁ οὐκ ἔθνηκα, καὶ θερίζων ὁ οὐκ ἔσπειρα· καὶ διὰ τοῦτο οὐκ ἔδω-
 29 κας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔ-
 30πραξα αὐτό; Καὶ τοῖς παρεστῶσιν εἶπεν· Ἀραγε ἀπ' αὐτοῦ τὴν μνᾶν,
 31 καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι. — Καὶ εἶπον αὐτῷ· Κύριε, ἔχει δέ-
 32κα μνᾶς. — Λέγω γάρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ
 33 μὴ ἔχοντος, καὶ ὁ ἔχει, ἀρθθήσεται ἀπ' αὐτοῦ. Πλὴν τοὺς ἐχθρούς μου
 34 ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτούς, ἀγάγετε ὧδε, καὶ
 35 κατασφάξατε ἐμπροσθέν μου.

28 Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.

§ 110. Jesus arrives at Bethany six days before the passover.

JOHN XI. 55—57. XII. 1, 9—11.

55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσό-
 56 λυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν ἑαυτούς. Ἐσήτουν
 57 οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες· Τί δοκεῖ
 58 ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἐορτήν; Λεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς
 59 καὶ οἱ Φαρισαῖοι ἐντολὴν, ἵνα ἐάν τις γνῶ τοῦ ἐσθι, μηνίσῃ, ὅπως πιάσω-
 60 σιν αὐτόν.

XII. 1 Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου
 2 ἦν Ἀΐζαρος, ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν.

9 Ἐγὼ οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων, ὅτι ἐκεῖ ἐστι· καὶ ἦλθον οὐ
 10 διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Ἀΐζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ

^a 13. *Alit*: ἐν ᾧ *

^b 22. *Λέγει* δὲ

JOHN XII.

- 10 κερῶν. Ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς, ἵνα καὶ τὸν Ἀῶζαρον ἀποκτείνω-
 11 σιν· ὅτι πολλοὶ δι' αὐτὸν ἐπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν
 Ἰησοῦν.

§ 111. Jesus proceeds to Jerusalem, amidst the acclamations of the disciples and of the multitude. The transactions there.

MATTH. XXI. 1—17.

MARK XI. 1—11.

LUKE XIX. 29—44.

- 1 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθφαγὴ πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθη-
 2 τὰς, λέγων αὐτοῖς· Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν, καὶ εὐθέως εὐ-
 ρήσετε ὄνον δεδεμένον, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγά-
 3 γετε μοι. Καὶ ἐάν τις ὑμῖν εἴπη τί, ἐρεῖτε· Ὅτι ὁ κύριος αὐτῶν χρειαν ἔχει· εὐ-
 θέως δὲ ἀποστελλεῖ^a αὐτούς.
 6 — Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέ-
 θηκαν ἐπάνω
 1 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστελλεῖ δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν· καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτήν, εὐρήσετε πῶλον δεδε-
 2 30 ἑλπίων· Ὑπάγετε εἰς τὴν κατέναντι κώμην· ἐν ᾗ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγάγε-
 31 τε. Καὶ ἐάν τις ὑμῶς ἐρωτᾷ· Διὰ τί λύετε; οὕτως ἐρεῖτε αὐτοῖς· Ὅτι ὁ κύριος χρειαν ἔχει· 12 Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες, ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα,—
 14 Εὐρῶν δὲ ὁ Ἰησοῦς ὁ ἀνάριον, ἐκάθισεν ἐπ'

^a 3. ἀποστελεῖ^b 3. ἀποστελεῖ^c 4. τὸν πῶλον

MATTH. XXI.

αὐτῶν τὰ ἱμάτια
αὐτῶν· καὶ ἐπε-
κάθισεν^a ἐπάνω
αὐτῶν.^b—

4 (Τοῦτο δὲ ὅλον
γέγονεν, ἵνα
πληρωθῇ τὸ ῥη-
θὲν διὰ τοῦ
προφήτου, λέ-
γοντος· “Εὐ-
πατε τῇ θυγα-
τρὶ Σιών· Ἰ-
δοὺ, ὁ βασιλεὺς
σου ἔρχεται σοι,
πρᾶϋς, καὶ ἐπι-
βεβηκώς ἐπὶ ὄ-
νον καὶ πῶλον,
υἱὸν ὑποζυγίου.”)

8 Ὁ δὲ πλεῖστος
ὄχλος ἑστρωσαν
ἐαυτῶν τὰ ἱμά-
τια ἐν τῇ ὁδῷ·
ἄλλοι δὲ ἔκοπ-
τον κλάδους ἁ-
πὸ τῶν δένδρων,
καὶ ἐστρώννουν
9 ἐν τῇ ὁδῷ. Οἱ
δὲ ὄχλοι οἱ
προάγοντες καὶ
οἱ ἀκολουθοῦν-
τες ἔκραζον, λέ-
γοντες· Ὡσαν-
νά τῷ υἱῷ Δα-
υὶδ· εὐλογη-
μένος ὁ ἐρχόμε-
νος ἐν ὀνόματι
κυρίου· ὥσαν-

MARK XI.

ραν ἔξω ἐπὶ
τοῦ ἀμφοδίου·
καὶ λύνουσιν

5 αὐτόν. Καὶ
τινες τῶν ἐκεῖ
ἐστηκότων ἔλε-
γον αὐτοῖς· Τί
ποιεῖτε λύνοντες
6 τὸν πῶλον; Οἱ
δὲ εἶπον αὐτοῖς
καθὼς εἶπεν^c ὁ
Ἰησοῦς· καὶ ἁ-
φῆκαν αὐτούς.

7 Καὶ ἤγαγον 36
τὸν πῶλον
πρὸς τὸν Ἰη-
σοῦν, καὶ ἐπέ-
βαλον αὐτῷ τὰ
ἱμάτια αὐτῶν· 37
καὶ ἐκάθισεν
8 ἐπ’ αὐτῷ. Πολ-
λοὶ δὲ τὰ ἱμά-
τια αὐτῶν ἔ-
στρωσαν εἰς τὴν
ὁδόν· ἄλλοι δὲ
στοιβάδας ἔ-
κοπτον ἐκ τῶν
δένδρων, καὶ
ἐστρώννουν εἰς
9 τὴν ὁδόν. Καὶ
οἱ προάγοντες
καὶ οἱ ἀκολου-
θοῦντες ἔκρα- 38
ζον, λέγοντες·
Ὡσαννά· εὐ-
λογημένος ὁ ἐρ-
χόμενος ἐν ὀνό-

LUKE XIX.

τὸν πῶλον; Οἱ
δὲ εἶπον· Ὁ
κύριος αὐτοῦ 15
χρεῖαν ἔχει.
Καὶ ἤγαγον αὐ-
τὸν πρὸς τὸν Ἰ-
ησοῦν· καὶ ἐ-
πιρῥίψαντες ἐ-
αυτῶν τὰ ἱμάτια
ἐπὶ τὸν πῶλον, 16
ἐπεβίβασαν τὸν
Ἰησοῦν.

Πορευ-
ομένου δὲ αὐ-
τοῦ, ὑπεστρών-
νουν τὰ ἱμάτια
αὐτῶν ἐν τῇ ὁ-
δῷ. Ἐγγί-
ζοντος δὲ αὐ-
τοῦ ἤδη, πρὸς
τῇ καταβάσει 17
τοῦ ὄρους τῶν
ἐλαιῶν, ἤρξαν-
το ἅπαν τὸ
πλῆθος τῶν
μαθητῶν χαί-
ροντες αἰνεῖν
τὸν Θεὸν φω-
νῇ μεγάλῃ περὶ 18
πασῶν ὧν εἶ-
δον δυνάμεων,
λέγοντες· Εὐ-
λογημένος ὁ
ἐρχόμενος βα-
σιλεὺς ἐν ὀνό-
ματι κυρίου·

JOHN XII.

αὐτὸ, καθὼς
ἐστι γεγραμμέ-
ρον· “Μὴ φο-
βοῦ, θύγατερ
Σιών· ἰδοὺ, ὁ
βασιλεὺς σου
ἔρχεται, κατή-
μενος ἐπὶ πῶ-
λον ὄνου.”
Ταῦτα δὲ οὐκ
ἔγνωσαν οἱ μα-
θηταὶ αὐτοῦ τὸ
πρῶτον· ἀλλ’
ὅτε ἐδοξάσθη ὁ
Ἰησοῦς, τότε
ἐμνήσθησαν, ὅ-
τι ταῦτα ἦν
ἐπ’ αὐτῷ γε-
γραμμένα, καὶ
ταῦτα ἐποίη-
σαν αὐτῷ.
Ἐμαρτύρει οὖν
ὁ ὄχλος ὁ ὢν
μετ’ αὐτοῦ, ὅ-
τι^d τὸν Αἰζέ-
ρον ἐφώνησεν
ἐκ τοῦ μνημεῖ-
ου, καὶ ἤγειρεν
αὐτὸν ἐκ νε-
κρῶν· διὰ τοῦ-
το καὶ ὑπήντη-
σεν αὐτῷ ὁ ὄχ-
λος, ὅτι ἤκου-
σαν^e τοῦτο αὐ-
τὸν πεποιθημέ-
ναι τὸ σημεῖ-
ον.—

^a 7. ἐπεκάθισαν^c 6. ἐντειλάτο^d 17. *Alit*: ὅτε*^b 7. *Alit*: αὐτοῦ.
Alit omittunt.^e 18. ἤκουσε

- MATTH. XXI. MARK XI. LUKE XIX. JOHN XII.
- να ἐν τοῖς ὑψί- ματι κυρίου· εἰρήνῃ ἐν οὐρα-
 10 στοις. Καὶ εἰς- 10 εὐλογημένη ἡ νῶ, καὶ δόξα
 ἐλθόντος αὐτοῦ ἐρχομένη βασι- ἐν ὑψίστοις.
 εἰς Ἱεροσόλυμα, λεία [ἐν ὀνό- 39 Καὶ τινες τῶν 13 ἔλαβον τὰ βαΐα
 ἐσεῖσθαι· πᾶσα ματι κυρίου,] Φαρισαίων ἀπὸ τῶν φοινίκων,
 ἡ πόλις, λέγου- τοῦ πατρὸς ἡ- τοῦ ὄχλου εἶπον καὶ ἐξῆλθον εἰς
 σα· Τίς ἐστιν μῶν Δαυὶδ· πρὸς αὐτόν· ὑπάντησιν αὐ-
 11 οὗτος; Οἱ δὲ ὄχ- τοῖς ὑψίστοις. Διδάσκαλε, ἐπι- τῷ, καὶ ἔκρα-
 λοὶ ἔλεγον· Οὐ- τοῖς ὑψίστοις. 11 Καὶ εἰσῆλθεν μαθηταῖς σου. ζον· Ὡσαννά·
 τός ἐστιν Ἰησοῦς 11 Καὶ εἰσῆλθεν εὐλογημένος ὁ
 ὁ προφήτης, ὁ εἰς Ἱεροσόλυμα 40 Καὶ ἀποκρι- ἐρχόμενος ἐν
 ἀπὸ Ναζαρετ ὁ Ἰησοῦς, καὶ ὀνόματι κυρίου,
 τῆς Γαλιλαίας.— εἰς τὸ ἱερόν· βασιλεὺς^b τοῦ
 14 Καὶ προσῆλθον καὶ περιβλεψά- τοῖς· Λέγω ὑ- Ἰσραήλ.—
 αὐτῷ τυφλοὶ καὶ μενος πάντα,— μιν, ὅτι ἐὰν οὐ-
 χωλοὶ ἐν τῷ ἱε- τοι σιωπή- 19 Οἱ οὖν Φαρι-
 ρῷ, καὶ ἐθεράπευσεν αὐτούς. σωσιν, οἱ λί- σαῖτοι εἶπον
 15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ 41 ται. Καὶ ὡς προὐχόντες·
 γραμματεῖς τὰ θαυμάσια ἃ ἐ- ἡγγισεν, ἰδὼν Θεωρεῖτε, ὅτι
 ποίησε, καὶ τοὺς παῖδας κρούον- τὴν πόλιν, ἔ- οὐκ ὠφελεῖτε
 τας ἐν τῷ ἱερῷ, καὶ λέγοντας· οὐδέν· ἰδε, ὁ
 Ὡσαννά τῷ υἱῷ Δαυὶδ· ἡγα- 42 αὐτήν,^a λέγων· κόσμος ὀπίσω
 16 νάκησαν, καὶ εἶπον αὐτῷ· Ἄ- "Οτι εἰ ἔγνως αὐτοῦ ἀπηλ-
 κούεις τί οὗτοι λέγουσιν; Ὁ δὲ καὶ σὺ, καί γε θεν.
 Ἰησοῦς λέγει αὐτοῖς· Ναὶ· οὐ- ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς
 δέποτε ἀνέγνωτε· "Οτι ἐκ στό- εἰρήνῃ σου· νῦν δὲ ἐκρύβη ἀπὸ
 ματος νηπίων καὶ θηλαζόντων 43 ὀφθαλμῶν σου. "Οτι ἤξουσιν
κατηρτίσω αἶνον;" σιν οἱ ἐχθροὶ σου χάρακά σοι,
 44 καὶ περικυκλώσουσί σε, καὶ συνέξουσίν σε πάντοθεν· καὶ ἐδα-
φιοῦσί σε, καὶ τὰ τέκνα σου ἐν σοί· καὶ οὐκ ἀφήσουσιν ἐν σοί
λίθον ἐπὶ λίθῳ· ἂν θ· ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου.

JOHN XII.

- 20 Ἦσαν δὲ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων, ἵνα προσκυνήσωσιν ἐν
 21 τῇ ἑορτῇ. Οὗτοι οὖν προσῆλθον Φιλίππῳ, τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλι-
 λαίας, καὶ ἠρώτων αὐτόν, λέγοντες· Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.
 22 Ἐρχεται Φιλίππος, καὶ λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φιλίππος

^a 41. ἐπ' αὐτῇ^b 13. ὁ βασιλεὺς
 Αἰὶ: καὶ ὁ βασις.

JOHN XII.

23 λέγουσι τῷ Ἰησοῦ. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, λέγων· Ἐλή-
 24 λυθεν ἡ ὥρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. Ἀμὴν ἀμὴν λέγω
 ὑμῖν, ἐάν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐ-
 25 τὸς μόνος μένει· ἐάν δὲ ἀποθάνῃ, πολλὴν καρπὸν φέρει. Ὁ φιλῶν τὸν
 ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσ-
 26 μῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. Ὃν ἐμοὶ διακονῇ τις, ἐμοὶ
 ἀκολουθεῖτω· καὶ ὅπου ἐμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐάν τις^a
 27 ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ. Νῦν ἡ ψυχὴ μου τετάραται· καὶ
 τί εἶπω; Πάτερ, σῶσον με ἐκ τῆς ὥρας ταύτης. Ἀλλὰ διὰ τοῦτο ἦλθον
 28 εἰς τὴν ὥραν ταύτην. Ὁ Πάτερ, δόξασόν σου τὸ ὄνομα.^b Ἦλθεν οὖν φωνή
 29 ἐκ τοῦ οὐρανοῦ· “Καὶ ἐδόξασα, καὶ πάλιν δοξάσω.” Ὁ οὖν ὄχλος ὁ
 ἐστὼς καὶ ἀκούσας, ἔλεγε βροντὴν γεγονέναι. Ἄλλοι ἔλεγον· Ἄγγελος αὐ-
 30 τοῦ λελάληκεν. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν· Οὐ δι’ ἐμὲ αὕτη ἡ φωνή
 31 γέγονεν, ἀλλὰ δι’ ὑμᾶς. Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρ-
 32 χων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω· κἀγὼ ἐάν ὑψωθῶ ἐκ τῆς γῆς,
 33 πάντας ἐλκύσω πρὸς ἐμαυτόν. Τοῦτο δὲ ἔλεγε, σημαίνων ποίῳ θανάτῳ
 34 ἤμελλον ἀποθνήσκειν. Ἀπεκρίθη αὐτῷ ὁ ὄχλος· Ἱμεῖς ἠκούσαμεν ἐκ τοῦ
 νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις·^c Δεῖ ὑψω-
 θῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;

35 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἐτι
 μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν^d ἐστι.

MATTH. XXI.
 17 Καὶ καταλιπὼν αὐτοὺς, ἐξῆλθεν
 ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ
 ἠύλισθη ἐκεῖ.

Περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα
 μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ πε-
 ριπατῶν ἐν τῇ σκοτίᾳ, οὐκ οἶδεν ποῦ
 36 ὑπάγει. Ἔως τὸ φῶς ἔχετε, πιστεύε-
 τε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γέ-
 37 νησθε. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς,
 καὶ ἀπελθὼν ἐκρούβη ἀπ’ αὐτῶν.

MARK XI.
 11 —ὁπίας ἥδη οὔσης τῆς ὥρας, ἐξῆλ-
 θεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἐμπροσθεν αὐτῶν, οὐκ ἐπί-
 38 στενον εἰς αὐτόν· ἵνα ὁ λόγος Ἰσααίου τοῦ προφήτου πληρωθῇ, ὃν εἶπε·
 “Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον κυρίου τίνι ἀπεκα-
 39 λύφθη;” Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἰσαάας·
 40 “Τετίφλωκεν αὐτῶν τοῖς ὀφθαλμοῖς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν·
 ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι,
 41 καὶ ἰάσωμαι^e αὐτοὺς.” Ταῦτα εἶπεν Ἰσαάας, ὅτε εἶδε τὴν δόξαν αὐτοῦ,^f
 42 καὶ ἐκάλησέ περὶ αὐτοῦ. Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπί-
 στευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀ-

^a 26. καὶ ἐάν τις^b 28. *Alit*: σου τὸν υἱόν.^c 34. λέγεις, ὅτι δεῖ^d 35. μεθ’ ὑμῶν (cf. XVI, 4.)^e 40. *Alit*: ἰάσωμαι^f 41. *Alit*: τοῦ Θεοῦ

JOHN XII.

43 ποσυνάγωγοι γίνονται· ἡγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλ-
 44 λον, ἢπερ τὴν δόξαν τοῦ Θεοῦ. Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν· Ὁ πι-
 45 στεύων εἰς ἐμὲ, οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με· καὶ ὁ Θεοῦ
 46 ἐμὲ, θεωρεῖ τὸν πέμψαντά με. Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ
 47 πιστεύων εἰς ἐμὲ, ἐν τῇ σκοτίᾳ μὴ μείνῃ. Καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημά-
 48 των, καὶ μὴ πιστεύσῃ,^a ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον, ἵνα κρίνω τὸν
 48 κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. Ὁ ἀθετῶν ἐμὲ, καὶ μὴ λαμβάνων τὰ
 49 ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρίνει
 50 αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Ὅτι ἐγὼ ἐξ ἑμαντοῦ οὐκ ἐλάλησα· ἀλλ' ὁ
 πέμψας με πατήρ, αὐτός μοι ἐντολὴν ἔδωκε, τί εἰπῶ καὶ τί λαλήσω. Καὶ
 οἶδα, ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. Ἀ οὖν λαλῶ ἐγὼ, καθὼς εἶ-
 ρηκέ μοι ὁ πατήρ, οὕτω λαλῶ.

§ 112. The barren fig-tree. The temple cleansed.

ΜΑΤΤΗ. XXI. 12, 13, 18, 19.

MARK XI. 12—19.

18 Πρωΐας δὲ ἐπανάγων εἰς τὴν πό- 12 Καὶ τῇ ἐπαύριον ἐξεληθόντων
 19 λιν, ἐπεινασε. Καὶ ἰδὼν συκῆν μί- αὐτῶν ἀπὸ Βηθανίας, ἐπεινασε·
 20 αν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτήν, 13 καὶ ἰδὼν συκῆν μακρόθεν, ἔχου-
 21 καὶ οὐδὲν εὔρεν ἐν αὐτῇ, εἰ μὴ φύλ- σαν φύλλα, ἦλθεν, εἰ ἄρα εὐρήσει
 22 λα μόνον· καὶ λέγει αὐτῇ· Μη- τὴ ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐ-
 23 κέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν τὴν, οὐδὲν εὔρεν εἰ μὴ φύλλα· οὐ
 24 αἰῶνα. Καὶ ἐξηράνθη παραχρῆμα 14 γὰρ ἦν καιρὸς σίκων. Καὶ ἀπο-
 25 ἡ συκῆ. κριθεὶς [ὁ Ἰησοῦς] εἶπεν αὐτῇ·
 26 Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μη-
 27 δεῖς^b καρπὸν φάγοι. Καὶ ἤκουον
 28 οἱ μαθηταὶ αὐτοῦ.
 29 12 Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν
 30 [τοῦ Θεοῦ], καὶ ἐξέβαλε πάντας 15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα·
 31 τοὺς πωλοῦντας καὶ ἀγοράζοντας καὶ εἰσελθὼν [ὁ Ἰησοῦς] εἰς τὸ
 32 ἐν τῷ ἱερῷ, καὶ τὰς ἱερόν, ἤρξατο ἐκβάλλειν τοὺς πω-
 33 τραπέζας τῶν κολλυ- λοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς
 34 βιστῶν κατέστρεψε, LUKE XIX. 45—48.
 35 καὶ τὰς καθέδρας τῶν βιστῶν, καὶ τὰς καθέ- 45 Καὶ εἰσελθὼν εἰς
 36 πωλούντων τὰς πε- δρας τῶν πωλούντων τὸ ἱερόν, ἤρξατο ἐκ-
 37 ριστεράς· τὰς περιστεράς κατέ- βάλλειν τοὺς πωλοῦν-
 38 16 στρεψε· καὶ οὐκ ἤ- τας ἐν αὐτῷ καὶ ἀγο-
 39 φειν, ἵνα τις διενέγκῃ ράζοντας,
 40 σκεῦος διὰ τοῦ ἱεροῦ.

13 καὶ λέ- 17 Καὶ ἐδίδασκε, λέγων 46 ὁ λέγων αὐτοῖς· Ἰέ-
 14 γει αὐτοῖς· Ἰέργρα- αὐτοῖς· Οὐ γέγραπ- γραπται· “Ὁ οἰκός

^a 47. *Μῆτι*· φυλάξῃ

^b 14. οὐδεὶς

MATTH. XXI.

ται· “Ο οἶκός μου,
οἶκος προσευχῆς κλη-
θήσεται· ὑμεῖς δὲ
αὐτὸν ἐποιήσατε σπή-
λαιον ληστῶν.”

- 18 Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς,
καὶ ἐξήτουν πῶς αὐτὸν ἀπολέσου-
σιν·^a ἐφοβοῦντο γὰρ αὐτὸν, ὅτι πᾶς
ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ
19 αὐτοῦ. Καὶ ὅτε ὁψέ ἐγένετο, ἐξε-
πορεύετο ἔξω τῆς πόλεως.

MARK XI.

ται· “Ὅτι ὁ οἶκός
μου, οἶκος προσευχῆς
κληθήσεται πᾶσι τοῖς
ἔθνεσιν· ὑμεῖς δὲ ἐ- 47
ποιήσατε αὐτὸν
σπήλαιον ληστῶν;”

48 τουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶ-
τοι τοῦ λαοῦ. Καὶ οὐχ εὗρισκον
τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ
ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

LUKE XIX.

μου οἶκος προσευχῆς
ἐστιν· ὑμεῖς δὲ αὐ-
τὸν ἐποιήσατε σπή-
λαιον ληστῶν.” Καὶ
ἦν διδάσκων τὸ καθ’
ἡμέραν ἐν τῷ ἱερῷ·
οἱ δὲ ἀρχιερεῖς καὶ
οἱ γραμματεῖς ἐξή-
τουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶ-
τοι τοῦ λαοῦ. Καὶ οὐχ εὗρισκον
τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ
ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

§ 113. The disciples observe that the fig-tree was withered away.

MATTH. XXI. 20—22.

- 20 Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν,
λέγοντες· Πῶς παραχρῆμα ἐξη-
21 ράνθη ἡ συκῇ. Ἀποκριθεὶς δὲ ὁ
Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω
ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ δια-
κριθῆτε, οὐ μόνον τὸ τῆς συκῆς
ποιήσετε, ἀλλὰ καὶ ἐν τῷ ὄρει τούτῳ
εἴπητε· Ἀρθῇτι, καὶ βλήθῃτι εἰς
22 τὴν θάλασσαν· γενήσεται. Καὶ
πάντα ὅσα ἂν αἰτήσῃτε ἐν τῇ προσ-
ευχῇ, πιστεύοντες, λήψετε.

- 25 λαμβάνετε· καὶ ἔσται ὑμῖν. Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε, εἰ
τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀφῇ ὑμῖν
26 τὰ παραπτώματα ὑμῶν. Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν
τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

MARK XI. 20—26.

- 20 Καὶ πρῶτ’ ἀποκριθεὶς οἱ μαθηταὶ, εἶδον
τὴν συκῇν ἐξηραμένην ἐκ ὥριζων.
21 Καὶ ἀναμνησθεὶς ὁ Πέτρος, λέγει
αὐτῷ· Ῥαββί, ἴδε, ἡ συκῇ ἣν
22 κατηρώσω, ἐξηράνται. Καὶ ἀπο-
κριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς·
23 Ἐχετε πίστιν θεοῦ. Ἀμὴν γὰρ
λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει
τούτῳ· Ἀρθῇτι, καὶ βλήθῃτι
εἰς τὴν θάλασσαν· καὶ μὴ δια-
κριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ
πιστεύσῃ ὅτι ὃ λέγει γίνεται· ἔσ-
24 ται αὐτῷ ὃ ἔαν εἴπῃ. Διὰ τοῦτο
λέγω ὑμῖν, πάντα ὅσα ἂν προσ-
ευχόμενοι αἰτεῖσθε, πιστεύετε ὅτι

^a 18. *Alit* : ἀπολέσωσιν·

^b 22. ὁ om.

§ 114. Jesus' discourse with the Chief Priests, the Scribes, and the Elders, in the temple.

MATTH. XXI. 23.—XXII. 14.

MARK XI. 27.—XII. 12.

LUKE XX. 1—19.

23 Καὶ ἐλθόντι αὐ-
τῷ εἰς τὸ ἱερόν, προσ-
ῆλθον αὐτῷ διδάσ-
κοντι οἱ ἀρχιερεῖς καὶ
οἱ πρεσβύτεροι τοῦ
λαοῦ, λέγοντες·

Ἐν
ποιᾷ ἐξουσίᾳ ταῦτα
ποιεῖς; καὶ τίς σοι ἔ-
δωκε τὴν ἐξουσίαν ταύ-

24 τὴν; Ἀποκριθεὶς δὲ
ὁ Ἰησοῦς εἶπεν αὐτοῖς·

Ἐρωτήσω ὑμᾶς καὶ γὰρ
λόγον ἓνα· ὃν ἐὰν εἴ-
πητέ μοι, καὶ γὰρ ὑμῖν
ἐρῶ, ἐν ποίᾳ ἐξουσίᾳ

25 ταῦτα ποιῶ· Τὸ βά-
πτισμα Ἰωάννου πό-
θεν ἦν; ἐξ οὐρανοῦ,
ἢ ἐξ ἀνθρώπων; Οἱ
δὲ διελογίζοντο παρ'

ἑαυτοῖς, λέγοντες· Ἐ-
ὰν εἰπώμεν, ἐξ οὐρα-
νοῦ· ἐρεῖ ἡμῖν· Δια-
τί οὖν οὐκ ἐπιστεύσα-

26 τε αὐτῷ; Ἐὰν δὲ εἴ-
πωμεν, ἐξ ἀνθρώπων·
φοβούμεθα τὸν ὄχ-

27 Καὶ ἔρχονται πά-
λιν εἰς Ἱεροσόλυμα·
καὶ ἐν τῷ ἱερῷ περι-
πατοῦντος αὐτοῦ,
ἔρχονται πρὸς αὐτὸν
οἱ ἀρχιερεῖς καὶ οἱ
γραμματεῖς καὶ οἱ

28 πρεσβύτεροι,¹ καὶ λέ-
γουσιν αὐτῷ· Ἐν

ποιᾷ ἐξουσίᾳ ταῦτα
ποιεῖς; καὶ τίς σοι
τὴν ἐξουσίαν ταύτην
ἔδωκεν, ἵνα ταῦτα

29 ποιῇς; Ὁ δὲ Ἰη-
σοῦς ἀποκριθεὶς εἶ-
πεν αὐτοῖς· Ἐπερω-
τήσω ὑμᾶς καὶ γὰρ ἓνα
λόγον· καὶ ἀποκρι-

θῇτέ μοι, καὶ ἐρῶ ὑ-
μῖν, ἐν ποίᾳ ἐξουσίᾳ
30 ταῦτα ποιῶ. Τὸ
βάπτισμα Ἰωάννου
ἐξ οὐρανοῦ ἦν, ἢ ἐξ

ἀνθρώπων; ἀπο-
κριθῇτέ μοι. Καὶ
ἐλογίζοντο πρὸς ἑαυ-
τοὺς, λέγοντες·^a Ἐὰν

εἰπώμεν, ἐξ οὐρανοῦ·
ἐρεῖ· Διατί οὖν οὐκ
ἐπιστεύσατε αὐτῷ;

32 Ἄλλ' εἰπώμεν· Ἐξ

1 Καὶ ἐγένετο ἐν
μῇ τῶν ἡμερῶν ἐκεί-
νων, διδάσκοντος
αὐτοῦ τὸν λαὸν ἐν
τῷ ἱερῷ καὶ εὐαγ-

γελιζομένου, ἐπέστη-
σαν οἱ ἀρχιερεῖς^b καὶ
οἱ γραμματεῖς σὺν
τοῖς πρεσβυτέροις,

2 καὶ εἶπον πρὸς αὐ-
τὸν, λέγοντες· Εἰπέ
ἡμῖν, ἐν ποίᾳ ἐξου-
σίᾳ ταῦτα ποιεῖς; ἢ
τίς ἐστὶν ὁ δούς σοι

τὴν ἐξουσίαν ταύτην;
3 Ἀποκριθεὶς δὲ εἶπε
πρὸς αὐτοὺς· Ἐρω-
τήσω ὑμᾶς καὶ γὰρ ἓνα
λόγον, καὶ εἰπατέ

4 μοι· Τὸ βάπτισμα
Ἰωάννου ἐξ οὐρανοῦ
ἦν, ἢ ἐξ ἀνθρώπων;

5 Οἱ δὲ συνελογίσαντο
πρὸς ἑαυτοὺς, λέγον-
τες· Ὅτι ἐὰν εἰπω-

μεν, ἐξ οὐρανοῦ· ἐ-
ρεῖ· Διατί οὖν οὐκ
ἐπιστεύσατε αὐτῷ;

6 Ἐὰν δὲ εἰπώμεν, ἐξ
ἀνθρώπων· πᾶς ὁ
λαὸς καταλιθᾷσει ἡ-

^a 31. Post λέγοντες ad-
dunt alii: Τί εἰπω-
μεν;

^b 1. Alii: ἱερεῖς

MATTH. XXI.

λον· πάντες γὰρ ἔ-
χουσι τὸν Ἰωάννην ὡς
27 προφήτην. Καὶ ἀπο-
κριθέντες τῷ Ἰησοῦ
εἶπον· Οὐκ οἶδαμεν.
Ἐφη αὐτοῖς καὶ αὐτός· 33 Οὐδὲ ἐγὼ λέγω ὑμῖν,
ἐν ποίᾳ ἐξουσίᾳ ταῦτα
28 ποιῶ. Τί δὲ ὑ-
μῖν δοκεῖ; Ἀνθρωπος
εἶχε τέκνα δύο, καὶ
προσελθὼν τῷ πρώ-
τῳ, εἶπε· Τέκνον, ὕ-
παγε, σήμερον ἐργά-
29 ζου ἐν τῷ ἀμπελῶνί μου. Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐ θέλω·
30 ὕστερον δὲ μεταμελήθεις, ἀπῆλθε. Καὶ προσελθὼν τῷ ἐτέρῳ,^a
εἶπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἐγὼ,^b κύριε· καὶ οὐκ
31 ἀπῆλθε. Ἦτις ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς; Λέγου-
σιν αὐτῷ· Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν,
ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν
32 τοῦ Θεοῦ. Πλῆθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης,
καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν
αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ^c μετεμελήθητε ὕστερον, τοῦ πιστεῦσαι
33 αὐτῷ. Ἄλλην παρα-
βολὴν ἀκούσατε. Ἀν- XII. 1. Καὶ ἤρξατο
θρωπος^d ἦν οἰκοδεσ-
πότης, ὅστις ἐφύτευσεν
ἀμπελῶνα, καὶ φρα-
γμὸν αὐτῷ περιέθηκε,
καὶ ὥρυσεν ἐν αὐτῷ
ληνὸν, καὶ ὠκοδόμησε
πύργον· καὶ ἐξέδοτο
αὐτὸν γεωργοῖς, καὶ
34 ἀπεδήμησεν. Ὅτε δὲ
ἤγγισεν ὁ καιρὸς τῶν
καρπῶν, ἀπέστειλε

MARK XI.

ἀνθρώπων·^e ἔφο-
βοῦντο τὸν λαόν·
ἅπαντες γὰρ εἶχον
τὸν Ἰωάννην, ὅτι ὄν-
τως προφήτης ἦν.
Καὶ ἀποκριθέντες λέ-
γουσι τῷ Ἰησοῦ·
Οὐκ οἶδαμεν. Καὶ
ὁ Ἰησοῦς ἀποκρι-
θεὶς λέγει αὐτοῖς·
Οὐδὲ ἐγὼ λέγω ὑ-
μῖν, ἐν ποίᾳ ἐξουσίᾳ
ταῦτα ποιῶ.

LUKE XX.

μᾶς· πεπεισμένος
γὰρ ἐστίν Ἰωάννην
προφήτην εἶναι.
7 Καὶ ἀπεκριθήσαν
μὴ εἰδέναι πόθεν.
8 Καὶ ὁ Ἰησοῦς εἶπεν
αὐτοῖς· Οὐδὲ ἐγὼ
λέγω ὑμῖν, ἐν ποίᾳ
ἐξουσίᾳ ταῦτα ποιῶ.
9 Ἦρξατο δὲ πρὸς
τὸν λαόν λέγειν τὴν
παραβολὴν ταύτην·
Ἀνθρωπος^f ἐφύτευ-
σεν ἀμπελῶνα, καὶ
ἐξέδοτο αὐτὸν γεωρ-
γοῖς· καὶ ἀπεδήμη-
σε χρόνους ἱκανούς.
10 Καὶ ἐν καιρῷ ἀπέ-
στειλε πρὸς τοὺς γε-
ωροὺς δοῦλον, ἵνα
ἀπὸ τοῦ καρποῦ τοῦ
ἀμπελῶνος δώσιν
αὐτῷ· οἱ δὲ γεωρ-
γοὶ δείραντες αὐτὸν,

^a 30. δευτέρῳ^b 30. *Alii*: Ἐπάγω^c 32. *Alii*: οὐδὲ^d 33. Ἀνθρωπὸς τις^e 32. Ἄλλ' ἐὰν εἴπωμεν,
ἐξ ἀνθρώπων· (*Pro*
ἐφοβοῦντο *alii*, qui
ἐὰν retinent, legunt:
φοβούμεθα.)^f 9. Ἀνθρωπὸς τις

MATTH. XXI.

τοὺς δούλους αὐτοῦ
 πρὸς τοὺς γεωργοὺς,
 λαβεῖν τοὺς καρποὺς
 35 αὐτοῦ· καὶ λαβόντες
 οἱ γεωργοὶ τοὺς δού-
 λους αὐτοῦ, ὃν μὲν ἔ-
 δειραν, ὃν δὲ ἀπέκτει-
 ναν, ὃν δὲ ἐλιθοβόλη-
 σαν. Πάλιν ἀπέστει-
 λεν ἄλλους δούλους,
 πλείονας τῶν πρώτων·
 καὶ ἐποίησαν αὐτοῖς
 37 ὡσαύτως· Ὅτερον δὲ
 ἀπέστειλε πρὸς αὐτοὺς
 τὸν υἱὸν αὐτοῦ, λέγων·
 Ἐντραπήσονται τὸν
 38 υἱόν μου. Οἱ δὲ γε-
 ωργοὶ ἰδόντες τὸν υἱ-
 όν, εἶπον ἐν ἑαυτοῖς·
 Οὗτός ἐστιν ὁ κληρο-
 νόμος· δεῦτε, ἀπο-
 κτείνωμεν αὐτὸν, καὶ
 39 κατὰσχωμεν τὴν κλη-
 ρονομίαν αὐτοῦ. Καὶ
 λαβόντες αὐτὸν, ἐξέ-
 βαλον ἔξω τοῦ ἀμπε-
 λῶνος, καὶ ἀπέκτειναν.
 40 Ὅταν οὖν ἔλθῃ ὁ κύ-
 ριος τοῦ ἀμπελῶνος,
 τί ποιήσει τοῖς γεωρ-
 41 γοῖς ἐκείνοις; Λέγου-
 σιν αὐτῷ· Κακοὺς
 κακῶς ἀπολέσει αὐ-
 τοὺς· καὶ τὸν ἀμπε-
 λῶνα ἐκδώσεται ἄλλοις
 γεωργοῖς, οἵτινες ἀπο-
 δώσουσιν αὐτῷ τοὺς
 καρποὺς ἐν τοῖς και-

MARK XII.

καιρῷ δοῦλον, ἵνα
 παρὰ τῶν γεωργῶν 11
 λάβῃ ἀπὸ τοῦ καρ-
 ποῦ τοῦ ἀμπελῶνος.
 3 Οἱ δὲ λαβόντες αὐ-
 τὸν, ἔδειραν, καὶ ἀ-
 4 πέστειλαν κενόν. Καὶ
 πάλιν ἀπέστειλε πρὸς
 αὐτοὺς ἄλλον δοῦ-
 λον· καὶ κέκρινον λιθο-
 βολήσαντες ἐκεφαλαι-
 ωσαν, καὶ ἀπέστει-
 5 λαν ἡτιμωμένον. Καὶ
 [πάλιν] ἄλλον ἀπέ-
 στειλε· καὶ κέκρινον ἀπ-
 ἐκτειναν· καὶ πολ-
 λούς ἄλλους, τοὺς μὲν
 δέροντες, τοὺς δὲ
 6 ἀποκτείνοντες. Ἔτι
 οὖν ἓνα υἱόν ἔχων
 ἀγαπητόν αὐτοῦ, ἀπ-
 έστειλε καὶ αὐτὸν
 πρὸς αὐτοὺς ἔσχα-
 τον, λέγων· Ὅτι
 ἐντραπήσονται τὸν
 7 υἱόν μου. Ἐκείνοι
 δὲ οἱ γεωργοὶ εἶπον
 πρὸς ἑαυτοὺς· Ὅτι
 οὗτός ἐστιν ὁ κληρο-
 νόμος· δεῦτε, ἀπο-
 κτείνωμεν αὐτὸν, καὶ
 ἡμῶν ἔσται ἡ κληρο-
 8 νομία. Καὶ λαβόν-
 τες αὐτὸν, ἀπέκτει-
 ναν, ἐξέβαλον ἔξω
 9 τοῦ ἀμπελῶνος. Τί
 οὖν ποιήσει ὁ κύριος
 τοῦ ἀμπελῶνος; Ἐ-

LUKE XX.

ἐξαπέστειλαν κε-
 11 ρόν. Καὶ προσέ-
 θετο πέμψαι ἑτε-
 ρον δοῦλον· οἱ δὲ
 καὶ κέκρινον δείραντες
 καὶ ἀτιμάσαντες, ἐξ-
 απέστειλαν κενόν.
 12 Καὶ προσέθετο πέμ-
 ψαι τρίτον· οἱ δὲ
 καὶ τοῦτον τραυμα-
 τίσαντες ἐξέβαλον.
 13 Εἶπε δὲ ὁ κύριος τοῦ
 ἀμπελῶνος· Τί ποι-
 ῆσω; πέμψω τὸν υἱ-
 όν μου τὸν ἀγαπη-
 τόν· ἵσως τοῦτον
 ἰδόντες^a ἐντραπήσον-
 ται.
 14 Ἰδόντες δὲ αὐτὸν οἱ
 γεωργοὶ, διελογίζον-
 το πρὸς ἑαυτοὺς, λέ-
 γοντες· Οὗτός ἐσ-
 τιν ὁ κληρονόμος·
 δεῦτε, ἀποκτείνωμεν
 αὐτὸν, ἵνα ἡμῶν γέ-
 νηται ἡ κληρονομία.
 15 Καὶ ἐκβαλόντες αὐ-
 τὸν ἔξω τοῦ ἀμπελῶ-
 νος, ἀπέκτειναν. Τί
 οὖν ποιήσει αὐτοῖς
 ὁ κύριος τοῦ ἀμπελῶ-

^a 13. ἰδόντες alii om-
 ittant.

MATTH. XXI.

MARK XII.

LUKE XX.

- 42 ροῖς αὐτῶν. Λέγει αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς· “Λί-
θον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗ-
τος ἐγενήθη εἰς κεφα-
λήν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστή ἐν
43 Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθθήσεται ἀφ’ ὑμῶν ἡ βασιλεία τοῦ
θεοῦ, καὶ δοθήσεται ἔθνη ποιοῦντι τοὺς
44 καρποὺς αὐτῆς. Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον, συνθλασθήσε-
ται· ἐφ’ ὃν δ’ ἂν πέ-
σῃ, λικμήσει αὐτόν.—
46 Καὶ ζητοῦντες αὐτόν 12 Καὶ ἐζήτουν αὐ-
τοὺς κρατῆσαι, ἐφοβήθη-
σαν τοὺς ὄχλους· ἐ-
πειδὴ ὡς προφήτην αὐτὸν εἶχον.—
45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρι-
σαῖοι τὰς παραβολὰς αὐτοῦ, ἔγνωσαν, ὅτι
περὶ αὐτῶν λέγει.

λεύσεται καὶ ἀπολέ-
σει τοὺς γεωργοὺς,
καὶ δώσει τὸν ἀμπε-
λῶνα ἄλλοις. Οὐδὲ
τὴν γραφὴν ταύτην
ἀνέγνωτε· “Λίθον
ὃν ἀπεδοκίμασαν οἱ
οἰκοδομοῦντες, οὗτος
ἐγενήθη εἰς κεφαλὴν
11 γωνίας· παρὰ κυρίου
ἐγένετο αὕτη, καὶ ἔ-
στι θαυμαστή ἐν ὁφ-
θαλμοῖς ἡμῶν·”

16 νος; Ἐλεύσεται καὶ
ἀπολέσει τοὺς γεωρ-
γούς τούτους, καὶ
δώσει τὸν ἀμπελῶνα
ἄλλοις. Ἀκούσαντες
δὲ εἶπον· Μὴ γένοι-
17 το. Ὁ δὲ ἐμβλέψας
αὐτοῖς, εἶπε· Τί
οὗν ἐστι τὸ γεγραμ-
μένον τοῦτο· “Λί-
θον ὃν ἀπεδοκίμα-
σαν οἱ οἰκοδομοῦν-
τες, οὗτος ἐγενήθη
εἰς κεφαλὴν γωνίας;”

18 Πᾶς ὁ πεσὼν ἐπ’ ἐ-
κείνον τὸν λίθον, συν-
θλασθήσεται· ἐφ’
ὃν δ’ ἂν πέσῃ, λικ-
19 μήσει αὐτόν. Καὶ
ἐζήτησαν οἱ ἀρχιε-
ρεῖς καὶ οἱ γραμμα-
τεῖς ἐπιβαλεῖν ἐπ’
αὐτόν τὰς χεῖρας ἐν
αὐτῇ τῇ ὥρᾳ· καὶ ἐ-
φοβήθησαν τὸν λαόν.
Ἔγνωσαν γάρ, ὅτι
πρὸς αὐτοὺς τὴν πα-
ραβολὴν ταύτην εἶπε.

XXII. 1. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων·
2 Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους
3 τῇ νύκτι αὐτοῦ. Καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ, καλέσαι τοὺς κεκλημένους
4 εἰς τοὺς γάμους· καὶ οὐκ ᾔθελον ἔλθειν. Πάλιν ἀπέστειλεν ἄλλους δούλους,
λέγων· Ἐῖπατε τοῖς κεκλημένοις· Ἰδοὺ, τὸ ἄριστόν μου ἡτοίμασα· οἱ ταῦροί
5 μου καὶ τὰ σιτιστὰ τεθνημένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. Οἱ
δὲ ἀμελήσαντες, ἀπῆλθον· ὁ μὲν εἰς τὸν ἴδιον ἀγρόν, ὁ δὲ εἰς τὴν ἐμπορίαν
6 αὐτοῦ. Οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ, ὕβρισαν καὶ ἀπέκτει-

MATTH. XXII.

- 7 γαρ. Ἀκούσας δὲ ὁ βασιλεὺς ἐκείνος,^a ὤργισθη· καὶ πέμψας τὰ στρατεύ-
 8 ματα αὐτοῦ, ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε.
 9 Τότε λέγει τοῖς δούλοις αὐτοῦ· Ὁ μὲν γάμος ἑτοιμός ἐστιν, οἱ δὲ κεκλημέ-
 10 νοι οὐκ ἦσαν ἄξιοι. Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅ-
 11 σους ἂν εἴρητε, καλέσατε εἰς τοὺς γάμους. Καὶ ἐξελθόντες οἱ δοῦλοι
 12 ἐκείνοι εἰς τὰς ὁδοὺς, συνήγαγον πάντας ὅσους εἶρον, πονηροὺς τε καὶ ἀγα-
 13 θοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. Πισελθὼν δὲ ὁ βασιλεὺς
 14 θεύσασθαι τοὺς ἀνακειμένους, εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἑν-
 15 διμα γάμου· ὁ δὲ ἐφίμωθη. Ὁ γὰρ εἶπεν· Ἐταῖρε, πῶς εἰσῆλθες ὧδε, μὴ ἔχων ἑνδυ-
 16 μα γάμου; Ὁ δὲ ἐφίμωθη. Τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις· Δί-
 17 σσαντες αὐτοῦ πόδας καὶ χεῖρας, ἄρατε αὐτὸν, καὶ ἐκβάλετε εἰς τὸ σκότος τὸ
 18 ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων. Πολλοὶ
 γὰρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

§ 115. The Pharisees and Herodians, the Sadducees, and one of the Pharisees who was a Scribe, question Jesus. Jesus questions the Pharisees.

MATTH. XXII. 15—46. MARK XII. 12—37. LUKE XX. 20—40.

- 15 Τότε πορευθέντες 12 —καὶ ἀφέντες αὐτὸν, 20 Καὶ παρατηρή-
 οἱ Φαρισαῖοι, συμ- ἀπῆλθον. σαντες ἀπέστειλαν
 βούλιον ἔλαβον ὅπως 13 Καὶ ἀποστέλλου- ἐγκαθέτους, ὑποκρι-
 αὐτὸν παγιδεύσωσιν 14 σι πρὸς αὐτὸν τινὰς νομένους ἑαυτοὺς δι-
 16 ἐν λόγῳ. Καὶ ἀπο- τῶν Φαρισαίων καὶ καλοὺς εἶναι· ἵνα
 στέλλουσιν αὐτῷ τοὺς τῶν Ἰερωδιανῶν, ἵνα ἐπιλάβωνται αὐτοῦ
 μαθητάς αὐτῶν μετὰ τῶν Ἰερωδιανῶν, λέ- 14 γωφ. Οἱ δὲ ἐλθόντες λόγου, εἰς τὸ παρα-
 17 γοντες· Διδάσκαλε, λέγουσιν αὐτῷ· Δι- δοῦναι αὐτὸν τῇ ἁρ-
 οἶδαμεν, ὅτι ἀληθὴς εἶ, δάσκαλε, οἶδαμεν, ὅ- 21 χῇ καὶ τῇ ἐξουσίᾳ
 καὶ τὴν ὁδὸν τοῦ Θεοῦ τοῦ ἡγεμόνος. Καὶ
 ἐν ἀληθείᾳ διδάσκεις, ἐπηρώτησαν αὐτὸν
 καὶ οὐ μέλει σοι περὶ λέγοντες· Διδάσκα-
 οὐδενός· οὐ γὰρ βλέ- λε, οἶδαμεν, ὅτι ὁρ-
 18 πεις εἰς πρόσωπον ἁν- θῶς λέγεις καὶ δι-
 17 θρώπων. Εἶπε οὖν τῶν Ἰερωδιανῶν, ἀλλ' ἐπ' ἀληθείας
 ἡμῖν, τί σοι δοκεῖ; τοῦ Θεοῦ διδάσκεις, ἀλλ' ἐπ' ἀληθείας
 18 ἔξεστι δοῦναι κῆρσον τὴν ὁδὸν τοῦ Θεοῦ
 18 Καίσαρι, ἢ οὐ; Ἰνοὺς σαρι δοῦναι, ἢ οὐ; 22 διδάσκεις. Ἐξέστιν

^a 7. ἐκεῖνος ομιλλῆται in vulg. Alii: Ὁ δὲ βασιλεὺς ὤργισθη· *

MATTH. XXII.

δὲ ὁ Ἰησοῦς τὴν πονη-
ρίαν αὐτῶν, εἶπε· Τί 15
με πειράζετε ὑποκρι-
ται; Ἐπιδείξατέ μοι
τὸ νόμισμα τοῦ κήν-
σου. Οἱ δὲ προσή-
νεγκαν αὐτῷ δηνάριον. 16
Καὶ λέγει αὐτοῖς· Τί-
νος ἡ εἰκὼν αὕτη καὶ ἡ
ἐπιγραφή; Ἀέγουσιν
αὐτῷ· Καίσαρος. Τότε
λέγει αὐτοῖς· Ἀπόδοτε 17
οὖν τὰ Καίσαρος, Καί-
σαρι· καὶ τὰ τοῦ Θε-
οῦ, τῷ Θεῷ. Καὶ ἀ-
κούσαντες ἐθαύμα-
σαν· καὶ ἀφέντες αὐ-
τὸν ἀπῆλθον.

MARK XII.

δῶμεν, ἢ μὴ δῶμεν;
Ὁ δὲ εἰδὼς αὐτῶν 23
τὴν ὑπόκρισιν, εἶπεν
αὐτοῖς· Τί με πει-
ράζετε; φέρετέ μοι
δηνάριον, ἵνα ἴδω. 24
Οἱ δὲ ἤνεγκαν. Καὶ
λέγει αὐτοῖς· Τίνος
ἡ εἰκὼν αὕτη καὶ ἡ
ἐπιγραφή; Οἱ δὲ εἶ-
πον αὐτῷ· Καίσα-
ρος. Καὶ ἀποκρι-
θεὶς ὁ Ἰησοῦς εἶπεν
αὐτοῖς· Ἀπόδοτε τὰ
Καίσαρος, Καίσαρι·
καὶ τὰ τοῦ Θεοῦ, τῷ
Θεῷ. Καὶ ἐθαύμα-
σαν ἐπ' αὐτῷ.

LUKE XX.

ἡμῖν Καίσαρι φόρον
δοῦναι, ἢ οὐ; Κα-
τανόησας δὲ αὐτῶν
τὴν πανουργίαν, εἶ-
πε πρὸς αὐτούς· Τί
με πειράζετε; Δείξα-
τέ^a μοι δηνάριον·
τίνος ἔχει εἰκόνα καὶ
ἐπιγραφήν; Ἀπο-
κριθέντες δὲ εἶπον·
25 Καίσαρος. Ὁ δὲ εἶ-
πεν αὐτοῖς· Ἀπό-
δοτε τοίνυν τὰ Καί-
σαρος, Καίσαρι·
καὶ τὰ τοῦ Θεοῦ, τῷ
Θεῷ. Καὶ οὐκ ἔσ-
χυσαν ἐπιλαβέσθαι
αὐτοῦ ῥήματος ἐναν-
τίον τοῦ λαοῦ· καὶ
θαυμάσαντες ἐπὶ τῇ
ἀποκρίσει αὐτοῦ, ἐ-
σίγησαν.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ
προσῆλθον αὐτῷ Σαδ-
δουκαῖοι, οἱ λέγοντες
μὴ εἶναι ἀνάστασιν·
καὶ ἐπηρώτησαν αὐτὸν,
24 ἵ λέγοντες· Διδάσκαλε,
Μωϋσῆς εἶπεν· “Ἐάν-
τις ἀποθάνῃ μὴ ἔχων
τέκνα, ἐπιγαμβρεύσει
ὁ ἀδελφὸς αὐτοῦ τὴν
γυναικᾶ αὐτοῦ, καὶ
ἀναστήσει σπέρμα τῷ
25 ἀδελφῷ αὐτοῦ.” Ἦ-
σαν δὲ παρ' ἡμῶν ἐπ-
τά ἀδελφοί· καὶ ὁ

18 Καὶ ἔρχονται Σαδ-
δουκαῖοι πρὸς αὐ-
τὸν, οἵτινες λέγουσιν
ἀνάστασιν μὴ εἶναι·
καὶ ἐπηρώτησαν αὐ-
τὸν, λέγοντες· Ἰ 19
Δι-
δάσκαλε, Μωϋσῆς ἔ-
γραψεν ἡμῖν, “ὅτι ἐάν-
τινος ἀδελφὸς ἀπο-
θάνῃ, καὶ καταλίπῃ
γυναικᾶ, καὶ τέκνα
μὴ ᾤκῃ, ἵνα λάβῃ ὁ
ἀδελφὸς αὐτοῦ τὴν
γυναικᾶ αὐτοῦ, καὶ
ἐξαναστήσῃ σπέρμα
τῷ ἀδελφῷ αὐτοῦ.” 29

27 Προσελθόντες δέ
τινες τῶν Σαδδου-
καίων, οἱ ἀντιλέγον-
τες ἀνάστασιν μὴ
εἶναι, ἐπηρώτησαν
αὐτὸν, ἵ λέγοντες·
Διδάσκαλε, Μωϋσῆς
ἔγραψεν ἡμῖν, “ἐάν-
τινος ἀδελφὸς ἀπο-
θάνῃ ἔχων γυναῖκα,
καὶ οὗτος ἄτεκνος
ἀποθάνῃ, ἵνα λάβῃ
ὁ ἀδελφὸς αὐτοῦ τὴν
γυναικᾶ, καὶ ἐξανα-
στήσῃ σπέρμα τῷ ἀ-
δελφῷ αὐτοῦ.” Ἐπ-

^a 24. Ἐπιδείξατε.

MATTH. XXII.

πρῶτος γαμήσας ἔτε-
 λεύτησε· καὶ μὴ ἔχων
 σπέρμα, ἀφῆκε τὴν
 γυναῖκα αὐτοῦ τῷ ἁ-
 26 δελφῷ αὐτοῦ. Ὁμοί-
 ως καὶ ὁ δεύτερος, καὶ
 ὁ τρίτος, ἕως τῶν ἐπ-
 27 τά. Ὑστερον δὲ πάν-
 των ἀπέθανε καὶ ἡ
 28 γυνή. Ἐν τῇ οὖν ἀ-
 ναστιάσει, τίνος τῶν
 ἐπὶ ἔσται γυνή;
 πάντες γὰρ ἔσχον αὐ-
 τήν.
 29 Ἀποκριθεὶς
 δὲ ὁ Ἰησοῦς εἶπεν αὐ-
 τοῖς· Πλανᾷσθε, μὴ
 εἰδότες τὰς γραφάς,
 μηδὲ τὴν δύναμιν τοῦ
 30 Θεοῦ. Ἐν γὰρ τῇ
 ἀναστιάσει οὔτε γαμοῦ-
 σιν, οὔτε ἐγαμίζονται,
 ἀλλ' ὡς ἄγγελοι τοῦ
 Θεοῦ ἐν οὐρανῷ εἰσι.
 31 Περὶ δὲ τῆς ἀναστά-
 σεως τῶν νεκρῶν οὐκ
 ἀνέγγινωτε τὸ ῥηθὲν ὑ-
 μῖν ὑπὸ τοῦ Θεοῦ, λέ-
 γοντος·

MARK XII.

Ἐπὶ ἁδελφοὶ ἦσαν
 καὶ ὁ πρῶτος ἔλαβε
 γυναῖκα, καὶ ἀπο-
 θνήσκων οὐκ ἀφῆκε
 30 σπέρμα. Καὶ ὁ δεύ-
 τερος ἔλαβεν αὐτήν,
 καὶ ἀπέθανε, καὶ οὐ-
 δὲ αὐτὸς ἀφῆκε
 σπέρμα· καὶ ὁ τρί-
 22 τος ὡσαύτως.^b Καὶ
 ἔλαβον αὐτήν οἱ ἐπ-
 τά, καὶ οὐκ ἀφῆκαν
 σπέρμα. Ἐσχάτη
 πάντων ἀπέθανε καὶ
 23 ἡ γυνή. Ἐν τῇ οὖν
 ἀναστιάσει, ὅταν ἀνα-
 στήσιν, τίνος αὐτῶν
 ἔσται γυνή; οἱ γὰρ
 24 ἐπὶ ἔσχον αὐτήν
 γυναῖκα. Καὶ
 ἀποκριθεὶς ὁ Ἰη-
 σοῦς εἶπεν αὐτοῖς·
 Οὐ διὰ τοῦτο πλα-
 35 νᾷσθε, μὴ εἰδότες
 τὰς γραφάς, μηδὲ
 τὴν δύναμιν τοῦ Θε-
 25 οῦ; Ὅταν γὰρ ἐκ
 νεκρῶν ἀναστῶσιν,
 οὔτε γαμοῦσιν, οὔτε
 γαμίσκονται, ἀλλ'
 εἰσὶν ὡς ἄγγελοι^c ἐν
 26 τοῖς οὐρανοῖς. Περὶ
 δὲ τῶν νεκρῶν, ὅτι
 ἐγείρονται, οὐκ ἀνέ-

LUKE XX.

τὰ οὖν ἀδελφοὶ ἦ-
 σαν· καὶ ὁ πρῶτος
 λαβὼν γυναῖκα, ἀπ-
 30 έθανεν ἄτεκνος. Καὶ
 ἔλαβεν ὁ δεύτερος τὴν
 γυναῖκα, καὶ οὗτος
 ἀπέθανεν ἄτεκνος.
 31 Καὶ ὁ τρίτος ἔλαβεν
 αὐτήν· ὡσαύτως δὲ
 καὶ οἱ ἐπτά· οὐ^c κατ-
 ἔλιπον τέκνα, καὶ ἀπ-
 32 έθανον. Ὑστερον δὲ
 πάντων ἀπέθανε καὶ
 33 ἡ γυνή. Ἐν τῇ οὖν
 ἀναστιάσει, τίνος αὐ-
 τῶν γίνεται γυνή; οἱ
 γὰρ ἐπτά ἔσχον αὐ-
 34 τήν γυναῖκα. Καὶ
 ἀποκριθεὶς εἶπεν αὐ-
 τοῖς ὁ Ἰησοῦς· Οἱ
 υἱοὶ τοῦ αἰῶνος τού-
 του γαμοῦσι καὶ ἐκ-
 35 γαμίσκονται· οἱ δὲ
 καταξιωθέντες τοῦ
 αἰῶνος ἐκείνου τυ-
 χεῖν, καὶ τῆς ἀναστά-
 σεως τῆς ἐκ νεκρῶν,
 οὔτε γαμοῦσιν, οὔτε
 36 ἐγαμίσκονται· οὔτε
 γὰρ ἀποθανεῖν ἔτι
 δύνανται· ἰσάγγελοι
 γὰρ εἰσι, καὶ υἱοὶ εἰσι
 τοῦ Θεοῦ, τῆς ἀνα-
 στάσεως υἱοὶ ὄντες.

^a 20. Ἐπὶ οὖν^b 21 et 22. *Alit*: καὶ ὁ
 τρ. ὡσαύτως· καὶ οἱ
 ἐπτά οὐκ ἀφῆκαν
 σπέρμα. *Alit* aliter.^c 25. ἄγγελοι οἱ ἐν^d 31. *Alit*: αὐτήν ὡ-
 σαύτως· ὡσαύτως
 δὲ καὶ * *Alit* aliter
 vel legunt, vel inter-
 pungunt.^e 31. καὶ οὐ

MATTH. XXII.

MARK XII.

LUKE XX.

- 32 “Ἐγὼ εἰμι ὁ θεὸς
Ἀβραάμ, καὶ ὁ θεὸς
Ἰσαάκ, καὶ ὁ θεὸς
Ἰακώβ;” Οὐκ ἔστιν ὁ
θεὸς θεὸς νεκρῶν, ἀλ-
λὰ ζώντων. Καὶ ἀ-
κούσαντες οἱ ὄχλοι ἐξε-
πλήσσαντο ἐπὶ τῇ δι-
δαχῇ αὐτοῦ. 28
- 34 Οἱ δὲ Φαρισαῖοι
ἀκούσαντες ὅτι ἐφίμωσε τοῦς Σαδ-
δουκαίους, συνήχθησαν ἐπὶ τὸ αὐ-
τό· καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν
νομικὸς, πειράζων αὐτόν, καὶ λέγων·
Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν
τῷ νόμῳ; Ὁ δὲ Ἰησοῦς ἔφη^a αὐτῷ·
“Ἀγαπήσεις κύριον τὸν θεόν σου
ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ
τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ δια-
νοίᾳ σου.” Αὕτη ἐστὶ πρώτη καὶ
μεγάλῃ ἐντολή. Δευτέρα δὲ ὁ-
μοία αὐτῇ·^b “Ἀγαπήσεις τὸν
πλησίον σου, ὡς σεαυτόν.” Ἐν
ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος
ὁ νόμος καὶ οἱ προφῆται κρέ-
μνται.

LUKE XX.

- 39 Ἀποκριθέντες δὲ τινες τῶν γραμ-
ματέων εἶπον· Διδάσκαλε, καλῶς
εἶπας.
- 41 Συνηγμένων δὲ τῶν Φαρισαίων,
ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς, λέ-
γων· 37
- 32 “Οτι δὲ ἐγείρονται οἱ
νεκροί, καὶ Μωϋσῆς
ἐμῆνυσεν ἐπὶ τῆς βρά-
του, ὡς λέγει κύριον,
τὸν θεὸν Ἀβραάμ,
καὶ τὸν θεὸν Ἰσαάκ,
καὶ τὸν θεὸν Ἰακώβ.
Θεὸς δὲ οὐκ ἔστι νεκ-
ρῶν, ἀλλὰ ζώντων·
πάντες γὰρ αὐτῷ ζῶ-
σιν.
- 38
- 29
- 30
- 31
- 32

^a 37. εἶπεν^b 39. Αἱ: ὁμοία, αὕτη·^c 26. τῆς βράτου^d 28. πασῶν^e 29. πασῶν τῶν ἐντολῶν·^f 31. ὁμοία, αὕτη· ^g 32. εἰς ἔστι θεός,

MATTH. XXII.

MARK XII.

- 42 γων· Τί ὑμῖν δοκεῖ περὶ τοῦ Χρισ-
τοῦ; τίνος υἱός ἐστι; Λέγουσιν 34
αὐτῷ· Τοῦ Δαυΐδ.
43 Λέγει αὐτοῖς· Πῶς
οὖν Δαυΐδ ἐν πνεύμα-
τι κύριον αὐτὸν καλεῖ;
44 λέγων· “Εἶπεν ὁ κύ-
ριος τῷ κυρίῳ μου·
Κάθου ἐκ δεξιῶν μου, 35
ἕως ἂν θῶ τοὺς ἐχ-
θρούς σου ὑποπόδι-
ον τῶν ποδῶν σου.”
45 Εἰ οὖν Δαυΐδ καλεῖ
αὐτὸν κύριον, πῶς υἱ-
46 ὅς αὐτοῦ ἐστι; Καὶ 36
οὐδεὶς ἐδύνατο αὐτῷ
ἀποκριθῆναι λόγον·
οὐδε ἐτόλμησέ τις ἀπ’
ἐκείνης τῆς ἡμέρας
ἐπερωτῆσαι αὐτὸν οὐ-
κένι.
37
τὸν κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστι; Καὶ ὁ πολὺς
ὄχλος ἤκουεν αὐτοῦ ἡδέως.

§ 116. Jesus, in the hearing of his disciples and of the multitude, reproves the Scribes and Pharisees to their face, with a divine eloquence.

MATTH. XXIII. 1—39.

MARK XII. 38—40.

- 1 Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχ- 38
2 λοις καὶ τοῖς μαθηταῖς αὐτοῦ,¹ λέ-
γων· Ὁ ἐπὶ τῆς Μωϋσέως καθέ-
δρας ἐκάθισαν οἱ γραμματεῖς καὶ
3 οἱ Φαρισαῖοι. Πάντα οὖν ὅσα ἂν 39
ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν

^b 36. ἐν τῷ πν. τῷ ἁγίῳ· ^a 33. τῶν θυσιῶν.
“Εἶπεν

MATTH. XXIII.

εἰπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποι-
εῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποι-
εῖτε· λέγουσι γὰρ, καὶ οὐ ποιοῦσι.

4 Δυσμενέουσι γὰρ φορτία βαρέα καὶ
δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ 45
τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ 46
δακτύλῳ αὐτῶν οὐ θέλουσι κινήσαι
5 αὐτά. Πάντα τὰ ἔργα αὐτῶν
ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς
ἀνθρώποις. Πλατύνουσι δὲ τὰ
φυλακτήρια αὐτῶν, καὶ μεγαλύνου-
σι τὰ κράσπεδα τῶν ἱματίων αὐ-
6 τῶν· φιλοῦσιν τε τὴν πρωτοκλισίαν

7 ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ
τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώ-
8 πων, ῥαββί, ῥαββί. Ὑμεῖς δὲ μὴ κληθῆτε ῥαββί· εἷς γὰρ ἐστὶν
ὑμῶν ὁ καθηγητὴς ^a [ὁ Χριστός]· πάντες δὲ ὑμεῖς ἀδελφοὶ ἐστέ.
9 Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γὰρ ἐστὶν ὁ πατὴρ
10 ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς. Μηδὲ κληθῆτε καθηγηταί· εἷς γὰρ
11 ὑμῶν ἐστὶν ὁ καθηγητὴς, ὁ Χριστός. Ὁ δὲ μείζων ὑμῶν, ἔσται
12 ὑμῶν διάκονος. Ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ
ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσε-
ται.

14 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι-
σαῖοι, ὑποκριταί· ὅτι κλείετε τὴν 40
βασιλείαν τῶν οὐρανῶν ἔμπροσθεν
τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰς-
έρχεσθε, οὐδὲ τοὺς εἰσερχομένους

13 ἀφίετε εἰσελθεῖν.^b Οὐαὶ δὲ
ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑ-
ποκριταί· ὅτι κατεσθίετε τὰς οἰκί-
ας τῶν χηρῶν, καὶ προφάσει μακ-
ρὰ ^c προσευχόμενοι· διὰ τοῦτο λή-
15 ψεσθε περισσότερον κρίμα. Οὐ-

αὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι περιάγετε τὴν θάλασ-
σαν καὶ τὴν ξηράν, ποιῆσαι ἓνα προσήλυτόν· καὶ ὅταν γένηται, ποιεῖτε
16 αὐτὸν υἱὸν γέννης διπλότερον ὑμῶν.

MARK XII.

ταῖς συναγωγαῖς, καὶ πρωτοκλι-
σίας ἐν τοῖς δείπνοις·

LUKE XX. 45—47.

Ἀκούοντος δὲ παντὸς τοῦ λαοῦ,
εἶπε τοῖς μαθηταῖς αὐτοῦ· Προσ-
έχετε ἀπὸ τῶν γραμματέων, τῶν
θελόντων περιπατεῖν ἐν στολαῖς,
καὶ φιλοῦντων ἀσπασμούς ἐν ταῖς
ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν
ταῖς συναγωγαῖς, καὶ πρωτοκλι-
σίας ἐν τοῖς δείπνοις·

MARK XII.

οἱ κατεσθίοντες τὰς οἰκίας τῶν χη-
ρῶν, καὶ προφάσει μακρὰ ^d προσ-
ευχόμενοι. Οὗτοι λήφονται πε-
ρισσότερον κρίμα.

LUKE XX.

οἱ κατεσθίονσι τὰς οἰκίας τῶν χη-
ρῶν, καὶ προφάσει ^e μακρὰ προσ-
εύχονται. Οὗτοι λήφονται περισ-
σότερον κρίμα.

^a 8. *Alit* : διδάσκαλος *

^b 13, 14. *Haec transposita sunt commata.*

^c 14. *Alit* : μακρῶ

^d 40. *Alit* : μακρῶ

^e 47. *Alit* : μακρῶ

MATTH. XXIII.

λέγοντες· Ὃς ἂν ὁμώσει ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὃς δ' ἂν ὁμώσει ἐν τῷ
17 χρυσῷ τοῦ ναοῦ, ὀφείλει. Μωροὶ καὶ τυφλοὶ· τίς γὰρ μεῖζων ἐστίν; ὁ
18 χρυσός, ἢ ὁ ναός ὁ ἀγιάζων τὸν χρυσόν; Καί· Ὃς ἂν ὁμώσει ἐν τῷ θυ-
σιαστηρίῳ, οὐδὲν ἐστίν· ὃς δ' ἂν ὁμώσει ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ,
19 ὀφείλει. Μωροὶ καὶ τυφλοὶ· τίς γὰρ μεῖζων; τὸ δῶρον, ἢ τὸ θυσιαστή-
20 ριον τὸ ἀγιάζον τὸ δῶρον; Ὁ οὖν ὁμώσας ἐν τῷ θυσιαστηρίῳ, ὀμνύει ἐν
21 αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· καὶ ὁ ὁμώσας ἐν τῷ ναῷ, ὀμνύει ἐν
22 αὐτῷ καὶ ἐν τῷ κατοικήσαντι^α αὐτόν· καὶ ὁ ὁμώσας ἐν τῷ οὐρανῷ, ὀμνύει
23 ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ. Οὐαὶ ὑ-
μῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι ἀποδικατοῦτε τὸ ἡδέουσ-
μον, καὶ τὸ ἄνηθον, καὶ τὸ κύμινον· καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου,
τὴν κρίσιν, καὶ τὸν ἔλεον, καὶ τὴν πίστιν. Ταῦτα δὲ^β ἔδει ποιῆσαι, κακεῖ-
24 να μὴ ἀφέναι. Ὁδηγοὶ τυφλοὶ· οἱ δι' ἡλίζοντες τὸν κώνωπα, τὴν δὲ κά-
25 μηλον καταπίνοντες. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑπο-
κριταί· ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσω-
26 θεν δὲ γέμουνσιν ἐξ ἁρπαγῆς καὶ ἀδικίας.^γ Φαρισαῖε τυφλὲ· καθάρισον
πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς
27 αὐτῶν καθαρόν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι
παρομοιάζετε τάφοις κεκοιταμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι,
28 ἔξωθεν δὲ γέμουνσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. Οὕτω καὶ ὑμεῖς
ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοὶ ἐστε
29 ὑποκρίσεως καὶ ἀνομίας. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι-
σαῖοι, ὑποκριταί· ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ
30 κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,^δ καὶ λέγετε· Εἰ ἡμεῖς^δ ἐν ταῖς ἡ-
μέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμεῖς^δ κοινωνοὶ αὐτῶν ἐν τῷ αἵ-
31 ματι τῶν προφητῶν. Ὡστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοὶ ἐστε τῶν
32 φονευσάντων τοὺς προφῆτας. Καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν
33 πατέρων ὑμῶν. Ὅφεις, γεννήματα ἐχιδνῶν· πῶς φύγητε ἀπὸ τῆς κρί-
34 σεως τῆς γενένης; Αἰὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφῆτας,
καὶ σοφοὺς, καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε,
καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πό-
35 λεως εἰς πόλιν· ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον, ἐκχυρόμενον ἐπὶ
τῆς γῆς, ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱ-
36 οῦ Βαραχίου,^ε ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. Ἀ-
μὴν λέγω ὑμῖν, ὅτι^ς ἥξει ταῦτα πάντα ἐπὶ τὴν γενεάν ταύτην.
37 Ἰερουσαλὴμ, Ἰερουσαλὴμ, ἡ ἀποκτείνουσα^ς τοὺς προφῆτας, καὶ λιθοβο-
λοῦσα τοὺς ἀπεισταμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν

^α 21. κατοικοῦντι^β 23. δὲ om.^γ 25. ἀκρασίας. *Alii aliter.*^δ 30. ἡμεν bis.^ε 35. υἱοῦ Βαραχίου *omittunt quidam.*^ς 36. ὅτι om.^ς 37. *Alii hic et alibi: ἀποκτείνουσα s. ἀποκτείνονσα **

ΜΑΤΘ. XXIII.

τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ξαυτῆς ὑπὸ τὰς
38 πτέρυγας; καὶ οὐκ ἠθελήσατε. Ἴδού, ἀφίστα ὑμῖν ὁ οἶκος ὑμῶν ἔρη-
39 μος. Λέγω γὰρ ὑμῖν· Οὐ μὴ με ἴδῃτε ὑπάρτι, ἕως ἂν εἴπητε· Εὐλογημέ-
νος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

§ 117. Jesus prefers the widow's offering to the gifts of the rich.

MARK XII. 41—44.

LUKE XXI. 1—4.

41 Καὶ καθίσας ὁ Ἰησοῦς κατέ- 1 Ἀναβλέψας δὲ εἶδε τοὺς βάλλ-
ναντι τοῦ γαζοφυλακίου, ἐθεώ- λοντας τὸ δῶρα αὐτῶν εἰς τὸ γα-
ρει πῶς ὁ ὄχλος βάλλει χαλκὸν 2 ζοφυλάκιον πλουσίου. Εἶδε δὲ
εἰς τὸ γαζοφυλάκιον. Καὶ πολ- καὶ τινα χήραν πενιχρὰν βάλλου-
λοὶ πλούσιοι ἔβαλλον πολλά. 3 σαν ἐκεῖ δύο λεπτά·¹ καὶ εἶπεν·
42 Καὶ ἐλθοῦσα μία χήρα πτωχή, Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἡ
ἔβαλε λεπτὰ δύο, ὃ ἐστι κοδραντῆς. πτωχή αὕτη πλεον πάντων ἔβα-
43 Καὶ προσκαλεσάμενος τοὺς μαθη- 4 λεν. Ἄπαντες γὰρ οὗτοι ἐκ τοῦ
τάς αὐτοῦ, εἶπεν^α αὐτοῖς· Ἀμὴν περισσεύοντος αὐτοῖς ἔβαλον εἰς
λέγω ὑμῖν, ὅτι ὁ χήρα αὕτη ἡ πτω- τὰ δῶρα τοῦ Θεοῦ· αὕτη δὲ ἐκ
χὴ πλεον πάντων βέβληκε τῶν βα- τοῦ ὑστερήματος αὐτῆς ἅπαντα
44 λόντων εἰς τὸ γαζοφυλάκιον. Πάν- τὸν βίον ὃν εἶχεν ἔβαλε.
τες γὰρ ἐκ τοῦ περισσεύοντος αὐ-
τοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν
ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

§ 118. Jesus foretells the destruction of the temple, as he takes his final leave of it; and, on the Mount of Olives, teaches four of his Apostles what were the signs of his coming to destroy the Jews, and to close the Mosaic dispensation.

ΜΑΤΘ. XXIV. 1.—XXV. 30.

MARK XIII. 1—37.

LUKE XXI. 5—36.

1 Καὶ ἐξελθὼν ὁ Ἰη- 1 Καὶ ἐκπορευομέ- 5 Καὶ τινων λεγόν-
σοῦς ἐπορεύετο ἀπὸ νου αὐτοῦ ἐκ τοῦ ἱε- των περὶ τοῦ ἱεροῦ,
τοῦ ἱεροῦ·^β καὶ προσ- ροῦ, λέγει αὐτῷ εἰς ὅτι λίθοις καλοῖς καὶ
ῆλθον οἱ μαθηταὶ αὐ- τῶν μαθητῶν αὐτοῦ· Διδάσκαλε, ἴδε, πο- ἀναθήμασι κεκόσμη-
τοῦ ἐπιδεῖξαι αὐτῷ 6 ται, εἶπε· Ταῦτα ἃ
τὰς οἰκοδομὰς τοῦ ἱε- ταποὶ λίθοι καὶ πο- θεωρεῖτε, ἐλεύσονται
2 ροῦ. Ὁ δὲ Ἰησοῦς οἰκοδομαί. ἡμέραι ἐν αἷς οὐκ

^α 43. λέγει

^β 1. Αἰκί: ἀπὸ τοῦ ἱεροῦ, ἐπορεύετο· *

MATTH. XXIV.

εἶπεν αὐτοῖς· Οὐ βλέπετε^a πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ^b κα-
 3 ταλυθήσεται. Κα-
 θημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἑλαιῶν, προσήλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες· Εἰπέ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ τῆς συντελείας τοῦ αἰῶνος;
 4 Καὶ ἀποκριθεὶς ὁ Ἰη-
 σοῦς εἶπεν αὐτοῖς· Βλέπετε, μή τις ὑμᾶς
 5 πλανήσῃ. Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ἐγὼ εἰμι ὁ Χριστός· καὶ πολλοὺς πλανή-
 6 σουσιν. Μελλήσετε δὲ ἀκοῦειν πολέμους, καὶ ἀκοὰς πολέμων· ὁρᾶ-
 τε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι· ἀλλ' οὕτω ἐστὶ τὸ τέ-
 7 λος. Ἐγεθθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βα-
 σιλείαν· καὶ ἔσονται λιμοὶ, καὶ λοιμοὶ, καὶ

MARK XIII.

2 Καὶ ὁ Ἰησοῦς ἀπο-
 κριθεὶς εἶπεν αὐτῷ· Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθον, ὃς οὐ μὴ
 3 καταλυθῇ· Καὶ
 καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἑλαιῶν, κατέναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰ-
 4 ακωβος καὶ Ἰωάννης· Εἰπέ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ
 πάντα ταῦτα συντε-
 5 λεῖσθαι; Ὁ δὲ Ἰη-
 σοῦς ἀποκριθεὶς αὐ-
 τοῖς, ἤρξατο λέγειν· Βλέπετε μή τις ὑμᾶς
 6 πλανήσῃ. Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέ-
 γοντες· Ὅτι ἐγὼ εἰμι· καὶ πολλοὺς
 7 πλανήσουσιν. Ὅταν
 δὲ ἀκούσητε πολέ-
 μους καὶ ἀκοὰς πο-
 λέμων, μὴ θροεῖσθε·
 δεῖ γὰρ γενέσθαι·
 ἀλλ' οὕτω τὸ τέλος.
 8 Ἐγεθθήσεται γὰρ
 ἔθνος ἐπὶ ἔθνος, καὶ
 βασιλεία ἐπὶ βασιλει-
 αν· καὶ ἔσονται σει-

LUKE XXI.

ἀφεθήσεται λίθος ἐπὶ λίθον, ὃς οὐ κα-
 7 Ἐπηρώτησαν δὲ αὐ-
 τὸν, λέγοντες· Λι-
 δάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσ-
 8 θαι;
 Ὁ δὲ εἶπε·
 Βλέπετε, μὴ πλανη-
 θῇτε. Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγον-
 9 τες· Ὅτι ἐγὼ εἰμι, καὶ ὁ καιρὸς ἤγγικε. Μὴ οὖν πορευθῇτε
 10 ὀπίσω αὐτῶν· Ὅ-
 ταν δὲ ἀκούσητε πο-
 λέμους καὶ ἀκαταστα-
 σίας, μὴ πτοηθῇτε·
 δεῖ γὰρ ταῦτα γε-
 νέσθαι πρῶτον· ἀλλ' οὐκ εὐθέως τὸ τέλος.
 Τότε, ἔλεγεν αὐτοῖς, ἐγεθθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βα-
 σιλεία ἐπὶ βασιλείαν·

^a 2. *Μὴ*: Βλέπετε (h. e. Οὐ οὐ).^b 2. ὃς οὐ μὴ

MATTH. XXIV.

σεισμοί, κατὰ τόπους.
8 Πάντα δὲ ταῦτα ἀρχή
9 ὧδίνων. Τότε πα-
ραδώσουσιν ὑμᾶς εἰς
θλίψιν, καὶ ἀποκτε-
νουςιν ὑμᾶς·—

συνέδρια, καὶ εἰς συναγωγὰς θαρῆσεσθε, καὶ ἐπὶ
ἡγεμόνων καὶ βασιλέων σταθί-
σθε, ἕνεκεν ἐμοῦ, εἰς μαρτύριον
11 αὐτοῖς.—Ὅταν δὲ ἄγωσιν^b ὑμᾶς
παραδιδόντες, μὴ προμεριμνᾶτε τί
λαλήσητε, μηδὲ μελετᾶτε· ἀλλ' ὃ
ἐν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ,
τοῦτο λαλεῖτε· οὐ γὰρ ἔστε ὑμεῖς οἱ λαλοῦντες,

MATTH. XXIV.

10 Καὶ τότε σκανδαλι-
σθήσονται πολλοί·
καὶ ἀλλήλους παρα-
δώσουσι, καὶ μισήσου-
σιν ἀλλήλους·

9 —καὶ ἔσεσθε μισού-
μενοι ὑπὸ πάντων τῶν^a
ἐθνῶν διὰ τὸ ὄνομά
μου.

11 καὶ πολλοὶ ψευδοπρο-
φήται ἐγεροθήσονται,
καὶ πλανήσουσι πολ-

12 λούς· καὶ διὰ τὸ πλη-
θυνθῆναι τὴν ἀνομί-
αν, ψυγήσεται ἡ ἀγά-

13 πη τῶν πολλῶν· ὃ δὲ
ὑπομείνας εἰς τέλος,
οὗτος σωθήσεται.

MARK XIII.

σμοὶ κατὰ τόπους, 11
καὶ ἔσονται λιμοὶ
καὶ ταραχαί. Ἀρχαὶ
ὧδίνων ταῦτα.
Βλέπετε δὲ ὑμεῖς ἐ-
αυτούς· παραδώ-
σουσι γὰρ ὑμᾶς εἰς

12 τῶν, καὶ διώξουσιν, παραδιδόν-
τες εἰς συναγωγὰς καὶ φυλακάς,
ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγε-
μόνας, ἕνεκεν τοῦ ὀνόματός μου.

13 Ἀποβήσεται δὲ ὑμῖν
14 εἰς μαρτύριον. Θέ-
σθε οὖν εἰς τὰς καρ-

12 ἄγιον. Παραδώσει
δὲ ἀδελφὸς ἀδελφὸν
εἰς θάνατον, καὶ πα-
τὴρ τέκνον· καὶ ἐπα-
ναστήσονται τέκνα
ἐπὶ γονεῖς, καὶ θα-
νατώσουσιν αὐτούς·

13 καὶ ἔσεσθε μισούμε-
νοι ὑπὸ πάντων, διὰ
τὸ ὄνομά μου· ὃ δὲ
ὑπομείνας εἰς τέλος,
οὗτος σωθήσεται.—

LUKE XXI.

σεισμοὶ τε μεγάλοι
κατὰ τόπους, καὶ λι-
μοὶ καὶ λοιμοὶ ἔσον-
ται· φόβητρά τε
καὶ σημεῖα ἀπ' οὐ-
ρανοῦ μέγала ἔσται.

12 Πρὸ δὲ τούτων πάν-
των^c ἐπιβαλοῦσιν ἐφ'
ὑμᾶς τὰς χειράς αὐ-
τῶν, καὶ διώξουσιν, παραδιδόν-
τες εἰς συναγωγὰς καὶ φυλακάς,
ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγε-
μόνας, ἕνεκεν τοῦ ὀνόματός μου.

13 Ἀποβήσεται δὲ ὑμῖν
14 εἰς μαρτύριον. Θέ-
σθε οὖν εἰς τὰς καρ-

15 θῆναι· ἐγὼ γὰρ
δώσω ὑμῖν στό-
μα καὶ σοφίαν, ἥ οὐ
δυνήσονται ἀντιπεῖν
ἢ^d ἀντιστῆναι πάντες
οἱ ἀντικείμενοι ὑμῖν.

16 Παραδοθήσεσθε δὲ
καὶ ὑπὸ γονέων καὶ
ἀδελφῶν καὶ συγγε-
νῶν καὶ φίλων, καὶ
θανατώσουσιν ἐξ ὑ-

17 μῶν· καὶ ἔσεσθε μι-
σούμενοι ὑπὸ πάν-
των διὰ τὸ ὄνομά

18 μου. Καὶ θροῖς ἐκ τῆς κεφαλῆς
19 ὑμῶν οὐ μὴ ἀπόληται. Ἐν τῇ ὑ-
πομονῇ ὑμῶν κτήσασθε^e τὰς ψυ-
χὰς ὑμῶν.

^a 9. τῶν οἰκ.^b 11. ἀγάγωσιν^c 12. ἀπάντων^d 15. οὐδὲ^e 19. Αἰτί· κτήσεσθε *

MATTH. XXIV.

MARK XIII.

LUKE XXI.

- 14 Καὶ κηρυχθήσεται 10 Καὶ εἰς πάντα τὰ
τοῦτο τὸ εὐαγγέλιον ἔθνη δὲ πρῶτον κη-
τῆς βασιλείας ἐν ὅλῃ ρυχθῆναι τὸ εὐαγ-
τῇ οἰκουμένῃ, εἰς μαρ γέλιον.
τύριον πᾶσι τοῖς ἔθνε-
σι· καὶ τότε ἥξει τὸ
- 15 τέλος. Ὅταν οὖν 14 Ὅταν δὲ ἴδῃτε τὸ 20 Ὅταν δὲ ἴδῃτε κυ-
ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, [τὸ ἔθνη ἐν ὑπο κλουμένην ὑπὸ στρα-
ἐρημώσεως, τὸ ἔθνη διὰ Δανιὴλ τοῦ προφη- τοπέδων τὴν Ἱερου-
διὰ Δανιὴλ τοῦ προφή- σαλήμ, τότε γινώτε,
φήτου, ἐστὼς ἐν τόπῳ του,] ἐστὼς ὅπου οὐ ὅτι ἤγγικεν ἡ ἐρή-
ἀγῶν· (ὁ ἀναγινώσκων 21 μωσις αὐτῆς. Τότε
ροεῖται·) τότε οἱ ἐν τῇ οἱ ἐν τῇ Ἰουδαίᾳ, φευγέτωσαν εἰς τὰ
Ἰουδαίᾳ, φευγέτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ
17 ἐπὶ τὰ ὄρη· ὁ ἐπὶ τοῦ δώματος, μὴ καταβαι- αὐτῆς, ἐκχωρείτω-
νέτω ἄραι τὰ^a ἐκ τῆς σαν· καὶ οἱ ἐν ταῖς
18 οἰκίας αὐτοῦ· καὶ ὁ χώραις, μὴ εἰσερχέ-
ἐν τῷ ἄγρῳ, μὴ ἐπι- σθώσαν εἰς αὐτήν.
στρεψάτω ὀπίσω, ἄραι 16 κίας αὐτοῦ· καὶ ὁ 22 Ὅτι ἡμέραι ἐκδική-
τὰ ἱμάτια αὐτοῦ. εἰς τὸν ἄγρον ὧν, μὴ σεως αὐταὶ εἰσι, τοῦ
17 πιον αὐτοῦ. Οὐαὶ δὲ 23 Οὐαὶ δὲ ταῖς ἐν γασ-
ταῖς ἐν γαστρὶ ἐχού- τρι ἐχούσαις καὶ ταῖς
19 αὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλα- θηλαζούσαις ἐν ἐ-
ζούσαις ἐν ἐκείναις κείναις ταῖς ἡμέραις·
20 ταῖς ἡμέραις. Προσ- εὔχεσθε δέ, ἵνα μὴ ἔσται γὰρ ἀνάγκη
ἐύχεσθε δέ, ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν μεγάλη ἐπὶ τῆς γῆς
γένηται ἡ φυγὴ ὑμῶν καὶ ὁργὴ τῷ λαῷ^c
χειμῶνος, μηδὲ σαβ- 19 χεῖμῶνος. Ἔσονται 24 τούτῳ. Καὶ πεσοῦν-
γάτῳ.^b Ἔσται γὰρ ται στόματι μαχαί-
21 τότε θλίψις μεγάλη, ρας, καὶ αἰχμαλωτι-
οἷα οὐ γέγονεν ἀπ' σθῆσονται εἰς πάν-
ἀρχῆς κτίσεως ἧς ἔ- τα τὰ ἔθνη· καὶ Ἱε-

^a 17. τι^b 20. ἐν σαββάτῳ.^d 22. πληρωθῆναι^c 23. ἐν τῷ λαῷ

MATTH. XXIV.

- ἀρχῆς κόσμου ἕως τοῦ
 νῦν, οὐδ' οὐ μὴ γέ-
 22 νηται. Καὶ εἰ μὴ ἐ-
 κολοβώθησαν αἱ ἡμέ-
 ραι ἐκεῖναι, οὐκ ἂν ἐ-
 σώθη πᾶσα σάρξ·
 διὰ δὲ τοὺς ἐκλεκτοὺς
 κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι. 21
 23 Τότε ἐάν τις ὑμῖν εἴπῃ· Ἰδοὺ, ὡ-
 δε ὁ Χριστός, ἢ ὥδε· μὴ πιστεύ-
 24 σθε. Ἐγερθήσονται γὰρ ψευδό-
 χριστοὶ καὶ ψευδοπροφῆται, καὶ
 δώσουσι σημεῖα καὶ τέρατα,
 ὥστε πλανῆσαι, εἰ δυνατόν, καὶ 23
 25 τοὺς ἐκλεκτούς. Ἰδοὺ, προεῖρηκα
 26 ὑμῖν. Ἐάν οὖν εὔπωσιν ὑμῖν· Ἰ-
 δοὺ, ἐν τῇ ἐρήμῳ ἐστί· μὴ ἐξέλθη-
 τε· Ἰδοὺ, ἐν τοῖς ταμείοις· μὴ
 27 πιστεύσθε. Ὡσπερ γὰρ ἡ ἄστρα-
 πὴ ἐξέρχεται ἀπὸ ἀνατολῶν, καὶ
 φαίνεται ἕως δυσμῶν·
 οὕτως ἔσται καὶ ἡ παρ-
 ουσία τοῦ υἱοῦ τοῦ
 28 ἀνθρώπου. Ὅπου
 γὰρ ἐάν ᾤ τὸ πτώμα,
 ἐκεῖ συναχθήσονται
 29 οἱ ἄστοι. Εὐθέως
 δὲ μετὰ τὴν θλίψιν
 τῶν ἡμερῶν ἐκείνων,
 ὃ ἥλιος σκοτισθήσεται,
 καὶ ἡ σελήνη οὐ δώσει
 τὸ φέγγος αὐτῆς, καὶ
 οἱ ἄστέρες πεσοῦνται
 ἀπὸ τοῦ οὐρανοῦ, καὶ
 αἱ δυνάμεις τῶν οὐρα-
 νῶν σαλευθήσονται.

MARK XIII.

κτισεν ὁ Θεός, ἕως τοῦ
 νῦν, καὶ οὐ μὴ γένη-
 20 ται. Καὶ εἰ μὴ κύ-
 ριος ἐκολόβωσε τὰς
 ἡμέρας, οὐκ ἂν ἐσώ-
 θη πᾶσα σάρξ· ἀλλὰ διὰ τοὺς
 ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας.
 21 Καὶ τότε ἐάν τις ὑμῖν εἴπῃ· Ἰδοὺ,
 ὦδε ὁ Χριστός· ἢ· Ἰδοὺ, ἐκεῖ·
 22 μὴ πιστεύετε.^a Ἐγερθήσονται γὰρ
 ψευδόχριστοὶ καὶ ψευδοπροφῆται,
 καὶ δώσουσι σημεῖα καὶ τέρατα,
 πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν,
 23 καὶ τοὺς ἐκλεκτούς. Τρεῖς δὲ
 βλέπετε· ἰδοὺ, προεῖρηκα ὑμῖν
 πάντα.

MARK XIII.

- οὕτως ἔσται καὶ ἡ παρ-
 ουσία τοῦ υἱοῦ τοῦ
 24 ἀνθρώπου. Ὅπου
 γὰρ ἐάν ᾤ τὸ πτώμα,
 ἐκεῖ συναχθήσονται
 25 οἱ ἄστοι. Εὐθέως
 δὲ μετὰ τὴν θλίψιν
 τῶν ἡμερῶν ἐκείνων,
 ὃ ἥλιος σκοτισθήσεται,
 καὶ ἡ σελήνη οὐ δώσει
 τὸ φέγγος αὐτῆς, καὶ
 οἱ ἄστέρες πεσοῦνται
 ἀπὸ τοῦ οὐρανοῦ, καὶ
 αἱ δυνάμεις τῶν οὐρα-
 νῶν σαλευθήσονται.

LUKE XXI.

ρουσαλήμ ἔσται πα-
 τουμένη ὑπὸ ἐθνῶν,
 ἄχρι πληρωθῶσι
 καιροὶ ἐθνῶν.
 25 Καὶ ἔσται σημεῖα ἐν
 ἡλίῳ καὶ σελήνῃ
 καὶ ἄστροις, καὶ
 ἐπὶ τῆς γῆς συν-
 οχή ἐθνῶν ἐν ἀπο-
 ρία, ἡχούσης^b θα-
 λάσσης καὶ σάλου,
 26 ἀποψυχόντων ἀν-
 θρώπων ἀπὸ φόβου
 καὶ προσδοκίας τῶν
 ἐπερχομένων τῇ οἰ-
 κουμένη· αἱ γὰρ
 δυνάμεις τῶν οὐρα-
 νῶν σαλευθήσονται.

- 30 Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ

^a 21. πιστεύσθε.^b 25. Αἰὶ: ἐθνῶν, ἐν ἀ-
πορίᾳ ἡχους*

MATTH. XXIV.

οὐρανῷ· καὶ τότε κό- 26
πονται πᾶσαι αἱ φυ-
λαι τῆς γῆς, καὶ ὀ-
πονται τὸν υἱὸν τοῦ
ἀνθρώπου ἐρχόμενον
ἐπὶ τῶν νεφελῶν τοῦ 27
οὐρανοῦ, μετὰ δυνά-
μεως καὶ δόξης πολλῆς.
31 Καὶ ἀποστελεῖ τοὺς
ἄγγέλους αὐτοῦ μετὰ
σάλπιγγος φωνῆς με-
γάλης· καὶ ἐπισυνά-
ξουσιν τοὺς ἐκλεκτοὺς
αὐτοῦ ἐκ τῶν τεσσα-
ρων ἀνέμων, ἀπ' ἁ-
κρων οὐρανῶν ἕως ἁ- 28
κρων αἰτῶν. Ἀπὸ
δὲ τῆς συκῆς μάθετε
τὴν παραβολὴν· ὅ-
ταν ἦδη ὁ κλάδος αὐ-
τῆς γένηται ἀπαλός,
καὶ τὰ φύλλα ἐκφύη,^a 29
γινώσκετε, ὅτι ἐγγὺς
τὸ θέρος. Οὕτω καὶ
ὑμεῖς, ὅταν ἴδῃτε πάν-
τα ταῦτα, γινώσκετε,
ὅτι ἐγγὺς ἐστὶν ἐπὶ 30
θύραις. Ἀμὴν λέγω ὑ-
μῖν, οὐ μὴ παρέλθῃ
ἡ γενεὰ αὕτη, ἕως ἂν
πάντα ταῦτα γένηται. 31
35 Ὁ οὐρανὸς καὶ ἡ γῆ
παρελεύσεται·^b οἱ δὲ
λόγοι μου οὐ μὴ παρ-
36 ἐλθῶσι. Περὶ δὲ 32
τῆς ἡμέρας ἐκείνης καὶ

MARK XIII.

Καὶ τότε ὁ- 27
πονται τὸν υἱὸν τοῦ
ἀνθρώπου ἐρχόμενον
ἐν νεφέλαις, μετὰ ду-
νάμεως πολλῆς καὶ
δόξης. Καὶ τότε ἁ- 28
ποστελεῖ τοὺς ἄγγε-
λους αὐτοῦ, καὶ ἐπι-
συνάξει τοὺς ἐκλεκ-
τοὺς αὐτοῦ ἐκ τῶν
τεσσάρων ἀνέμων,
ἀπ' ἁκρου γῆς ἕως
ἁκρου οὐρανοῦ.
29
30 Ἀπὸ δὲ τῆς συκῆς μά-
θετε τὴν παραβολὴν·
ὅταν αὐτῆς ἦδη ὁ κλά-
δος ἀπαλὸς γένηται,
καὶ ἐκφύη^c τὰ φύλλα,
γινώσκετε, ὅτι ἐγγὺς
τὸ θέρος ἐστίν. Οὕ- 31
τω καὶ ὑμεῖς, ὅταν
ταῦτα ἴδῃτε γινόμε-
να, γινώσκετε, ὅτι
ἐγγὺς ἐστὶν ἐπὶ θύ-
ραις. Ἀμὴν λέγω ὑ- 32
μῖν, ὅτι οὐ μὴ παρ-
έλθῃ ἡ γενεὰ αὕτη,
μέχρις οὐ πάντα ταῦ-
τα γένηται. 31
35 Ὁ οὐρανὸς καὶ ἡ γῆ παρ-
ελεύσεται·^d οἱ δὲ λό-
γοι μου οὐ μὴ παρέλ-
36 θῶσι. Περὶ δὲ 32
τῆς ἡμέρας ἐκείνης ἡ^e

LUKE XXI.

Καὶ τότε ὀψονται 27
τὸν υἱὸν τοῦ ἀνθρώ-
που ἐρχόμενον ἐν
νεφέλῃ, μετὰ δυνά-
μεως καὶ δόξης πολ-
λῆς. Ἀρχομένων δὲ 28
τούτων γίνεσθαι,
ἀνακύψατε, καὶ ἐπά-
ρατε τὰς κεφαλὰς
ὑμῶν· διότι ἐγγί-
ζει ἡ ἀπολύτρωσις
ὑμῶν.
29 Καὶ εἶπε πα-
ραβολὴν αὐτοῖς·^a 1-
δετε τὴν συκὴν καὶ
πάντα τὰ δένδρα·
30 ὅταν προβάλῃσιν ἡ-
δη, βλέποντες, ἀφ'
ἐαυτῶν γινώσκετε,
ὅτι ἦδη ἐγγὺς τὸ
31 θέρος ἐστίν. Οὕτω
καὶ ὑμεῖς, ὅταν ἴδῃ-
τε ταῦτα γινόμενα,
γινώσκετε, ὅτι ἐγγὺς
ἐστὶν ἡ βασιλεία τοῦ
32 θεοῦ. Ἀμὴν λέγω
ὑμῖν, ὅτι οὐ μὴ
παρέλθῃ ἡ γενεὰ αὐ-
τη, ἕως ἂν πάντα
33 γένηται. Ὁ οὐρα-
νὸς καὶ ἡ γῆ παρ-
ελεύσονται· οἱ δὲ
λόγοι μου οὐ μὴ
34 παρέλθῶσι. Προσ-
έχετε δὲ ἑαυτοῖς,

^a 32. *Μη* : ἐκφυῖ^b 35. *παρελεύσονται*·^c 28. *Μη* : ἐκφυῖ^d 31. *παρελεύσονται*·^e 32. *καὶ*

MATTH. XXIV.

ὥρας^a οὐδεὶς οἶδεν, οὐ-
 δὲ οἱ ἄγγελοι τῶν οὐ-
 ρανῶν, εἰ μὴ ὁ πατήρ
 37 μόνος.^b Ὡςπερ δὲ αἱ
 ἡμέραι τοῦ Νῶε, οὐ-
 τως ἔσται καὶ ἡ πα-
 ρουσία τοῦ υἱοῦ τοῦ
 38 ἀνθρώπου. Ὡςπερ
 γὰρ ἦσαν ἐν ταῖς ἡ-
 μέραις ταῖς πρὸ τοῦ
 κατακλυσμοῦ τρώγον-
 τες καὶ πίνοντες, γα-
 μοῦντες καὶ ἐγκαμί-
 ζοντες, ἄχρι ἧς ἡμέ-
 ρας εἰσῆλθε Νῶε εἰς
 39 τὴν κιβωτὸν,^c καὶ οὐκ
 ἔγνωσαν, ἕως ἥλθεν
 ὁ κατακλυσμὸς, καὶ ἡ-
 ρεν ἅπαντας· οὕτως
 ἔσται καὶ ἡ παρουσία
 τοῦ υἱοῦ τοῦ ἀνθρώ-
 40 που. Τότε δύο ἕσον-
 ται ἐν τῷ ἀγρῷ· ὁ εἷς παραλαμ-
 41 βάνεται, καὶ ὁ εἷς ἀφίεται. Δύο
 ἀλήθουσιν ἐν τῷ μύλωνι· μία
 42 παραλαμβάνεται, καὶ μία ἀφίεται. Γρηγορεῖτε
 43 ποῖα ὥρα ὁ κύριος ὑμῶν ἔρχεται. Ἐκεῖνο δὲ γινώσκετε, ὅτι, εἰ
 ᾗδεν ὁ οἰκοδεσπότης ποῖα φυλακῇ ὁ κλέπτης ἔρχεται, ἐρηγόρησεν
 44 ἄν, καὶ οὐκ ἄν εἶασε διορυγῆναι τὴν οἰκίαν αὐτοῦ. Διὰ τοῦτο
 καὶ ὑμεῖς γίνεσθε ἔτοιμοι· ὅτι, ἡ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώ-
 45 που ἔρχεται. Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κα-
 46 τροφὴν ἐν καιρῷ; Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ
 47 εὐρήσει ποιοῦντα οὕτως. Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν
 48 αὐτοῦ καταστήσει αὐτόν. Ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρ-
 49 διᾷ αὐτοῦ· Χρονίξει ὁ κύριός μου ἐλθεῖν·¹ καὶ ἄρξῃται τύπτειν τοὺς συν-
 50 δούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πόνη^c μετὰ τῶν μεθυνόντων· ἥξει ὁ κύριος τοῦ

MARK XIII.

τῆς ὥρας οὐδεὶς οἶ-
 δει, οὐδὲ οἱ ἄγγελοι
 οἱ ἐν οὐρανῷ, οὐδὲ ὁ
 υἱός,^d εἰ μὴ ὁ πατήρ.
 33 Βλέπετε, ἀγρυπνεῖτε
 καὶ προσεύχεσθε·
 οὐκ οἴδατε γὰρ πότε
 34 ὁ καιρὸς ἐστίν. Ὡς
 ἀνθρώπος ἀπόδημος
 ἀφίει τὴν οἰκίαν αὐ-
 τοῦ, καὶ δούους τοῖς
 δούλοις αὐτοῦ τὴν
 35 ἐξουσίαν, καὶ ἐκάστη
 τὸ ἔργον αὐτοῦ, καὶ
 τῷ θυρωρῷ ἐνετείλα-
 το, ἵνα γρηγορῇ.
 35 Γρηγορεῖτε οὖν· οὐκ
 οἴδατε γὰρ πότε ὁ
 κύριος τῆς οἰκίας ἔρ-
 χεται, ὅψε, ἢ μεσου-

36 νυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρώτῃ· μὴ
 37 ἐλθὼν ἐξαίφνης, εὐρή ὑμᾶς καθεύ-
 γοντας. Ἄ δε ὑμῖν λέγω, πᾶσι λέ-
 γω· Γρηγορεῖτε.

LUKE XXI.

μήποτε βαρυνθῶσιν^e
 ὑμῶν αἱ καρδίαι ἐν
 κραιπάλῃ καὶ μέθῃ
 καὶ μερίμναις βιωτι-
 καῖς, καὶ αἰφνίδιος
 ἐφ' ὑμᾶς ἐπιστῇ ἡ
 35 ἡμέρα ἐκείνη· ὥς πα-
 γὶς γὰρ ἐπελεύσεται
 ἐπὶ πάντας τοὺς κα-
 θήμενους ἐπὶ πρόσω-
 πον πάσης τῆς γῆς.
 36 Ἀγρυπνεῖτε οὖν ἐν
 παντὶ καιρῷ, δεόμε-
 νοι, ἵνα καταξιωθῇ-
 τε ἐκφυγεῖν ταῦτα
 πάντα μέλλοντα γί-
 νεσθαι, καὶ σταθῇ-
 ναι ἔμπροσθεν τοῦ
 υἱοῦ τοῦ ἀνθρώπου.

μὴ
 ἐλθὼν ἐξαίφνης, εὐρή ὑμᾶς καθεύ-
 γοντας. Ἄ δε ὑμῖν λέγω, πᾶσι λέ-
 γω· Γρηγορεῖτε.

^a 36. τῆς ὥρας^b 36. μου μόνος.^c 49. συνδούλους, ἐσθί-
 ει δὲ καὶ πίνειν^d 32. Omissa haec οὐδὲ ὁ υἱὸς dicit Ambrosius
 (cum Basilio Magno) in Codd. Graecis.^e 34. βαρυνθῶσιν

MATTH. XXV.

51 δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει· καὶ
 διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσεται· ἐκὼς
 XXV ἔσται ὁ κλανθμός καὶ ὁ βρυγμός τῶν ὀδόντων. Τότε ὁμοι-
 ωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦ-
 2 σαι τὰς λαμπάδας αὐτῶν, ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. Πέν-
 3 τε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ αἱ πέντε^α μωραῖ. Αἵτινες μωραῖ, λα-
 4 βοῦσαι τὰς λαμπάδας αὐτῶν, ὅν κ' ἔλαβον μετ' ἑαυτῶν ἔλαιον· αἱ δὲ φρο-
 νιμοὶ ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν, μετὰ τῶν λαμπάδων αὐτῶν.
 5 6 Χρονίζοντος δὲ τοῦ νυμφίου, ἐνίσταξαν πῦσαι, καὶ ἐκάθευδον. Μέσης δὲ
 νυκτός κραυγὴ γέγονεν· Ἴδου, ὁ νυμφίος ἔρχεται· ἔξελθετε εἰς ἀπάντησιν
 7 αὐτοῦ. Τότε ἠγέρθησαν πῦσαι αἱ παρθένοι ἐκείναι, καὶ ἐκόσμησαν τὰς
 8 λαμπάδας αὐτῶν. Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον· Λόγε ἡμῖν ἐκ τοῦ
 9 ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. Ἀπεκρίθησαν δὲ αἱ
 φρόνιμοι, λέγουσαι· Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν^β πορεύεσθε^γ· μάλ-
 10 λον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς. Ἀπερχομένων δὲ αὐ-
 τῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς
 11 τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. Ὑστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ
 12 παρθένοι, λέγουσαι· Κύριε, κύριε, ἄνοιξον ἡμῖν. Ὁ δὲ ἀποκριθεὶς εἶπεν·
 13 Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. Τρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡ-
 14 μέραν, οὐδὲ τὴν ὥραν [ἐν ἣ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται]. Ὡς περ
 γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐ-
 15 τοῖς τὰ ὑπάρχοντα αὐτοῦ· καὶ ὃ μὲν ἔδωκε πέντε τάλαντα, ὃ δὲ δύο, ὃ δὲ
 16 ἓν· ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν εὐθέως. Προευ-
 θεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν, εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν^δ ἄλλα
 17 πέντε τάλαντα. Ὡσαύτως καὶ ὁ τὰ δύο, ἐκέρδησε καὶ αὐτὸς ἄλλα δύο.
 18 Ὁ δὲ τὸ ἓν λαβὼν, ἀπελθὼν ὤρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον
 19 τοῦ κυρίου αὐτοῦ. Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων
 20 ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον. Καὶ προσελθὼν ὁ τὰ πέντε τάλ-
 λαντα λαβὼν, προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων· Κύριε, πέντε τάλ-
 λαντά μοι παρέδωκας· ἵδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς.
 21 Ἐφη^ε αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς
 πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.
 22 Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν, εἶπε· Κύριε, δύο τάλαντά
 23 μοι παρέδωκας· ἵδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. Ἐφη αὐ-
 τῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ
 24 πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. Προσελ-

^α 2. καὶ πέντε^β 3. ἑαυτῶν^γ 9. πορεύεσθε δὲ^δ 16. Αἱ : ἐκέρδησεν^ε 21. Ἐφη δὲ

MATTH. XXV.

θῶν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς, εἶπε· Κύριε, ἔργων σε, ὅτι σκλη-
 ρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διε-
 25 σκόρπισας· καὶ φοβηθεῖς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ·
 26 ἴδε, ἔχεις τὸ σόν. Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· Πονηρὲ
 δοῦλε καὶ ὀνηρὲ, ἦδεις, ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν
 27 οὐ διεσκόρπισα; Ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπέζιταις· καὶ
 28 ἐλθὼν ἐγὼ ἐκομισάμην ἅν τὸ ἐμὸν σὺν τόκῳ. Ἄρατε οὖν ἀπ' αὐτοῦ τὸ
 29 τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. Τῷ γὰρ ἔχοντι παντὶ
 δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει,
 30 ἀρθήσεται ἀπ' αὐτοῦ. Καὶ τὸν ἄρχεϊον δοῦλον ἐκβάλετε^a εἰς τὸ σκότος
 τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

§ 119. Jesus describes the proceedings at the last day. How Jesus hitherto employed himself during this week.

MATTH. XXV. 31—46.

31 "Όταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ
 32 [[ἄγιοι]] ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, ¹ καὶ
 συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀφοριεῖ αὐτοὺς ἀπ'
 33 ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων· καὶ
 στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων.
 34 Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Λεῖτε, οἱ εὐλογημένοι τοῦ πα-
 τρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς
 35 κόσμου. Ἐπείνασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσα-
 36 τέ με· ξένος ἦμην, καὶ συνηγάγετέ με· ¹ γυμνός, καὶ περιεβάλετέ με· ἡ-
 σθένησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἦμην, καὶ ἤλθατε^b πρὸς με.
 37 Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες· Κύριε, πότε σὲ εἶδομεν
 38 πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν; ¹ πότε δὲ σε εἶδο-
 39 μεν ξένον, καὶ συνηγάγομεν; ἢ γυμνόν, καὶ περιεβάλομεν; ¹ πότε δὲ σε
 40 εἶδομεν ἄσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε; Καὶ ἀποκριθεὶς ὁ
 βασιλεὺς ἐρεῖ αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐν τούτων
 41 τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. Τότε ἐρεῖ καὶ
 τοῖς ἐξ εὐωνύμων· Πορεύεσθε ἀπ' ἐμοῦ, οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ
 42 αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἄγγελοις αὐτοῦ. Ἐπείνασα
 43 γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· ¹ ξένος
 ἦμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιεβάλετέ με· ἄσθενής,
 44 καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. Τότε ἀποκριθήσονται καὶ αὐτοί,^c
 λέγοντες· Κύριε, πότε σὲ εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν,

^a 30. ἐκβάλλετε^b 36. ἤλθατε^c 44. αὐτῷ καὶ αὐτοὶ

MATTH. XXV.

- 45 ἡ ἀσθενῆ, ἡ ἐν φυλακῇ, καὶ οὐ διηκονήσαμέν σοι; Τότε ἀποκριθήσεται αὐτοῖς, λέγων· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐν τούτων τῶν
46 ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰ-
ώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

LUKE XXI. 37, 38.

- 37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ νύκτας ἐξερχόμενος ἡν-
38 λίζετο εἰς τὸ ὄρος τὸ καλούμενον ἑλαιῶν. Καὶ πᾶς ὁ λαὸς ὡρθριζε πρὸς
αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

§ 120. The transactions on the fourth day of the week in which Jesus was crucified.

MATTH. XXVI. 1—16. MARK XIV. 1—11. LUKE XXII. 1—6.

- | | | |
|--|--|--|
| <p>1 Καὶ ἐγένετο, ὅτε ἐτέ-
λεσεν ὁ Ἰησοῦς πάντας
τοὺς λόγους τούτους,
εἶπε τοῖς μαθηταῖς αὐ-
2 τοῦ· Οἴδατε, ὅτι μετὰ
δύο ἡμέρας τὸ πάσχα
γίνεται· καὶ ὁ υἱὸς
τοῦ ἀνθρώπου παρα-
δίδοται εἰς τὸ σταυρω-
θῆναι.
3 Τότε συνήχθησαν
οἱ ἀρχιερεῖς καὶ οἱ
γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέ-
4 ως, τοῦ λεγομένου Καϊάφα· καὶ συνεβουλεύσαντο, ἵνα τὸν Ἰησοῦν δό-
5 λω κρατήσωσι,^a καὶ ἀποκτείνωσιν. Ἔλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, ἵνα
μὴ θόρυβος γένηται
ἐν τῷ λαῷ.</p> | <p>1 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ
δύο ἡμέρας· καὶ ἐξή-
τον οἱ ἀρχιερεῖς καὶ
οἱ γραμματεῖς, πῶς
αὐτὸν ἐν δόλῳ κρατή-
σαντες ἀποκτείνωσιν.
2 Ἐλεγον δέ· Μὴ ἐν
τῇ ἑορτῇ, μήποτε θό-
ρυβος ἔσται τοῦ
λαοῦ.</p> | <p>1 Ἦγγιζε δὲ ἡ ἑορτὴ
τῶν ἁζύμων, ἡ λεγο-
2 μένη πάσχα· καὶ ἐξή-
τον οἱ ἀρχιερεῖς
καὶ οἱ γραμματεῖς,
τὸ πῶς ἀνέλωσιν αὐ-
τόν· ἐφοβοῦντο γὰρ
τὸν λαόν.</p> |
|--|--|--|

JOHN XII. 2—7.

- | | | |
|--|---|---|
| <p>6 Τοῦ δὲ Ἰησοῦ γε-
νομένου ἐν Βηθανίᾳ,
ἐν οἰκίᾳ Σίμωνος τοῦ
7 λεπροῦ, προσῆλθεν
αὐτῷ γυνὴ ἀλάβα-
στρον μύρου ἔχουσα
βαρυτίμον, καὶ κατέχε-
εν ἐπὶ τὴν κεφαλὴν</p> | <p>3 Καὶ ὄντος αὐτοῦ
ἐν Βηθανίᾳ ἐν τῇ οἰ-
κίᾳ Σίμωνος τοῦ λεπ-
ροῦ, κατακειμένου αὐ-
τοῦ, ἦλθε γυνὴ ἔχου-
σα ἀλάβαστρον μύ-
ρου, νάρδου πιστικῆς
πολυτελοῦς· καὶ συν-</p> | <p>2 Ἐποίησαν οὖν αὐτῷ
δεῖπνον ἐκεῖ, καὶ ὁ
Μάρθα διηκόνει· ὁ
δὲ Λάζαρος εἷς ἦν
τῶν ἀνακειμένων σὺν^b
3 αὐτῷ. Ἦ οὖν Μαρ-
θα λαβοῦσα λίτρον
μύρου νάρδου πιστι-</p> |
|--|---|---|

^a 4. κρατήσωσι δόλῳ

^b 2. συνανακειμένων

MATTH. XXVI.

αὐτοῦ ἀνακειμένου.

8 Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ, ἡγανάκησαν, λέγοντες· Εἰς τί ἡ ἀ-
9) πώλεια αὐτῇ; Ἰδύ-
νατο γὰρ τοῦτο [τὸ μύρον] πρᾶθῆναι πολλοῦ, καὶ δοθῆναι τοῖς^a πτωχοῖς.

10 Ἰγνούς δὲ ὁ Ἰησοῦς, εἶπεν αὐ-
τοῖς· Τί κόπους παρ-
έχετε τῇ γυναικί; ἔρ-
γον γὰρ καλὸν εἰργά-
11 σατο εἰς ἐμέ. Πάντο-
τε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν·
ἐμὲ δὲ οὐ πάντοτε ἔχε-
12 τε. Βαλοῦσα γὰρ αὐ-
τῇ τὸ μύρον τοῦτο ἐπὶ
τοῦ σώματός μου, πρὸς
τὸ ἐνταφιασάαι με ἐποί-
ησεν.

13 Ἀμὴν λέγω ὑ-
μῖν, ὅπου ἂν κηρυχθῇ
τὸ εὐαγγέλιον τοῦτο ἐν
ὅλῳ τῷ κόσμῳ, λαλη-
θήσεται καὶ ὁ ἐποίη-
σεν αὐτῇ, εἰς μνημό-
συνον αὐτῆς.

14 Τότε πορευθεὶς εἰς

MARK XIV.

τρίψασα τὸ ἀλάβασ-
τρον, κατέχευεν αὐ-
τοῦ κατὰ τῆς κεφα-
4 λῆς. Ἦσαν δὲ τινες
ἀγανακτοῦντες πρὸς
ἑαυτοὺς, καὶ λέγον-
τες· Εἰς τί ἡ ἀπώ-
λεια αὕτη τοῦ μύρου
5 γέρονεν; Ἰδύνατο
γὰρ τοῦτο τὸ μύρον^b
πρᾶθῆναι ἐπάνω
τριακοσίων δηναρί-
ων, καὶ δοθῆναι τοῖς
πτωχοῖς. Καὶ ἐνε-

6 βριμῶντο αὐτῇ. Ὁ
δὲ Ἰησοῦς εἶπεν·
Ἀφετε αὐτήν· τί αὐ-
τῇ κόπους παρέχετε;
καλὸν ἔργον εἰργά-
7 σατο ἐν ἐμοί.^c Πάν-
τοτε γὰρ τοὺς πτω-
χοῖς ἔχετε μεθ' ἑαν-
τῶν, καὶ, ὅταν θείλη-
τε, δύνασθε αὐτοὺς
εὖ ποιῆσαι· ἐμὲ δὲ
8 οὐ πάντοτε ἔχετε. Ὁ
ἔσχεν^d αὕτη, ἐποίησε·
προέλαβε μυρίσαι
μου τὸ σῶμα εἰς τὸν

9 ἐνταφιασμόν. Ἀμὴν
λέγω ὑμῖν, ὅπου ἂν^e
κηρυχθῇ τὸ εὐαγγέλι-
ον τοῦτο εἰς ὅλον τὸν
κόσμον, καὶ ὁ ἐποίη-
σεν αὕτη, λαληθήσε-
ται εἰς μνημόσυνον
αὐτῆς.

JOHN XII.

κῆς πολυτίμον, ἥλει-
ψε τοὺς πόδας τοῦ
Ἰησοῦ, καὶ ἐξέμαξε
ταῖς θριξίν αὐτῆς
τοὺς πόδας αὐτοῦ·
ἡ δὲ οἰκία ἐπληρώθη
ἐκ τῆς ὁσμῆς τοῦ μύ-
4 ρου. Λέγει οὖν εἰς
ἐκ τῶν μαθητῶν αὐ-
τοῦ, Ἰούδας Σίμων-
ος Ἰσκαριώτης, ὁ
μέλλων αὐτὸν παρα-
5 διδόναι· Διὰ τοῦ-
το τὸ μύρον οὐκ
ἐπράθη τριακοσίων
δηναρίων, καὶ ἐδόθη
6 πτωχοῖς; Εἶπε δὲ
τοῦτο, οὐχ ὅτι περὶ
τῶν πτωχῶν ἔμειλεν
αὐτῷ, ἀλλ' ὅτι κλέπ-
της ἦν, καὶ τὸ γλωσ-
σόκομον εἶχε, καὶ τὰ
βαλλόμενα ἐβάστα-
7 ξεν. Εἶπεν οὖν ὁ
Ἰησοῦς· Ἀφες αὐ-
8 τήν·—Τοὺς πτω-
χοὺς γὰρ πάντοτε
ἔχετε μεθ' ἑαυτῶν,
ἐμὲ δὲ οὐ πάντοτε
7 ἔχετε.—εἰς τὴν ἡμέραν
τοῦ ἐνταφιασμοῦ μου
τετήρηκεν αὐτό.

LUKE XXII.

3 Εἰσῆλθε δὲ σατανᾶς^f
εἰς Ἰούδαν τὸν ἐπι-
καλούμενον Ἰσκαριώ-
την, ὄντα ἐκ τοῦ ἀ-

^a 9. τοῖς om.^b 5. τὸ μύρον om. ^c 6. εἰς
ἐμέ. ^d 8. εἶχεν ^e 9. ἂν^f 3. ὁ σατανᾶς

MATTH. XXVI.

τῶν δώδεκα, ὃ λεγόμε-
 νος Ἰούδας Ἰσκαριώ-
 της, πρὸς τοὺς ἀρχιε-
 ρεῖς, ¹⁵ εἶπε· Τί θέλετέ
 μοι δοῦναι, καὶ γὰρ ὑμῖν
 παραδώσω αὐτόν; Οἱ ¹¹
 δὲ ἔστησαν αὐτῷ τριά-
¹⁶ κοντα ἀργύρια. Καὶ
 ἀπὸ τότε ἐξήτει εὐκαι-
 ρίαν, ἵνα αὐτὸν πα-
 ραδῶ.

MARK XIV.

Καὶ ὁ Ἰούδας ὁ
 Ἰσκαριώτης, εἷς τῶν
 δώδεκα, ἀπῆλθε
 πρὸς τοὺς ἀρχιερεῖς,
 ἵνα παραδῶ αὐτὸν ¹¹
 αὐτοῖς. Οἱ δὲ ἀκού-
 σαντες ἐχάρησαν·
 καὶ ἐπηγγείλαντο αὐ-
 τῷ ἀργύριον δοῦναι.
 Καὶ ἐξήτει πῶς εὐ-
 καίρως αὐτὸν παρα-
 δῶ.

LUKE XXII.

ριθμοῦ τῶν δώδεκα.
⁴ Καὶ ἀπελθὼν συνελά-
 λησε τοῖς ἀρχιερεῦσι
 καὶ τοῖς στρατηγοῖς,
 τὸ πῶς αὐτὸν παρα-
⁵ δῶ αὐτοῖς. Καὶ ἐ-
 χάρησαν· καὶ συν-
 ἔθεντο αὐτῷ ἀργύ-
⁶ ριον ^a δοῦναι. Καὶ
 ἐξωμολόγησε· καὶ
 ἐξήτει εὐκαιρίαν τοῦ
 παραδοῦναι αὐτὸν
 αὐτοῖς ἅτερ ὄχλου.

^a 5. *Alit*: ἀργύρια

PART VI.

THE

TRANSACTIONS OF THREE DAYS, FROM

THE DAY ON WHICH THE FOURTH PASSOVER WAS KILLED

TO THE END OF THE

DAY BEFORE THE RESURRECTION.

§ 121. Jesus prepares to keep the passover.

MATTH. XXVI. 17—19. MARK XIV. 12—16. LUKE XXII. 7—13.

- 17 Ἡ δὲ πρώτη τῶν 12 Καὶ τῇ πρώτῃ 7 Ἡλθε δὲ ἡ ἡμέ-
 ἄζύμων προσῆλθον οἱ ἡμέρα τῶν ἄζύμων, ρα τῶν ἄζύμων, ἐν ᾗ
 μαθηταὶ τῷ Ἰησοῦ, ὅτε τὸ πάσχα ἔθνον, ἔδει θύεσθαι τὸ
 λέγοντες αὐτοῖ. Ποῦ λέγουσιν αὐτῷ οἱ 8 πάσχα· καὶ ἀπέστει-
 θέλεις ἐτοιμάσωμέν μαθηταὶ αὐτοῦ· λε Πέτρον καὶ Ἰω-
 σοι φαγεῖν τὸ πάσχα ; Ποῦ θέλεις ἀπελ- ἄννην, εἰπών· Πο-
 ρόντες ἐτοιμάσωμεν, ρευθέντες ἐτοιμάσα-
 ἵνα φάγης τὸ πάσχα ; τε ἡμῖν τὸ πάσχα, ἵ-
 13 Καὶ ἀποστελλεὶ δύο 9 να φάγωμεν· Οἱ δὲ
 τῶν μαθητῶν αὐτοῦ, εἶπον αὐτῷ· Ποῦ θέ-
 καὶ λέγει αὐτοῖς· λεις ἐτοιμάσωμεν ; ὁ
 Ἰησοῦς εἰς τὴν πόλιν· καὶ ἀπαν- 10 δὲ εἶπεν αὐτοῖς· Ἰδοὺ,
 τήσει ὑμῖν ἄνθρω- εἰσελθόντων ὑμῶν
 πος κεράμιον ὕ- εἰς τὴν πόλιν, συναν-
 दाτος βασιτάζων· τήσει ὑμῖν ἄνθρω-
 ἀκολουθήσατε αὐ- πος κεράμιον ὕδατος
 14 τῷ· καὶ ὅπου ἐν- βασιτάζων· ἀκολου-
 εἰσέλθῃ, εἰπατε τῷ οἰκοδεσπότη· "Οτι ὁ διδά- θήσατε αὐτῷ εἰς τὴν
 σκαλος λέγει· Ποῦ ἐστι τὸ κατὰ- οἰκίαν, οἷ εἰσπορεύ-
 11 εται· καὶ ἐρεῖτε τῷ

MARK XIV.

LUKE XXII.

- λυμα, ὅπου τὸ πάσχα μετὰ τῶν
μαθητῶν μου φάγω;
- 15 Καὶ αὐτὸς ἡμῖν δείξει ἀνάγαμον^α μέγα ἐστρω-
μένον, ἔτοιμον· ἐκεῖ ἐτοιμάσατε
- 16 ἡμῖν. Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πό-
λιν, καὶ εὔρον κα-
θὼς εἶπεν αὐτοῖς· καὶ ἡτοίμασαν τὸ πάσχα.
- 17 οἰκοδεσπότη τῆς οἰκίας· λέγει σοι ὁ διδάσκαλος· Ποῦ ἐστι τὸ κατὰ-
λυμα, ὅπου τὸ πάσχα μετὰ τῶν
μαθητῶν μου φάγω; Καὶ αὐτοὶ οὐκ ᾔδεισαν· ἀλλ' ὁ κύριος αὐτοῖς ἐδείξει ἀνάγα-
μον^β μέγα ἐστρω-
μένον· ἐκεῖ ἐτοιμά-
σατε. Ἀπελθόντες δὲ εὔρον καθὼς εἶ-
ρηκεν αὐτοῖς· καὶ ἡ-
τοίμασαν τὸ πάσχα.
- 18 ΜΑΤΘ. XXVI.

§ 122. Jesus sits down with the twelve. There is ambitious contention among the twelve.

MATTH. XXVI. 20.

MARK XIV. 17. LUKE XXII. 14—18.

- 20 Ὀψίας δὲ γενομένης, 17 Καὶ ὀψίας γενομένης 14 Καὶ ὅτε ἐγένετο ἡ
ἀνέκειτο μετὰ τῶν δώ-
δεκα. ἔρχεται μετὰ τῶν δώ-
δεκα. οἱ δώδεκα ἀπόστο-
λοι σὺν αὐτῷ.—
- 24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.
- 25 Ὁ δὲ εἶπεν αὐτοῖς· Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν· καὶ οἱ
- 26 ἐξουσιάζοντες αὐτῶν, εὐσεργέται καλοῦνται. Ὑμεῖς δὲ οὐχ οὕτως· ἀλλ'
ὁ μείζων ἐν ὑμῖν, γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος, ὡς ὁ διακωνῶν.
- 27 Τίς γὰρ μείζων; ὁ ἀνακείμενος, ἢ ὁ διακωνῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ
- 28 δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακωνῶν. Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ'
ἐμοῦ ἐν τοῖς πειρασμοῖς μου· καὶ γὰρ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι
- 30 ὁ πατήρ μου βασιλείαν, ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν
τῇ βασιλείᾳ μου· καὶ καθίσετε ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα φυ-
λὰς τοῦ Ἰσραὴλ.—
- 15 Καὶ εἶπε πρὸς αὐτούς· Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν
- 16 μεθ' ὑμῶν, πρὸ τοῦ με παθεῖν· λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω
- 17 ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ^δ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. Καὶ δεξάμενος
ποτήριον, εὐχαριστήσας εἶπε· Λάβετε τοῦτο, καὶ διαμερίσατε ἑαυτοῖς·
- 18 λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πίω ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου, ἕως ὅτου
ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ.

^α 15. ἀνώγειον^β 30. μου, καὶ καθίσσασθε^β 12. ἀνώγειον^δ 16. Alius: καιρὸν βρωθῆν pro πληρωθῆν

§ 123. Jesus washes the feet of his disciples.

JOHN XIII. 1—20.

- 1 *Ἦρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς, ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς*
 2 *ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς· καὶ δείπνου*
 3 *γενομένου, (τοῦ διαβόλου ἥδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος*
 4 *Ἰσκαριώτου, ἵνα αὐτὸν παραδῷ,) ἑίδὼς ὁ Ἰησοῦς, ὅτι πάντα δέδωκεν αὐ-*
 5 *τῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε, καὶ πρὸς τὸν Θεὸν*
 6 *ἐπάγει· ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντι-*
 7 *ον, διέξωσεν ἑαυτόν· εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νί-*
 8 *πτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμύσσειν τῷ λεντίῳ ᾧ ἦν διέξωσμένος.*
 9 *Ἐρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος· Κύριε, σὺ*
 10 *μου νίπτεις τοὺς πόδας; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὁ ἐγὼ*
 11 *ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. Λέγει αὐτῷ Πέτρος·*
 12 *Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς·*
 13 *Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. Λέγει αὐτῷ Σίμων Πέτρος·*
 14 *Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὴν κεφαλὴν. Λέγει αὐτῷ ὁ*
 15 *Ἰησοῦς· Ὁ λελουμένος οὐ χρεῖαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἔστι*
 16 *καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστέ, ἀλλ' οὐχὶ πάντες. Ἦιδει γὰρ τὸν*
 17 *παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν· Οὐχὶ πάντες καθαροὶ ἐστέ.*
 18 *Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν*
 19 *πάλιν, εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα ὑμῖν; Ὑμεῖς φωνεῖτέ με·*
 20 *Ὁ διδάσκαλος καὶ ὁ κύριος· καὶ καλῶς λέγετε· εἰμὶ γάρ. Εἰ οὖν ἐγὼ*
 21 *ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε*
 22 *ἀλλήλων νίπτειν τοὺς πόδας. Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ*
 23 *ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῇτε. Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δοῦλος*
 24 *μεῖζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μεῖζων τοῦ πέμψαντος αὐτόν.*
 25 *Εἰ ταῦτα οἴδατε, μακάριοί ἐστέ, ἐὰν ποιῇτε αὐτά. Οὐ περὶ πάντων*
 26 *ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ', ἵνα ἡ γραφὴ πληρωθῇ· “Ὁ*
 27 *τρώγων μετ' ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρυναν αὐτοῦ.”*
 28 *Ἀπ᾽ ἄρτι λέγω ὑμῖν, πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένηται, πιστεύσητε, ὅτι*
 29 *ἐγὼ εἰμι. Ἀμὴν ἀμὴν λέγω ὑμῖν· Ὁ λαμβάνων ἐάν τινα πέμψω, ἐμὲ*
 30 *λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με.*

§ 124. Jesus foretells that Judas would betray him. The conduct of the disciples and Judas.

MATTH. XXVI. 21—25. MARK XIV. 18—21. LUKE XXII. 21—23. JOHN XIII. 21—35.

- 21 *Καὶ ἐσθιόντων* 18 *Καὶ ἀνακειμέ-* 21 *Πλὴν ἰδοὺ, ἡ* 21 *Ταῦτα εἰπὼν ὁ*
 αὐτῶν, εἶπεν· νων αὐτῶν καὶ χεὶρ τοῦ παρα- Ἰησοῦς ἔτα-

MATTH. XXVI.

Ἀμὴν λέγω ὑμῖν,
ὅτι εἰς ἑξ ὑμῶν
παραδώσει με.

22 Καὶ λυπούμενοι 19 σφόδρα, ἤρξαντο λέγειν αὐτῷ ἕκαστος αὐτῶν· Μήτι ἐγὼ εἰμι, κύριε; Ὁ δὲ ἀποκριθεὶς εἰπεν· Ὁ ἐμβά-
20 φας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, οὗτός με παρα-
24 δώσει. Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἢν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

MARK XIV.

ἐσθιόντων, εἰ-
πεν ὁ Ἰησοῦς·
Ἀμὴν λέγω ὑ-
μῖν, ὅτι εἰς ἑξ
ὑμῶν παρα-
δώσει με, ὁ
ἐσθίων μετ' ἐ-

μοῦ. Οἱ δὲ 23 ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἰς καθεὺς·^a Μήτι ἐγώ; καὶ ἄλλος· Μήτι ἐγώ; 20 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Εἰς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον. Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἢν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

JOHN XIII.

23 Ἦν δὲ ἀγκείμενος εἰς ἐκ^b τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν
24 ἡγάπα ὁ Ἰησοῦς. Νεύει οὖν τούτῳ Σίμων Πέτρος, πυθέσθαι τίς ἂν εἴη
25 περὶ οὗ λέγει. Ἐπιπεσὼν οὖν^c ἐκείνος ἐπὶ τὸ στήθος τοῦ Ἰησοῦ, λέγει
26 αὐτῷ· Κύριε, τίς ἐστιν; Ἀποκρίνεται ὁ Ἰησοῦς· Ἰκεῖνός ἐστιν, ὃ ἐγὼ βού-
27 λωμαι ἵσταναι. Καὶ μετὰ τὸ ψομίον, τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ σα-
28 τανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ὁ ποιεῖς, ποιήσον τάχιστα. Ὁ τοῦτο

LUKE XXII.

διδόντος με
μετ' ἐμοῦ ἐπὶ
τῆς τραπέζης.

23 Καὶ αὐτοὶ ἤρ-
ξαντο συζητεῖν
πρὸς ἑαυτούς,
τὸ τίς ἅρα εἴη
ἐξ αὐτῶν ὁ
τοῦτο μέλλον
πράσσειν.

JOHN XIII.

ράχθη τῷ
πνεύματι, καὶ
ἐμαρτύρησε, καὶ
εἶπεν· Ἀμὴν
ἂμην λέγω ὑ-
μῖν, ὅτι εἰς ἑξ
ὑμῶν παραδώ-
σει με. Ἐβλε-
πον οὖν εἰς ἄλ-
λήλους οἱ μα-
θηταί, ἀπορού-
μενοι περὶ τίνος
λέγει.

LUKE XXII.

22 Καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὀρισμένον· πλην οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ παραδίδεται.

^a 19. καθ' εἰς· *Alit*: καθεὶς· (*Alit*: καθεὶς s. καθεὶς εἰς.)

^b 23. ἐκ om.

^c 25. δὲ *Alit* omittunt.*

JOHN XIII.

29 δὲ οὐδείς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. Τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς· Ἀγόρασον ὧν χρειαίαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τι δῶ.

MATTH. XXVI.

25 Ἀποκριθεὶς δὲ Ἰούδας, ὁ παραδιδούς αὐτὸν, εἶπε· Μήτι ἐγὼ εἰμι, ῥαββί; Λέγει αὐτῷ· Σὺ εἶπας.

JOHN XIII.

30 Λαβὼν οὖν τὸ ψαμίον ἐκεῖνος, εὐθέως ἐξῆλθεν· ἦν δὲ νύξ, ὅτε ἐξῆλθε.^a
 31 Λέγει ὁ Ἰησοῦς· Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς
 32 ἐδοξάσθη ἐν αὐτῷ. Εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐ-
 33 τὸν ἐν αἰατῷ, καὶ εὐθὺς δοξάσει αὐτόν. Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν
 εἰμι. Ζητήσετέ με· καὶ καθὼς εἶπον τοῖς Ἰουδαίοις· Ὅτι ὅπου ὑπάγω
 34 ἐγὼ, ὑμεῖς οὐ δύνασθε ἔλθειν· καὶ ὑμῖν λέγω ἄρτι. Ἐντολὴν καινὴν δι-
 δωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς
 35 ἀγαπᾶτε ἀλλήλους. Ἐν τούτῳ γινώσκονται πάντες, ὅτι ἐμοὶ μαθηταὶ ἐστέ,
 εἰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

§ 125. Jesus foretells to the apostles the fall of Peter, and their common danger.

JOHN XIII. 36—38.

36 Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ὅπου ὑπάγω, οὐ δύνασαι μοι νῦν ἀκολουθῆσαι· ὕστερον δὲ
 37 ἀκολουθήσεις μοι. Λέγει αὐτῷ Πέτρος· Κύριε, διατί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.

MATTH. XXVI. 31—35.

MARK XIV. 27—31.

31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Πάν- 27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Ὅτι
 τες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐ- πάντες σκανδαλισθήσεσθε ἐν ἐμοὶ
 μοὶ ἐν τῇ νυκτὶ ταύτῃ. Γέγραπται ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται·
 γάρ· “Πατάξω τὸν ποιμένα, καὶ “Πατάξω τὸν ποιμένα, καὶ δια-
 διασκορπισθήσεται τὰ πρόβατα σκορπισθήσεται τὰ πρόβατα.”
 32 τῆς ποιμνῆς.” Μετὰ δὲ τὸ ἐγεγρη- 28 Ἀλλὰ μετὰ τὸ ἐγεγρηναί με, προ-
 ναί με, προάξω ὑμᾶς εἰς τὴν Γαλι- 29 άξω ὑμᾶς εἰς τὴν Γαλιλαίαν. Ὁ
 33 λαίαν. Ἀποκριθεὶς δὲ ὁ Πέτρος δὲ Πέτρος ἔφη αὐτῷ· Καὶ εἰ
 εἶπεν αὐτῷ· Εἰ πάντες^b σκανδαλι- πάντες σκανδαλισθήσονται, ἀλλ'
 σθήσονται ἐν σοί, ἐγὼ οὐδέποτε οὐκ ἐγώ.
 σκανδαλισθήσομαι.

^a 30 et 31. νύξ. ¹ Ὅτε οὖν ἐξῆλθε, λέγει ὁ Ἰησοῦς

^b 31. Εἰ καὶ πάντες

LUKE XXII. 31—38.

31 Ἐἶπε δὲ ὁ κύριος· Σίμων, Σίμων, ἰδοὺ, ὁ σατανᾶς ἐξητήσατο ὑμᾶς, τοῦ
 32 σιναῖσαι ὡς τὸν σῆτον· ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίσ-
 33 τις σου· καὶ σὺ ποτὲ ἐπιστρέψας, στήριξον τοὺς ἀδελφούς σου. Ὁ δὲ εἶ-
 πεν αὐτῷ· Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον
 πορεύεσθαι.

MATTH. XXVI.

MARK XIV.

LUKE XXII.

JOHN XIII.

34 Ἐφη αὐτῷ ὁ Ἰη- 30 Καὶ λέγει αὐτῷ 34 Ὁ δὲ εἶπε· Λέ- 38 Ἀπεκρίθη αὐτῷ
 σοῦς· Ἀμὴν ὁ Ἰησοῦς· Ἀ- γω σοι, Πέτρε,
 λέγω σοι, ὅτι ἐν μὴν λέγω σοι, οὐ μὴ φωνήσῃ
 ταύτῃ τῇ νυκτὶ, ὅτι σὺ σήμερον^b σήμερον ἀλέκ-
 πρὶν ἀλέκτορα ἐν τῇ νυκτὶ τωρ, πρὶν ἢ
 φωνῆσαι, τρίς ἀπαρνῆσθαι, τρίς ἀπαρνῆσθαι
 ἀπαρνῆσθαι με. δις ἀλέκτορα μὴ εἰδέναι με.
 35 Καὶ εἶπεν αὐ-
 τοῖς· Ὅτε ἀπ-
 ἔστειλα ὑμᾶς
 ἄτερ βαλαντί-
 ον καὶ πήρας
 καὶ ὑποδημιά-
 των, μὴ τι-
 νὸς ὑστερήσα-
 τε; Οἱ δὲ εἶ-
 πον· Οὐδενός.
 36 Εἶπεν οὖν αὐ-
 τοῖς· Ἀλλὰ νῦν,

ὁ ἔχων βαλάντιον, ἀράτω, ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων, πωλησάτω
 37 τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν. Λέγω γὰρ ὑμῖν, ὅτι ἔτι
 τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό· “Καὶ μετὰ ἀνόμων
 38 ἐλογίσθη.” Καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει. Οἱ δὲ εἶπον· Κύριε,
 ἰδοὺ, μάχαιραι ὥδε δύο. Ὁ δὲ εἶπεν αὐτοῖς· Ἰκανόν ἐστι.

§ 126. Jesus institutes the eating of bread in remembrance of his
 broken body.

MATTH. XXVI. 26. MARK XIV. 22. LUKE XXII. 19. I COR. XI. 23, 24.

26 Ἐσθιόντων δὲ 22 Καὶ ἐσθιόν- 19 Καὶ λαβὼν ἄρ- 23 —ἔλαβεν ἄρτον,
 αὐτῶν, λαβὼν ὁ των αὐτῶν, λα- τον, εὐχαριστή- 24 καὶ εὐχαριστή-

^a 35. δὲ om.^b 30. ὅτι σήμερον

MATTH. XXVI.	MARK XIV.	LUKE XXII.	I COR. XI.
Ἰησοῦς τὸν ἄρ- τον, καὶ εὐλο- γήσας, ^a ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε· <i>Αἰάβετε,</i> <i>φάγετε· τοῦτό</i> <i>ἐστι τὸ σῶμά</i> <i>μου.</i>	βῶν ὁ Ἰησοῦς ἄρτον, εὐλογή- σας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπε· <i>Αἰά-</i> <i>βετε</i> [<i>φάγετε</i>]. τοῦτό ἐστι τὸ σῶμά μου.	σας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, λέγων· Τοῦτό ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμε- νον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνη- σιν.	σας ἔκλασε, καὶ εἶπε· “ [<i>Αἰά-</i> <i>βετε, φάγετε</i> ·] τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑ- πὲρ ὑμῶν κλω- μενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνη- σιν.”

§ 127. Jesus comforts his disciples.

JOHN XIV. 1—31.

- 1 Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν Θεόν, καὶ εἰς
2 ἐμὲ πιστεύετε. Ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοι πολλαὶ εἰσιν· εἰ δὲ
3 μὴ, εἶπον ἂν ὑμῖν. Πορεύομαι^c ετοιμάσαι τόπον ὑμῖν·¹ καὶ ἔαν πορευ-
4 θῶ, καὶ ετοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι, καὶ παραλήψομαι ὑμᾶς πρὸς
5 καὶ τὴν ὁδὸν οἴδατε. Λέγει αὐτῷ Θωμᾶς· Κύριε, οὐκ οἶδαμεν ποῦ
6 ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι; Λέγει αὐτῷ ὁ Ἰησοῦς·
7 Ἐγὼ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πα-
8 τέρα, εἰ μὴ δι' ἐμοῦ. Εἰ ἐγνώκετέ με, καὶ τὸν πατέρα μου ἐγνώκετε ἂν·
9 καὶ ἄπαρτι γινώσκετε αὐτὸν, καὶ ἑωράκατε αὐτόν. Λέγει αὐτῷ Φί-
10 λιππος· Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. Λέγει αὐτῷ ὁ
11 Ἰησοῦς· Τόσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωνάς με, Φίλιππε;
12 Ὁ ἑωρακώς ἐμὲ, ἑώρακε τὸν πατέρα· καὶ πῶς σὺ λέγεις· Δεῖξον ἡμῖν τὸν
13 πατέρα; Οὐ πιστεύεις, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστι;
14 τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἂν ἐμνηστὸς οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοί
15 μένων, αὐτὸς ποιεῖ τὰ ῥεργα. Πιστεύετε μοι, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ
16 πατὴρ ἐν ἐμοί·^c εἰ δὲ μὴ, διὰ τὰ ῥεργα αὐτὰ πιστεύετε μοι. Ἀμὴν ἀμὴν
17 λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ῥεργα ἃ ἐγὼ ποιῶ, καὶ κείνος ποιήσει,
18 καὶ μεῖζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι,¹ καὶ
19 ὅ,τι ἂν αἰτήσῃτε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ πα-
20 τὴρ ἐν τῷ υἱῷ. Ἐάν τι αἰτήσῃτε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.
21 Ἐάν ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε· καὶ ἐγὼ ἐρωτήσω τὸν
22 πατέρα, καὶ ἄλλον παρακλητὸν δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν εἰς τὸν
23 αἰῶνα· τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι

^a 26. *Alit*: εὐχαριστήσας *^b 2. *Alit*: ὑμῖν, ὅτι πορεύομαι^c 11. ἐν ἐμοί ἐστιν *

JOHN XIV.

οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό· ἡμεῖς δὲ γινώσκете αὐτό,
 18 ὅτι παρ' ὑμῖν μένει,^a καὶ ἐν ὑμῖν ἔσται.^b Οὐκ ἀφήσω ὑμᾶς ὁρφα-
 19 ροὺς· ἔρχομαι πρὸς ὑμᾶς. Ἐτι μικρόν, καὶ ὁ κόσμος με οὐκέτι θεωρεῖ,
 20 ἡμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ἡμεῖς ζήσεσθε. Ἐν ἐκείνῃ τῇ ἡμέρᾳ
 γνώσεσθε ἡμεῖς, ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ἡμεῖς ἐν ἐμοί, καὶ ἐν ὑμῖν.
 21 Ὁ ἔχων τὰς ἐντολάς μου, καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ
 δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου· καὶ ἐγὼ ἀγαπήσω
 22 αὐτόν, καὶ ἐμφανίσω αὐτῷ ἐμάντόν. Λέγει αὐτῷ Ἰουδᾶς (οὐχ ὁ Ἰ-
 σκαριώτης)· Κύριε, καὶ τί^c γέγονεν, ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν,
 23 καὶ οὐχὶ τῷ κόσμῳ; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἐάν τις ἀγαπᾷ
 με, τὸν λόγον μου τηρήσει· καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς
 24 αὐτόν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν. Ὁ μὴ ἀγαπῶν με,
 τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε, οὐκ ἔστιν ἐμὸς, ἀλλὰ
 25 τοῦ πέμψαντός με πατρὸς. Ταῦτα λελάληκα ὑμῖν, παρ' ὑμῖν μένων·
 26 ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματι
 μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.
 27 Εἰρήνῃν ἀφίημι ὑμῖν, εἰρήνῃν τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος
 δίδωσιν, ἐγὼ δίδωμι ὑμῖν. Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά, μηδὲ δειλι-
 28 ᾶτω. Ἰκούσατε, ὅτι ἐγὼ εἶπον ὑμῖν· Ἐπάγω, καὶ ἔρχομαι πρὸς ὑμᾶς.
 Εἰ ἡγαπᾶτέ με, ἐχάρητε ἂν, ὅτι^d πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ
 29 μου μεζῶν μοῦ ἐστι. Καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένη-
 30 ται, πιστεύσητε. Οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν· Ἐρχεται γὰρ
 31 ὁ τοῦ κόσμου ἄρχων, καὶ ἐν ἐμοί οὐκ ἔχει οὐδέν. Ἀλλ' ἵνα γινῶ ὁ κόσμος,
 ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτω ποιῶ.

§ 128. Jesus institutes the drinking of wine in remembrance of his blood shed.

MATTH. XXVI. 27-29.

MARK XIV. 23-25.

LUKE XXII. 20.

I COR. XI. 25.

27 Καὶ λαβὼν τὸ 23 Καὶ λαβὼν τὸ 20 Ὡσαύτως καὶ 25 Ὡσαύτως καὶ
 ποτήριον, καὶ ποτήριον, εὐχα- τὸ ποτήριον, τὸ ποτήριον,
 εὐχαριστήσας, ἔ- ριστήσας ἔδω- μετὰ τὸ δειπνῆ- μετὰ τὸ δει-
 δωκεν αὐτοῖς, λέ- κεν αὐτοῖς· καὶ σαι, λέγων· πνῆσαι, λέ-
 γων· Πιῖτε ἐξ ἔπιον ἐξ αὐτοῦ Τοῦτο τὸ πο- γων· “ Τοῦτο
 αὐτοῦ πάντες· 24 πάντες. Καὶ τήριον, ἡ και- τὸ ποτήριον ἡ
 28 τοῦτο γὰρ ἐστι εἶπεν αὐτοῖς· νὴ διαθήκη ἐν καινῇ διαθήκῃ
 τὸ αἷμά μου, τὸ Τοῦτό ἐστι τὸ τῷ αἵματί μου, ἐστὶν ἐν τῷ ἐ-

^a 17. *Alit*: μενεῖ^b 17. *Alit*: ἔστιν.^c 22. *Κύριε, τί*^d 28. ὅτι εἶπον· Πορεύομαι^e 30. τοῦ κόσμου τούτου^f 30. *Pro* οὐκ ἔχει *Alit*: ἐύρίσκει s. ἐυρήσει

MATTH. XXVI.	MARK XIV.	LUKE XXII.	I COR. XI.
τῆς καινῆς δια- θήκης, τὸ περὶ πολλῶν ἐκχυνό- μενον εἰς ἄφεσιν 29 ἁμαρτιῶν. Λέ- γω δὲ ὑμῖν, ὅτι οὐ μὴ πῖω ἀπ- όρτι ἐκ τού- του τοῦ γεννή- ματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑ- μῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πα- τρός μου.	αἷμά μου, τὸ τῆς καινῆς δια- θήκης, τὸ περὶ πολλῶν ἐκχυνό- μενον. Ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.	τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.	μὴ αἵματι· τοῦτο ποιεῖτε, ὡς ὅτι ἂν πίνετε, εἰς τὴν ἐ- μὴν ἀνάμνη- σιν."

§ 129. Jesus resumes his discourse to his disciples.

JOHN XIV. 31.—XVI. 33.

31 Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

XV Ἐγὼ εἰμι ἡ ἀμπέλος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστι.

2 Πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν

3 φέρον, καθαίρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ. Ἦδη ὑμεῖς καθαροί

4 ἐστε, διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. Μείνατε ἐν ἐμοί, καὶ γὰρ ἐν ὑμῖν.

Καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἄφ' ἑαυτοῦ, ἐὰν μὴ μένῃ ἐν

5 τῇ ἀμπέλῳ· οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μένητε. Ἐγὼ εἰμι ἡ ἀμ-

6 πελος, ὑμεῖς τὰ κλήματα. Ὁ μένων ἐν ἐμοί, καὶ γὰρ ἐν αὐτῷ, οὗτος φέρει

7 καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. Ἐὰν μὴ τις

8 μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα, καὶ ἐξηρανθή· καὶ συναγορυσιν

9 αὐτὰ, καὶ εἰς τὸ^a πῦρ βάλλουσι, καὶ καίεται. Ἐὰν μένητε ἐν ἐμοί, καὶ τὰ

10 ῥήματά μου ἐν ὑμῖν μένῃ, ὃ ἐὰν θέλητε αἰτήσεσθε, καὶ γενήσεται ὑμῖν.

8 Ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρετε, καὶ γενή-

9 σεσθε ἐμοὶ μαθηταί. Καθὼς ἠγάπησέ με ὁ πατήρ, καὶ γὰρ ἠγάπησα

10 ὑμᾶς· μένατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. Ἐὰν τὰς ἐντολάς μου τηρήσητε,

11 μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου τηρή-

12 ῃκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ

13 ἡ ἐμὴ ἐν ὑμῖν μένῃ,^b καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. Αὕτη ἐστὶν ἡ ἐντολή ἡ

14 ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς. Μείζονα ταύτης ἀγά-

15 πην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

14 15 Ὅτι οἱ φίλοι μου εἰστε, ἐὰν ποιῇτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. Οὐκέτι

^a 6. τὸ om.

^b 11. Alii: ἡ *

JOHN XV.

ἡμᾶς λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιῇ αὐτοῦ ὁ κύριος· ἡμᾶς
 δὲ εἶρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου, ἐγνώρισα
 16 ὑμῖν. Οὐχ ὑμεῖς με ἐξελέσασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθνηκα
 ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρετε, καὶ ὁ καρπὸς ὑμῶν μένη· ἵνα
 17 ὅ,τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῶ ὑμῖν. Ταῦτα ἐντέλ-
 18 λουμαι ὑμῖν, ἵνα ἀγαπᾷτε ἀλλήλους. Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώ-
 19 σκετε, ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν
 τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς
 20 ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. Μνημονεύετε τοῦ λόγου,
 οὗ ἐγὼ εἶπον ὑμῖν· Οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ. Εἰ ἐμὲ
 ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμετε-
 21 ρον τηρήσουσιν. Ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου,
 22 ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. Εἰ μὴ ἦλθον, καὶ ἐλάλησα αὐτοῖς,
 ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐ-
 23 24 τῶν. Ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου μισεῖ. Εἰ τὰ ἔργα μὴ ἐποίη-
 25 σωράκασιν, καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου. Ἀλλ', ἵνα πλη-
 ρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῇ νόμῳ αὐτῶν· “Ὅτι ἐμίσησάν με
 26 διαρκῶς.” Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ
 τοῦ πατρὸς, (τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται),
 27 ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἂπ' ἀρχῆς
 XVI μετ' ἐμοῦ ἐστε. Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῇτε.
 2 Ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτει-
 3 νας ὑμᾶς, δόξῃ λατρεῖν προσφέρειν τῷ Θεῷ. Καὶ ταῦτα ποιήσουσιν,^a ὅτι
 4 οὐκ ἔγνωσαν τὸν πατέρα, οὐδὲ ἐμὲ. Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν
 ἔλθῃ ἡ ὥρα, μνημονεύετε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν
 5 ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. Νῦν δὲ ὑπάγω πρὸς τὸν πέμ-
 6 ψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με· Ποῦ ὑπάγεις;¹ ἀλλ' ὅτι ταῦτα
 7 λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. Ἀλλ' ἐγὼ τὴν
 ἀλήθειαν λέγω ὑμῖν· συμφέρεи ὑμῖν, ἵνα ἐγὼ ἀπέλθω. Ἐὰν γάρ^b μὴ
 ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμ-
 8 ψω αὐτὸν πρὸς ὑμᾶς. Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτί-
 9 ας, καὶ περὶ δικαιοσύνης, καὶ περὶ κρίσεως. Περὶ ἁμαρτίας μὲν, ὅτι οὐ
 10 πιστεύουσιν εἰς ἐμὲ· περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπά-
 11 γω, καὶ οὐκέτι θεωρεῖτέ με· περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τού-
 12 του κέκριται. Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βασιτάζειν
 13 ἄρτι· ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς
 πᾶσαν τὴν ἀλήθειαν. Οὐ γὰρ λαλήσει ὑφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ

^a 3. ποιήσουσιν ὑμῖν, (ex. c. XV, 21.)^b Αἰτί: γὰρ ἐγὼ

JOHN XVI.

14 λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. Ἐκεῖνος ἐμὲ δοξάζει, ὅτι ἐκ τοῦ
 15 ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. Πάντα ὅσα ἔχει ὁ πατήρ, ἐμὰ ἐστὶ·
 16 διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει,^a καὶ ἀναγγελεῖ ὑμῖν. Μικρὸν,
 καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με, ὅτι^b ὑπάγω πρὸς
 17 τὸν πατέρα. Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· Τί
 ἐστὶ τοῦτο ὃ λέγει ἡμῖν· Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν,
 18 καὶ ὄψεσθέ με· καὶ· Ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα;¹ Ἐλεγον οὖν·
 19 Τοῦτο τί ἐστὶν ὃ λέγει, τὸ μικρὸν; Οὐκ οἶδαμεν τί λαλεῖ. Ἐγὼ οὖν^c ὁ
 Ἰησοῦς, ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε
 με² ἀλλήλων, ὅτι εἶπον· Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν,
 20 καὶ ὄψεσθέ με; Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαίσετε καὶ θρηνησετε ὑμεῖς,
 ὁ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χα-
 21 ράν γενήσεται. Ἡ γυνὴ ὅταν τέκῃ, λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς·
 ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν,
 22 ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. Καὶ ὑμεῖς οὖν λύπην μὲν νῦν
 ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χα-
 23 ράν ὑμῶν οὐδεὶς αἰρεῖ ἀπ' ὑμῶν· καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ
 ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν
 24 πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. Ἔως ἄρτι οὐκ ᾔτησατε
 οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψετε, ἵνα ἡ χαρὰ ὑμῶν ἡ
 25 πεπληρωμένη. Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται^d
 ὥρα, ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρῶν³ περὶ
 26 τοῦ πατρὸς ἀναγγελῶ ὑμῖν. Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου
 αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν, ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ
 27 ὑμῶν· αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ
 28 πεπιστεύκατε, ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. Ἐξῆλθον παρὰ τοῦ πα-
 29 τρός, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύο-
 30 μαι πρὸς τὸν πατέρα. Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ἰδε, νῦν παρῶ-
 31 ῃσιν⁴ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. Νῦν οἶδαμεν, ὅτι οἶδας πάντα,
 καὶ οὐ χρεῖαν ἔχεις, ἵνα τίς σε ἐρωτῇ. Ἐν τούτῳ πιστεύομεν, ὅτι ἀπὸ Θε-
 32 οῦ ἐξῆλθες. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἄρτι πιστεύετε· ἰδοὺ,
 33 ἐρχεται ὥρα, καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ
 ἐμὲ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστί. Ταῦτα
 λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εὐσχήνην ἔχητε. Ἐν τῷ κόσμῳ θλίψιν ἔχετε·
 ἀλλὰ θαρσεύετε, ἐγὼ νενίκηκα τὸν κόσμον.

^a 15. λήψεται

^b 16. ὅτι ἐγὼ

^c 19. Αἰὶ: δὲ Αἰὶ omittunt.*

^d 25. ἀλλ' ἔρχεται Αἰὶ: καὶ ἔρχεται

^e 33. ἔξετε·

§ 130. Jesus' prayer.

JOHN XVII. 1—26.

1 Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν
 οὐρανόν, καὶ εἶπε· Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα
 2 καὶ ὁ υἱός σου δοξάσῃ σε· καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός,
 3 ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. Αὕτη δέ ἐστιν ἡ αἰ-
 ώνιος ζωὴ, ἵνα γινώσκωσι σὲ τὸν μόνον ἀληθινὸν Θεόν, καὶ ὃν ἀπέστειλας
 4 Ἰησοῦν Χριστόν. Ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον ἐτελείωσα, ὃ δέ-
 5 δωκάς μοι ἵνα ποιήσω· καὶ νῦν δόξασόν με, σὺ πάτερ, παρὰ σεαυτῷ τῇ
 6 δοξῇ, ἣ εἶχον, πρὸ τοῦ τὸν κόσμον εἶναι, παρὰ σοί. Ἐφανερώσά
 σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκάς μοι ἐκ τοῦ κόσμου. Σοὶ ἦσαν,
 7 καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετήρηκας. Νῦν ἔγνωκαν,
 8 ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστίν· ὅτι τὰ ῥήματα ἃ δέδωκάς
 μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς, ὅτι παρὰ
 9 σοῦ ἐξῆλθον, καὶ ἐπίστευσαν, ὅτι σύ με ἀπέστειλας. Ἐγὼ περὶ αὐτῶν
 ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰ-
 10 σι·¹ καὶ τὰ ἐμὰ πάντα σὰ ἐστί, καὶ τὰ σὰ ἐμὰ· καὶ δεδόξασμαι ἐν αὐτοῖς.
 11 Καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε
 ἔρχομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, ὃ^a δέδωκάς μοι,
 12 ἵνα ὥσιν ἐν καθὼς ἡμεῖς. Ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτή-
 ρουν αὐτοὺς ἐν τῷ ὀνόματί σου·—οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ
 13 αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱός τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ·—νῦν
 δέ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν
 14 τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου·
 καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ
 15 εἰμὶ ἐκ τοῦ κόσμου. Οὐκ ἐρωτῶ, ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα
 16 τηρήσῃς αὐτοὺς ἐκ τοῦ ποηροῦ. Ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ
 17 τοῦ κόσμου οὐκ εἰμὶ. Ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου·^b ὁ λόγος ὁ σὸς
 18 ἀλήθειά ἐστι. Καθὼς ἐμέ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα
 19 αὐτοὺς εἰς τὸν κόσμον. Καὶ ὑπὲρ αὐτῶν ἐγὼ ἡγιαζώ ἐμαυτὸν, ἵνα καὶ
 20 αὐτοὶ ὥσιν ἡγιασμένοι ἐν ἀληθείᾳ. Οὐ περὶ τούτων δέ ἐρωτῶ μό-
 21 ρον, ἀλλὰ καὶ περὶ τῶν πιστευόντων^c διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ·¹ ἵνα
 πάντες ἐν ὧσι· καθὼς σὺ, πάτερ, ἐν ἐμοί, καὶ γὰρ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν
 22 ἡμῖν ἐν ὧσιν· ἵνα ὁ κόσμος πιστεύσῃ, ὅτι σύ με ἀπέστειλας. Καὶ ἐγὼ
 τὴν δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς· ἵνα ὥσιν ἐν, καθὼς ἡμεῖς ἐν
 23 ἐσμεν·¹ (ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί·) ἵνα ὥσι τετελειωμένοι εἰς ἐν, καὶ
 ἵνα γινώσκῃ ὁ κόσμος, ὅτι σύ με ἀπέστειλας, καὶ ἡγάπησας αὐτοὺς, καθὼς

^a 11. οὓς Alii: ὁ *^b 17. σου omittunt alii.*^c 20. πιστευόντων

JOHN XVII.

- 24 ἐμὲ ἡγάπησας. Πάτερ, οὓς δέδωκάς μοι, θέλω, ἵνα ὅπου ἐμὲ ἐγὼ, καὶ κεῖ-
 25 τοι ὧσι μετ' ἐμοῦ· ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμήν, ἣν ἔδωκάς μοι, ὅτι
 26 ἔγνω, ἐγὼ δὲ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σὺ με ἀπέστειλας· καὶ ἐ-
 γνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω· ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με,
 ἐν αὐτοῖς ᾗ, καὶ γὰρ ἐν αὐτοῖς.

§ 131. Jesus' agony in Gethsemane.

MATTH. XXVI. 30, 36-46. MARK XIV. 26, 32-42. LUKE XXII. 39-46. JOHN XVIII. 1.

- 30 Καὶ ὑμνή- 26 Καὶ ὑμνή- 39 Καὶ ἐξελ- 1 Ταῦτα εἰ-
 σαντες, ἐξῆλθον σαντες, ἐξῆλθον θῶν ἐπορεύθη πῶν ὁ Ἰησοῦς
 εἰς τὸ ὄρος τῶν εἰς τὸ ὄρος τῶν κατὰ τὸ ἔθος ἐξῆλθε σὺν τοῖς
 ἑλαιῶν. ἑλαιῶν. εἰς τὸ ὄρος τῶν μαθηταῖς αὐ-
 36 Τότε ἔρχε- 32 Καὶ ἔρχον- ἐλαιῶν· ἤκο- τοῦ πέραν τοῦ
 ται μετ' αὐτῶν ται εἰς χωρίον, λούθησαν δὲ χειμάρδου τοῦ
 ὁ Ἰησοῦς εἰς χω- οὗ τὸ ὄνο- αὐτῷ καὶ οἱ Κεδρῶν,^d ὅπου
 ρίον λεγόμενον μα Γεθσημανῇ· μαθηταὶ αὐτοῦ. ἦν κήπος, εἰς ὃν
 Γεθσημανῇ,^a καὶ καὶ λέγει τοῖς 40 Γενόμενος δὲ εἰσῆλθεν αὐτὸς
 λέγει τοῖς μα- μαθηταῖς αὐ- ἐπὶ τοῦ τόπου, καὶ οἱ μαθηταὶ
 θηταῖς· Καθί- τοῦ· Καθίσα- εἶπεν αὐ- αὐτοῦ.
 σατε αὐτοῦ, ἕως τε ὧδε, ἕως τοῖς· Προσεύ-
 οὗ ἀπελθὼν προσεύξωμαι. χεσθε μὴ εἰς-
 προσεύξωμαι ἐ- ελθεῖν εἰς πει-
 37 κεί. Καὶ παρα- 33 Καὶ παραλαμ- ρασμόν.
 λαβὼν τὸν Πέ- βάνει τὸν Πέ-
 τρον καὶ τοὺς τρον καὶ Ἰάκωβον^c καὶ Ἰωάν-
 δύο υἱοὺς Ζεβε- νην μεθ' ἐαυτοῦ·
 δαιλου, ἤρξατο λυπεῖ- καὶ ἤρξατο ἐκθαμ-
 σθαι καὶ ἀδημονεῖν. βεῖσθαι καὶ ἀδη-
 38 Τότε λέγει αὐτοῖς· 34 μονεῖν. Καὶ λέγει
 Περίλυπός ἐστιν ἡ ψυ- αὐτοῖς· Περίλυπός
 χή μου ἕως θανάτου· ἐστὶν ἡ ψυχὴ μου ἕως
 μείνατε ὧδε, καὶ γρη- θανάτου· μείνατε
 γορεῖτε μετ' ἐμοῦ. ὧδε, καὶ γρηγορεῖτε.
 39 Καὶ προσελθὼν^b μικρὸν, 35 Καὶ προσελθὼν μι- 41 Καὶ αὐτὸς ἀπεσπά-

^a 36. *Alit*: Γεθ-
σημανεῖ *^b 39. *Alit*: προσελθὼν^c 33. τὸν Ἰακώβον^d 1. τῶν Κεδρῶν

MATTH. XXVI.

ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, προσευχόμενος, καὶ λέγων· Πάτερ μου, εἰ δυνατόν ἐστι, παρ-
ελθέτω ἀπ' ἐμοῦ τὸ 36 ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ'
40 ὡς σύ. Καὶ ἔρχεται πρὸς τοὺς μαθητάς, καὶ εὗρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ 37 ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ;
41 Γρηγορεῖτε καὶ προσ-
εύχεσθε, ἵνα μὴ εἰσέλ-
θῃτε εἰς πειρασμόν·
τὸ μὲν πνεῦμα πρό-
θυμον, ἡ δὲ σὰρξ ἁ- 38
42 σθενής. Πάλιν ἐκ
δευτέρου ἀπελθὼν
προσηύξατο, λέγων·
Πάτερ μου, εἰ οὐ δύ- 39
ναται τοῦτο τὸ ποτή-
ριον παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ 40
αὐτὸ πίω, γενηθήτω τὸ θέλημά
43 σου. Καὶ ἐλθὼν εὗρίσκει αὐτοὺς
πάλιν καθεύδοντας· (ἦσαν γὰρ αὐ-
44 τῶν οἱ ὀφθαλμοὶ βεβαρημένοι·) καὶ
ἄφεις αὐτοὺς, ἀπελθὼν πάλιν,
προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών.

LUKE XXII.

43 44 Ὡφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ, ἐνισχύων αὐτόν. Καὶ γενόμενος
ἐν ἀγωνίᾳ, ἐκτενέστερον προσηύχετο. Ἐγένετο δὲ ὁ ἰδρὼς αὐτοῦ ὥστε
θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.^b

MATTH. XXVI.

45 Τότε ἔρχεται πρὸς τοὺς μαθητάς 41
αὐτοῦ, καὶ λέγει αὐτοῖς· Καθεύ-

MARK XIV.

κρόν, ἔπεσεν ἐπὶ τῆς
γῆς· καὶ προσηύχε-
το, ἵνα, εἰ δυνατόν
ἐστι, παρέλθῃ ἀπ' 42
αὐτοῦ ἡ ὥρα. Καὶ
ἔλεγεν· Ἀββᾶ ὁ πα-
τήρ, πάντα δυνατά
σοι· παρενεγκε τὸ
ποτήριον ἀπ' ἐμοῦ
τοῦτο. Ἀλλ' οὐ, τί 45
ἐγὼ θέλω, ἀλλὰ τί
σύ. Καὶ ἔρχεται,
καὶ εὗρίσκει αὐτοὺς
καθεύδοντας· καὶ
λέγει τῷ Πέτρῳ·
Σίμων, καθεύδεις; 46
οὐκ ἴσχυσας μίαν
ὥραν γρηγορῆσαι;
38 Γρηγορεῖτε καὶ προσ-
εύχεσθε, ἵνα μὴ εἰς-
έλθῃτε εἰς πειρασ-
μόν· τὸ μὲν πνεῦμα

39 πρόθυμον, ἡ δὲ σὰρξ ἁσθενής. Καὶ πάλιν
ἀπελθὼν προσηύξατο, τὸν αὐτὸν
40 λόγον εἰπών. Καὶ ὑποστρέψας,
εὔρεν αὐτοὺς πάλιν καθεύδοντας·
ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν
καταβαρυνόμενοι,^a καὶ οὐκ ᾔδεισαν
τί αὐτῷ ἀποκριθῶσι.

MARK XIV.

Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει
αὐτοῖς· Καθεύδετε τὸ λοιπὸν καὶ

^a 40. βεβαρημένοι^b 43, 44. Haec comma-
la quidam omittunt.

MATTH. XXVI.

MARK XIV.

- δετε τὸ λοιπὸν καὶ ἀναπαύεσθε ; ἀναπαύεσθε ; ἀπέχει· ἤλθεν ἡ
 ἰδοῦ, ἡγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ὥρα· ἰδοῦ, παραδίδεται ὁ υἱὸς
 ἀνθρώπου παραδίδεται εἰς χεῖρας τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν
 46 ἁμαρτωλῶν. Ἐγείρεσθε· ἄγωμεν· 42 ἁμαρτωλῶν. Ἐγείρεσθε· ἄγω-
 ἰδοῦ, ἡγγικεν ὁ παραδιδούς με. μεν· ἰδοῦ, ὁ παραδιδούς με ἡγγικε.

§ 132. Jesus is betrayed.

JOHN XVIII, 2—12.

- 2 Ἴδιει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτόν, τὸν τόπον· ὅτι πολλάκις
 3 συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. Ὁ οὖν Ἰούδας λαβὼν
 τὴν σπιῆραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ
 μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων.

MATTH. XXVI. 47—56.

MARK XIV. 43—52.

LUKE XXII. 47—53.

- 47 Καὶ ἔτι αὐτοῦ λα- 43 Καὶ εὐθέως, ἔτι 47 Ἐτι δὲ αὐτοῦ λα-
 λοῦντος, ἰδοῦ, Ἰούδας, αὐτοῦ λαλοῦντος, λοῦντος, ἰδοῦ ὄχλος,
 εἰς τῶν δώδεκα, ἤλθε, παραγίνεται Ἰούδας, καὶ ὁ λεγόμενος Ἰού-
 καὶ μετ' αὐτοῦ ὄχλος εἰς ὧν τῶν δώδεκα, δας, εἰς τῶν δώδεκα,
 πολὺς μετὰ μαχαιρῶν καὶ μετ' αὐτοῦ ὄχ- προήρξατο αὐτοὺς^a,--
 καὶ ξύλων, ἀπὸ τῶν λος πολὺς μετὰ μα-
 ἀρχιερέων καὶ πρεσβυ- χαιρῶν καὶ ξύλων,
 τέρων τοῦ λαοῦ. παρὰ τῶν ἀρχιερέων
 καὶ τῶν γραμματέων
 καὶ τῶν πρεσβυτέρων.

JOHN XVIII.

- 4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτόν, ἐξελθὼν εἶπεν αὐτοῖς·
 5 Τίνα ζητεῖτε ; Ἰ' Ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐ-
 τοῖς ὁ Ἰησοῦς· Ἰ' Εἰ μὲν εἰμι. (Εἰστίκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐ-
 6 τὸν, μετ' αὐτῶν.) Ὡς οὖν εἶπεν αὐτοῖς· Ὅτι ἐγὼ εἰμι· ἀπῆλθον εἰς τὰ
 7 ὀπίσω, καὶ ἔπεσον χαμαί. Πάλιν οὖν αὐτοὺς ἐπληρώτισε· Τίνα ζητεῖτε ;
 8 Οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον. Ἰ' Ἀπεκρίθη ὁ Ἰησοῦς· Εἶπον ἡμῖν,
 9 ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν. Ἰ' ἵνα πληρωθῇ
 ὁ λόγος, ὃν εἶπεν· Ὅτι οὐς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐ-
 δένα."

MATTH. XXVI.

MARK XIV.

- 48 Ὁ δὲ παραδιδούς αὐτόν, ἔδωκεν 44 Δεδώκει δὲ ὁ παραδιδούς αὐτόν
 αὐτοῖς σημεῖον, λέγων· Ὅν ἂν σύσσημον αὐτοῖς, λέγων· Ὅν ἂν
 φιλήσω, αὐτός ἐστι· κρατήσατε αὐ- φιλήσω, αὐτός ἐστι· κρατήσατε

^a 47. αὐτῶν.

MATTH. XXVI.

49 τόν. Καὶ εὐθὺς—
ὡς προσελθὼν
τῷ Ἰησοῦ, εἶπε·
Χαῖρε, ῥαββί.
Καὶ κατεφίλησεν

50 αὐτόν. Ὁ δὲ
Ἰησοῦς εἶπεν
αὐτῷ· Ἐταίρε,
ἐφ' ὃ^a πάρεαι;
Τότε προσελ-

51 τόν. Καὶ ἰδοὺ 47
εἰς τῶν μετὰ Ἰ-
ησοῦ, ἐκτείνας
τὴν χεῖρα, ἀπέ-
σπασε τὴν μί-
χαιραν αὐτοῦ·
καὶ πατάξας τὸν,
δοῦλον τοῦ
ἀρχιερέως, ἀφεί-
λεν αὐτοῦ τὸ ὠ-

52 τίον. Τότε λέ-
γει αὐτῷ ὁ Ἰη-
σοῦς· Ἀπόστρεφόν σου τὴν μί-
χαιραν εἰς τὸν τόπον αὐτῆς· πάν-
τες γὰρ οἱ λαβόντες μίχαιραν, ἐν
53 μαχαίρᾳ ἀπολοῦνται.^b Ἦ δοκεῖς,
ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι
τὸν πατέρα μου, καὶ παραστή-
σει μοι πλείους ἢ δώδεκα λεγεῶ-

54 νας ἀγγέλων; Πῶς οὖν πλη-
ρωθῶσιν αἱ γραφαί, ὅτι οὐ-

^a 50. ἐφ' ᾧ^b 52. *Alit*: ἀποθανοῦνται.

MARK XIV.

αὐτόν καὶ ἀπαγάγετε ἀσφαλῶς. Καὶ ἐλθὼν,
εὐθέως προσελθὼν αὐτῷ, λέγει· Ῥαββί,
ῥαββί· καὶ κα-
τεφίλησεν αὐτόν. 47 —καὶ ἡγγισε τῷ

LUKE XXII.

Ἰησοῦ φιλήσαι

48 αὐτόν. Ὁ δὲ 12
Ἰησοῦς εἶπεν
αὐτῷ· Ἰοῦδα,
φιλήματι τὸν
υἱὸν τοῦ ἀν-
θρώπου παρα-
δίδως; Ἰδόν-
τες δὲ οἱ περὶ
αὐτόν τὸ ἐσό-

10 μενον, εἶπον
αὐτῷ· Κύριε,
εἰ πατάξομεν
ἐν μαχαίρᾳ;
50 Καὶ ἐπάταξεν
εἰς τις ἐξ αὐ-
τῶν τὸν δοῦλον
τοῦ ἀρχιερέως,
καὶ ἀφείλεν αὐ-
τοῦ τὸ οὖς τὸ

51 δεξιόν. Ἀπο-
κριθεὶς δὲ ὁ 11
Ἰησοῦς εἶπεν·
Ἐὰν ἕως τού-
του. Καὶ ἁ-
ψάμενος τοῦ
ὐπίου αὐτοῦ,
ἰάσατο αὐτόν.

MARK XIV.

LUKE XXII.

55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἰ- 48 Καὶ ἀποκριθεὶς ὁ Ἰ- 52 Εἶπε δὲ ὁ Ἰησοῦς,

^c 11. *μίχαιραν*
σου

MATTH. XXVI.

MARK XIV.

LUKE XXII.

πεν ὁ Ἰησοῦς τοῖς ὄχ-
λοις· Ὡς ἐπὶ ληστὴν
ἐξήλθετε μετὰ μαχαι-
ρῶν καὶ ξύλων, συλλα-
βεῖν με· καθ' ἡμέραν
πρὸς ὑμᾶς ἐκαθεζόμε-
νην διδάσκων ἐν τῷ ἱερῷ,
καὶ οὐκ ἐκρατήσατέ
56 με· τοῦτο δὲ ὅλον
γέγονεν, ἵνα πληρω-
θῶσιν αἱ γραφαὶ τῶν
προφητῶν. Τότε οἱ
μαθηταὶ πάντες ἀ-
φέντες αὐτὸν, ἔφυγον.

ησοῦς εἶπεν αὐτοῖς·
Ὡς ἐπὶ ληστὴν ἐξήλ-
θετε μετὰ μαχαιρῶν
καὶ ξύλων, συλλαβεῖν
με· καθ' ἡμέραν
ἤμην πρὸς ὑμᾶς ἐν
τῷ ἱερῷ διδάσκων,
καὶ οὐκ ἐκρατήσατέ
53 με· ἀλλ', ἵνα πλη-
ρωθῶσιν αἱ γραφαί.
Καὶ ἀφέντες αὐτὸν
πάντες ἔφυγον. Καὶ
εἰς τις νεανίσκος ἡ-
κολούθει^a αὐτῷ, πε-
ριβεβλημένος σινδόνα
ἐπὶ γυμνοῦ· καὶ

πρὸς τοὺς παραγε-
νομένους ἐπ' αὐτὸν
ἀρχιερεῖς καὶ στρα-
τηγούς τοῦ ἱεροῦ καὶ
πρεσβυτέρους· Ὡς
ἐπὶ ληστὴν ἐξεληλύ-
θατε μετὰ μαχαιρῶν
καὶ ξύλων· καθ' ἡ-
μέραν ὄντος μου μεθ'
ὑμῶν ἐν τῷ ἱερῷ,
οὐκ ἐξετείνατε τὰς
χεῖρας ἐπ' ἐμέ. Ἀλλ'
αὕτη ὑμῶν ἐστὶν ἡ
ὥρα, καὶ ἡ ἐξουσία
τοῦ σκότους.

52 κρατοῦσιν αὐτὸν οἱ νεανίσκοι. Ὁ δὲ καταλιπὼν τὴν
σινδόνα, γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

§ 133. Jesus is brought before Annas and Caiaphas. Peter denies
him thrice.

JOHN XVIII. 13—18, 24—27.

13 Καὶ ἀπήγαγον αὐτὸν πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ
24 Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἑνιαυτοῦ ἐκείνου.^b Ἀπέστειλεν αὐ-
14 τὸν ὁ Ἀννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα. Ἦν δὲ Καϊάφας
ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἓνα ἄνθρωπον ἀπο-

MATTH. XXVI. 57—75.

LUKE XXII. 54—62.

57 Οἱ δὲ κρα- MARK XIV. 53—72. 54 Σὺλλαβόντες 15 τοῦ λαοῦ. Ἦ-
τήσαντες τὸν Ἰ- 53 Καὶ ἀπήγα- δὲ αὐτὸν ἦγα- κολούθει δὲ τῷ
ησοῦν, ἀπήγα- γον τὸν Ἰησοῦν γον, καὶ εἰσή- Ἰησοῦ Σίμων
γον πρὸς Καϊά- πρὸς τὸν ἀρχι- γαγον αὐτὸν Πέτρος, καὶ ἄλ-
φان τὸν ἀρχιε- 54 ρεῖα· Καὶ ὁ εἰς τὸν οἶκον λος^d μαθητῆς.
58 ρεῖα. Ὁ δὲ Πέ- Πέτρος ἀπὸ τοῦ ἀρχιερέως. Ὁ δὲ μαθητῆς
τρος ἠκολούθει μακρόθεν ἡ- Ὁ δὲ Πέτρος ἐκείνος ἦν γνω-

^a 51. *Alii*: ἠκολούθησεν *

^b 13. *Sic alii post ἐκείνου (alius post πρῶτον) addunt* vs. 24, Ἀπέστειλεν αὐτὸν (s. δὲ) αὐτὸν *cet.* ^c 14. *Alii*: ἀποθανεῖν *

^d 15. ὁ ἄλλος (e vs. 16.)

MATTH. XXVI.	MARK XIV.	LUKE XXII.	JOHN XVIII.
αὐτῷ ἀπὸ μα- κρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχι- ερέως·	κολούθησεν αὐ- τῷ, ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως·	ἠκολούθει μα- κρόθεν.	στὸς τῷ ἀρχιε- ρεῖ, καὶ συνεισ- ῆλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως·

16 ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω. Ἐξῆλθεν οὖν ὁ μαθη-
τῆς ὁ ἄλλος, ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ, καὶ

18 εἰσήγαγε τὸν Πέτρον.—Εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται
ἀνθρακιὰν πε-

		55 Ἀπάντων δὲ	ποιηκότες, ὅτι
καὶ εἰσελ- θὼν ἔσω, ἐκά- θητο μετὰ τῶν ὑπηρετιῶν, ἰδεῖν τὸ τέλος.	καὶ ἦν συγκα- θήμενος μετὰ τῶν ὑπηρετιῶν, καὶ θερμαινό- μενος πρὸς τὸ φῶς.	πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέ- σῳ αὐτῶν.	ψύχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ μετ' αὐ- τῶν ὁ Πέτρος ἐστὼς καὶ θερ- μαίνόμενος.—

66 Καὶ ὄντος

τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω,
ἔρχεται μία τῶν παιδισκῶν τοῦ

69 Ὁ δὲ Πέτρος	67 ἀρχιερέως· καὶ ἔξω ἐκάθητο ἐν τῇ αὐλῇ. Καὶ προσηλθεν αὐτῷ μία παιδίσκη, λέ- γουσα· Καὶ σὺ ἦσθα μετὰ Ἰη- σοῦ τοῦ Γαλι-	68 ἦσθα. Ὁ δὲ ἠρνήσατο, λέ- γων· Οὐκ οἶ- δα, οὐδὲ ἐπί- σταμαι τί σὺ λέγεις. Ἐξελθόν- τα δὲ αὐτὸν εἰς τὸν πυλῶνα, εἶ- δεν αὐτὸν ἄλλη,	56 Ἰδοῦσα δὲ αὐ- τὸν παιδίσκη 17 τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπε· Καὶ οὗτος σὺν αὐτῷ ἦν. Ὁ δὲ ἠρνήσατο λέγων· 18 Ἰύναι, οὐκ οἶ- δα αὐτόν· Καὶ μετὰ βραχὺ ἔ- τερος ἰδὼν αὐ- τὸν, ἔφη· Καὶ σὺ ἐξ αὐτῶν εἶ.	17 Λέγει οὖν ἡ παιδίσκη ἡ θυ- ρωρὸς τῷ Πέ- τρῳ· Μὴ καὶ σὺ ἐκ τῶν μα- θητῶν εἶ τοῦ ἀνθρώπου τού- του; Λέγει ἐκεῖνος· Οὐκ εἰμὶ.— Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερ- μαίνόμενος. Εἶ- πον οὖν αὐτῷ· Μὴ καὶ σὺ ἐκ
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^a 70. αὐτῶν om.

MATTH. XXVI.

MARK XXII.

LUKE XXII.

JOHN XVIII.

καὶ λέγει τοῖς ἐ-
κεῖ.^a Καὶ οὗτος
ἦν μετὰ Ἰησοῦ
τοῦ Ναζωραίου.

72 Καὶ πάλιν ἤρ-
νήσατο μεθ' ὅ-
ρκου· Ὅτι οὐκ
οἶδα τὸν ἄν-

73 θρωπον. Με-
τὰ μικρὸν δὲ
προσελθόντες οἱ
ἐστῶτες, εἶπον
τῷ Πέτρῳ· Ἀ-
ληθῶς καὶ σὺ
ἐξ αὐτῶν εἶ·
καὶ γὰρ ἡ λα-
λιά σου δῆλον

74 σε ποιεῖ. Τότε 71

ἤρξατο κατα-
θεματίζειν,^b καὶ
ὀμνύειν· Ὅ-
τι οὐκ οἶδα
τὸν ἄνθρωπον.
Καὶ εὐθέως ἡ-
λέκτωρ ἐφώνησε. 72

75 Καὶ ἐμνήσθη ὁ
Πέτρος τοῦ ῥή-
ματος τοῦ Ἰησοῦ, ἐν-
ρηκότος αὐτοῦ· Ὅτι
πρὶν ἀλέκτορα φωνῇ-
σαι, τρεῖς ἀπαρνήση-
με. Καὶ ἐξεληθὼν ἔξω,
ἔκλαυσε πικρῶς.

ἐφώνησε. Καὶ
ἡ παιδίσκη ἡ-
δοῦσα αὐτὸν
πάλιν, ἤρξατο

λέγειν τοῖς παρεστηκόσιν· Ὁ-
70 τι οὗτος ἐξ αὐτῶν ἐστιν. Ὁ
δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ
μικρὸν πάλιν

οἱ παρεστῶτες 59
ἔλεγον τῷ Πέ-
τρῳ· Ἀληθῶς
ἐξ αὐτῶν εἶ·
καὶ γὰρ Γαλι-
λαῖος εἶ, καὶ ἡ
λαλιά σου ὁ-
μοιάζει.

74 σε ποιεῖ. Τότε 71

ἤρξατο ἀναθε-
ματίζειν καὶ
ὀμνύναι·^c Ὅτι
οὐκ οἶδα τὸν
ἄνθρωπον τοῦ-

τον ὃν λέγετε. 61

Καὶ εὐθέως^d ἐκ
δευτέρου ἀλέκτωρ ἐφώ-
νησε. Καὶ ἀνεμνή-
σθη ὁ Πέτρος τὸ ῥή-
μα ὃ^e εἶπεν αὐτῷ ὁ
Ἰησοῦς· Ὅτι πρὶν ἄ-
λέκτορα φωνῇσαι δις,
ἀπαρνήση με τρεῖς. 62
Καὶ ἐπιβαλὼν ἔκλαιε.

Ὁ δὲ Πέτρος
εἶπεν· Ἀνθρῳ-
πε, οὐκ εἰμί.

Ὁ
δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ
μικρὸν πάλιν

59 Καὶ διαστίασης
ὥσεί ὥρας μιᾶς,
ἄλλος τις διῦ-
σχυριζέτο, λέ-
γων· Ἐπ' ἀ-
ληθείας καὶ οὐ-
τος μετ' αὐ-
τοῦ ἦν· καὶ γὰρ
Γαλιλαῖός ἐσ-

60 τιν. Εἶπε δὲ 27
ὁ Πέτρος· Ἀν-
θρῳπε, οὐκ οἶ-
δα ὃ λέγεις.
Καὶ παραχρῆ-
μα, ἔτι λαλοῦν-

61 τος αὐτοῦ, ἐφώνησεν ἀλέκτωρ·^f καὶ
στραφεὶς ὁ κύριος ἐν-
έβλεψε τῷ Πέτρῳ· καὶ
ὑπεμνήσθη ὁ Πέτρος
τοῦ λόγου τοῦ κυρίου,
ὥς εἶπεν αὐτῷ· Ὅτι
πρὶν ἀλέκτορα φωνῇ-
σαι, ἀπαρνήση με τρεῖς. 62
Καὶ ἐξεληθὼν ἔξω [[ὁ
Πέτρος]] ἔκλαυσε πι-
κρῶς.

τῶν μαθητῶν
αὐτοῦ εἶ· Ἡρ-
νήσατο ἐκείνος,
καὶ εἶπεν· Οὐκ
εἰμί. Λέγει εἰς
ἐκ τῶν δούλων
τοῦ ἀρχιερέως,
συγγενῆς ὡν οὗ
ἀπέκοψε Πέτρος
τὸ ὠτίον· Οὐκ
ἐγὼ σε εἶδον ἐν
τῷ κήπῳ μετ'
αὐτοῦ;

27 Πάλιν οὖν ἤρ-
νήσατο ὁ Πέ-
τρος· καὶ εὐ-
θέως ἀλέκτωρ
ἐφώνησεν.

καὶ
στραφεὶς ὁ κύριος ἐν-
έβλεψε τῷ Πέτρῳ· καὶ
ὑπεμνήσθη ὁ Πέτρος
τοῦ λόγου τοῦ κυρίου,
ὥς εἶπεν αὐτῷ· Ὅτι
πρὶν ἀλέκτορα φωνῇ-
σαι, ἀπαρνήση με τρεῖς. 62
Καὶ ἐξεληθὼν ἔξω [[ὁ
Πέτρος]] ἔκλαυσε πι-
κρῶς.

^a 71. Ἀλλ'· αὐ-
τοῖς· Ἐκεῖ καὶ

^b 74. καταναθε-
ματίζειν

^c 71. ὀμνύειν·

^d 72. Καὶ ἐκ

^e 72. τοῦ ῥήματος οὗ

^f 60. ὁ ἀλέκτωρ·

§ 134. Jesus stands before Caiaphas, and then before the whole Jewish council. He confesses himself to be the Christ, and is pronounced guilty of death.

JOHN XVIII. 19—23.

19 Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ
20 τῆς διδασκαλίας αὐτοῦ. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐγὼ παρόψομαι ἐλάλησα
τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ^a καὶ ἐν τῷ ἱερῷ, ὅπου πάν-
21 τες^b οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν· τί με ἐπερω-
τῆς; ἐπερώτησον τοὺς ἀκηροῦτας, τί ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἶδασιν ἅ
22 εἶπον ἐγώ. Ταῦτα δὲ αὐτοῦ εἰπόντος, εἷς τῶν ὑπηρετῶν παρεστηκώς ἔδω-
23 κε ῥάπισμα τῷ Ἰησοῦ, εἰπών· Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ· Ἰ Ἀπεκρίθη
αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ
καλῶς, τί με δέξεις;

MATTH. XXVI. 57, 59—63.

MARK XIV. 53, 55—65.

LUKE XXII. 63—71.

57 —ὅπου οἱ 53

—καὶ συνέρ- 66

Καὶ ὡς ἐγένετο ἡ-

γραμματεῖς καὶ οἱ
πρεσβύτεροι συνήχ-χονται αὐτῷ πάντες
οἱ ἀρχιερεῖς καὶ οἱμέρα, συνήχθη τὸ
πρεσβυτέριον τοῦ

59 θησαν.—Οἱ δὲ ἀρ-

πρεσβύτεροι καὶ οἱ

λαοῦ, ἀρχιερεῖς τε

χιερεῖς καὶ οἱ πρεσβύ-

55 γραμματεῖς.—Οἱ δὲ

καὶ γραμματεῖς, καὶ

τεροι καὶ τὸ συνέδριον

ἀρχιερεῖς καὶ ὅλον τὸ

ἀνήγαγον αὐτὸν εἰς

ὅλον ἐξήτουν ψευδο-

συνέδριον· ἐξήτουν

τὸ συνέδριον αὐτῶν,^c

μαρτυρίαν κατὰ τοῦ

κατὰ τοῦ Ἰησοῦ

μαρτυρίαν, εἰς τὸ θανατώσαι αὐτόν· καὶ

60 Ἰησοῦ, ὅπως θανατώ-

μαρτυρίαν, εἰς τὸ θανατώσαι αὐτόν· καὶ

οὐχ εὗρισκον. Πολλοὶ γάρ

σωσιν αὐτόν·^c καὶ οὐχ

56 οὐχ εὗρισκον. Πολλοὶ γάρ

ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ

εὔρον. Καὶ πολλῶν ψευδομαρτύρων

ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.

Καὶ τινες ἀναστάντες, ἐψευδομαρ-

προσελθόντων, οὐχ εὔρον.^d Ὅτε-

57 Καὶ τινες ἀναστάντες, ἐψευδομαρ-

τύρουν κατ' αὐτοῦ, λέγοντες·

58 Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγον-

58 Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγον-

τος· Ὅτι ἐγὼ καταλύσω τὸν ναὸν

61 τυρες, ἵ εἶπον· Οὗτος ἔφη· Δύνα-

61 τυρες, ἵ εἶπον· Οὗτος ἔφη· Δύνα-

61 τυρες, ἵ εἶπον· Οὗτος ἔφη· Δύνα-

μαι καταλύσαι τὸν ναὸν τοῦ Θεοῦ,

58 Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγον-

61 τυρες, ἵ εἶπον· Οὗτος ἔφη· Δύνα-

^a 20. τῇ συναγωγῇ^b 20. πάντιθεν (conjectura Bezae?) Alii: πάντοτε^c 59. αὐτόν θανατώσῃσι·^c 66. ἐαυτῶν^d 60. Καὶ alterum, et οὐχ
εὔρον alterum, omittunt
alii.

MATTH. XXVI.

- MARK XIV.

εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνη; τί
οὔτοί σου καταμαρτυ-
63 ροῦσιν; Ὁ δὲ Ἰη-
σοῦς ἐσιώπα. Καὶ 61
ἀποκριθεὶς ὁ ἀρχιε-
ρεὺς εἶπεν αὐτῷ· Ἐξ-
ορκίζω σε κατὰ τοῦ
θεοῦ τοῦ ζῶντος, ἵνα
ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ
Χριστὸς, ὁ υἱὸς τοῦ
64 θεοῦ. Λέγει αὐτῷ 62
ὁ Ἰησοῦς· Σὺ εἶπας.
Πλὴν λέγω ὑμῖν, ἀπ-
άρτι ὄψεσθε τὸν υἱ-
ὸν τοῦ ἀνθρώπου
καθήμενον ἐκ δεξιῶν
τῆς δυνάμεως, καὶ ἐρ-
χόμενον ἐπὶ τῶν νε-
φελῶν τοῦ οὐρανοῦ. 63
65 Τότε ὁ ἀρχιερεὺς διεβ-
ρήξας τὰ ἱμάτια αὐτοῦ,
λέγων· Ὅτι ἐβλασφή-
μησε· τί ἔτι χρειάν ἔ-
χομεν μαρτύρων; Ἴδε, 64
νῦν ἠκούσατε τὴν
βλασφημίαν αὐτοῦ.
66 Ἔτι ὑμῖν δοκεῖ; Οἱ δὲ
ἀποκριθέντες εἶπον·
Ἔρχοχος θανάτου ἐστί. 65
67 Τότε ἐνέπτυσαν εἰς τὸ
πρόσωπον αὐτοῦ, καὶ
ἐκολάφισαν αὐτόν· οἱ
68 δὲ ἐρῳάπισαν, ἰ λέγον-
τες· Προφήτευσον ἡ-
μῖν, Χριστέ, τίς ἐστιν
ὁ παῖσας σε;

ἀναστάς ὁ ἀρχιερεὺς εἰς μέσον^a
ἐπηρώτησε τὸν Ἰησοῦν, λέγων·
Οὐκ ἀποκρίνη οὐδέν; τί οὔτοί σου κατα-
μαρτυροῦσιν; Ὁ δὲ
ἐσιώπα, καὶ οὐδέν 67 ἰ λέγοντες· Εἰ σὺ εἶ
ὁ Χριστὸς; εἰπέ ἡ-
μῖν. Εἶπε δὲ αὐτοῖς·
Ἐὰν ὑμῖν εἴπω, οὐ
68 μὴ πιστεύσητε· ἐὰν
δὲ καὶ ἐρωτήσω, οὐ
μὴ ἀποκριθῇτέ μοι,
ἢ ἀπολύσητε. Ἀπὸ
τοῦ νῦν ἔσται ὁ υἱὸς
τοῦ ἀνθρώπου· κα-
θήμενος ἐκ δεξιῶν τῆς
δυνάμεως τοῦ θεοῦ.
69 Εἶπον δὲ πάντες· Σὺ
οὖν εἶ ὁ υἱὸς τοῦ
θεοῦ; Ὁ δὲ πρὸς
αὐτοὺς ἔφη· Ὅτι εἰ
λέγετε· ὅτι ἐγὼ εἰμι.
71 Οἱ δὲ εἶπον· Τί ἔτι
χρειάν ἔχομεν μαρ-
τύρους; αὐτοὶ γὰρ
ἠκούσαμεν ἀπὸ τοῦ
στόματος αὐτοῦ.
63 Καὶ οἱ ἄνδρες οἱ
συνέχοντες τὸν Ἰη-
σοῦν, ἐνέπαιζον αὐ-
τῷ, δέροντες· καὶ
περικαλύψαντες αὐ-
τὸν ἔτυπτον αὐτοῦ
τὸ πρόσωπον, καὶ
ἐπηρώτων αὐτόν, λέ-
γοντες· Προφήτεу-
σον, τίς ἐστιν ὁ παῖ-
σας σε; Καὶ ἕτερα
πολλὰ βλασφημοῦν-
τες ἔλεγον εἰς αὐτόν.

LUKE XXII.

^a 60. εἰς τὸ μέσον^b 62. καθήμενον ἐκ δεξιῶν

§ 135. Jesus is taken before Pilate.

MATTH. XXVII. 1—14. MARK XV. 1—5. LUKE XXIII. 1—5. JOHN XVIII. 23—38.

- 1 *Πρωῖας* δὲ 1 *Καὶ* εὐθέ- 1 *Καὶ* ἀνα- 28 — ἦν δὲ πρωΐα.^d
γενομένης, συμ- ως ἐπὶ τὸ στὰν ἅπαν τὸ 28 ἄγουσιν
βούλιον ἔλαβον πρῶτ' συμβού- πληθος αὐτῶν, οὖν τὸν Ἰησοῦν
πάντες οἱ ἄρ- λιον ποιήσαντες ἡγαγον^b αὐτὸν ἀπὸ τοῦ Καϊά-
χειρεῖς καὶ οἱ οἱ ἄρχιερεῖς με- ἐπὶ τὸν Πιλά- φα εἰς τὸ πραι-
πρεσβύτεροι τοῦ τὰ τῶν πρεσβυ- τον. τώριον· — Καὶ
λαοῦ κατὰ τοῦ τέρων καὶ γραμ- αὐτοὶ οὐκ εἰς-
Ἰησοῦ, ὥστε ματέων, καὶ ὁ- ἦλθον εἰς τὸ
θανατῶσαι αὐ- λον τὸ συνέδ- πραιτώριον, ἵνα
2 τόν. Καὶ δέ- ριον, δέσαν- μὴ μιν αὐθῶσιν,
σαντες αὐτόν, τες τὸν Ἰη- ἀλλ' ἵνα φάγω-
ἀπήγαγον· καὶ σοῦν, ἀπήνεγ- σι τὸ πάσχα.
παρέδωκαν αὐ- καν καὶ παρέ- 29 Ἐξῆλθεν οὖν ὁ
τὸν Ποντίῳ Πι- δωκαν τῷ Πι- Πιλάτος πρὸς
λάτῳ τῷ ἡγε- λάτῳ. αὐτοῦς, καὶ εἶ-
μόνι.

30 κατὰ τοῦ ἀνθρώπου τούτου; Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Εἰ
31 μὴ ἦν οὗτος κακοποιὸς, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. Ἰππεν
οὖν αὐτοῖς ὁ Πιλάτος· Ἀάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον
ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Ἡμῖν οὐκ

ἔξεστιν ἀποκτεῖ-

2^η Ἡρξαντο δὲ 32 καὶ οὐδένα. Ἰ-
κατηγορεῖν αὐ- να ὁ λόγος
τοῦ, λέγοντες· τοῦ Ἰησοῦ πλη-
Τοῦτον εὗρο- ρωθῆ, ὃν εἶπε,
μεν διαστρέ- σημαίνων ποιεῖ
φροντα τὸ ἐθ- θανάτῳ ἡμελ-
ρος,^c καὶ κωλύ- λεν ἀποθνή-
οντα Καίσαρι 33 σκειν. Εἰς-
φόρους διδό- ἦλθεν οὖν εἰς
ναι, λέγοντα τὸ πραιτώριον
ἐαυτὸν Χρισ- πάλιν ὁ Πιλά-

11 Ὁ δὲ Ἰη-
σοῦς ἔστη^a ἔμ-

^a 11 *Alit*: ἐστάθη^b 1. ἡγαγεν ^d 28. *Alit*: πρωΐα.^a^c 2. *Alit*: ἔθρος
ἡμῶν,

MATTH. XXVII.

προσθεν τοῦ ἡ-
γεμόνος· καὶ
ἐπηρώτησεν αὐ-
τὸν ὁ ἡγεμὼν,
λέγων· Σὺ εἶ ὁ
βασιλεὺς τῶν
Ἰουδαίων;

MARK XV.

2 Καὶ ἐπηρώτη-
σεν αὐτὸν ὁ
Πιλάτος· Σὺ
εἶ ὁ βασιλεὺς
τῶν Ἰουδαίων;

LUKE XXIII.

τὸν βασιλέα εἶ-
3 ναι. Ὁ δὲ Πι-
λάτος ἐπηρώ-
τησεν αὐτὸν,
λέγων· Σὺ εἶ
ὁ βασιλεὺς τῶν
Ἰουδαίων;

JOHN XVIII.

τος, καὶ ἐφώνη-
σε τὸν Ἰησοῦν,
καὶ εἶπεν αὐ-
τῷ· Σὺ εἶ ὁ
βασιλεὺς τῶν
34 Ἰουδαίων; Ἀ-
πεκρίθη αὐτῷ
ὁ Ἰησοῦς·

Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ;
35 Ἀπεκρίθη ὁ Πιλάτος· Μῆτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν
36 καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; Ἀπεκρίθη Ἰη-
σοῦς· Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου. Εἰ ἐκ
τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοὶ
ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία
37 ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. Εἶπεν οὖν αὐτῷ ὁ Πιλάτος· Οὐκοῦν
βασιλεὺς εἶ σύ;

11 —Ὁ δὲ Ἰησοῦς ἔ-
φη αὐτῷ· Σὺ
λέγεις.

2 —Ὁ δὲ ἀποκρι-
θεὶς εἶπεν αὐ-
τῷ· Σὺ λέγεις.

3 —Ὁ δὲ ἀποκρι-
θεὶς αὐτῷ ἔφη·
Σὺ λέγεις.

Ἀπεκρίθη ὁ Ἰη-
σοῦς· Σὺ λέ-
γεις· ὅτι βασι-
λεὺς εἰμι ἐγώ·

Ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον,
ἵνα μαρτυρήσω τῇ ἀληθείᾳ. Πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει
38 μου τῆς φωνῆς. Λέγει αὐτῷ ὁ Πιλάτος· Τί ἐστιν ἀλήθεια; Καὶ
τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς.
Ἐγὼ οὐδεμίαν αἰτίαν εὗρισκω ἐν αὐτῷ.

MATTH. XXVII.

12 Καὶ ἐν τῷ κατηγορεῖ-
σθαι αὐτὸν ὑπὸ τῶν
ἀρχιερέων καὶ τῶν
πρεσβυτέρων, οὐδὲν
13 ἀπεκρίνατο. Τότε λέ-
γει αὐτῷ ὁ Πιλάτος·
Οὐκ ἀκούεις, πόσα σου
14 καταμαρτυροῦσι; Καὶ
οὐκ ἀπεκρίθη αὐτῷ
πρὸς οὐδὲ ἓν ῥῆμα·
ὥστε θαυμάζειν τὸν
ἡγεμόνα λίαν.

MARK XV.

3 Καὶ κατηγοροῦν αὐ-
τοῦ οἱ ἀρχιερεῖς πολ-
4 λά. Ὁ δὲ Πιλάτος
πάλιν ἐπηρώτησεν
αὐτὸν, λέγων· Οὐκ
ἀποκρίνη οὐδέν; ἴδε,
πόσα σου καταμαρ-
5 τυροῦσιν. Ὁ δὲ Ἰη-
σοῦς οὐκ ἐτι οὐδὲν
ἀπεκρίθη· ὥστε
θαυμάζειν τὸν Πιλά-
τον.

LUKE XXIII.

4 Ὁ δὲ Πιλάτος εἶπε
πρὸς τοὺς ἀρχιερεῖς
καὶ τοὺς ὄχλους·
Οὐδὲν εὗρισκω αἰτι-
ον ἐν τῷ ἀνθρώπῳ
5 τούτῳ· Οἱ δὲ ἐπί-
σχυον, λέγοντες· Ὅτι
ἀνασείει τὸν λαόν,
διδάσκων καθ' ὅλης
τῆς Ἰουδαίας, ἀρξά-
μενος ἀπὸ τῆς Γαλι-
λαίας ἕως ὧδε.

§ 136. Pilate sends Jesus to Herod. Herod sends him back.

LUKE XXIII. 6—12.

- 6 Πιλάτος δὲ ἀκούσας Γαλιλαίαν, ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός
 7 ἐστι· καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἑξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν
 πρὸς Ἡρώδην, ὅντι καὶ αὐτὸν ἐν Ἱερουσολύμοις ἐν ταύταις ταῖς ἡμέραις.
 8 Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν, ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν
 αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ· καὶ ἠλπίζε τι σημεῖον ἰδεῖν ὑπ'
 9 αὐτοῦ γινόμενον. Ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν
 10 ἀπεκρίνατο αὐτῷ. Εἰστήκεισαν δὲ οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς, εὐτό-
 11 νως κατηγοροῦντες αὐτοῦ. Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς
 στρατεῖμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν,
 12 ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. Ἐγένοντο δὲ φίλοι ὅ,τι Πιλάτος καὶ ὁ Ἡ-
 ρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προὑπῆρχον γὰρ ἐν ἑχθρᾷ ὄντες
 πρὸς ἑαυτούς.

§ 137. Pilate seeks to release Jesus.

LUKE XXIII. 13—23.

- 13 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἄρχιερεῖς καὶ τοὺς ἄρχοντας καὶ
 14 τὸν λαόν,¹ εἶπε πρὸς αὐτούς· Προσηγέκατέ μοι τὸν ἄνθρωπον
 τοῦτον, ὥς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν
 ἀνακρίνας, οὐδὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον, ὃν κατα-
 15 γορεῖτε κατ' αὐτοῦ· ἄλλ' οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς
 πρὸς αὐτὸν, καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον
 16 αὐτῷ. Παιδεύ-

- ΜΑΤΘ. XXVII. 15—23. MARK XV. 6—14. σας οὖν αὐτὸν JOHN XVIII. 39—40.
 15 Κατὰ δὲ ἑορτὴν 6 Κατὰ δὲ ἑορτὴν 17 ἀπολύσω. Α- 39" Ἔστι δὲ συνή-
 εἰώθει ὁ ἡγεμὼν ἀπέλυνεν αὐτοῖς νάγκην δὲ εἶχεν θεια ὑμῖν, ἵνα
 ἀπολύειν ἓνα τῷ ἓνα δέσμιον, ἀπολύειν αὐ- ἓνα ὑμῖν ἀπο-
 ὅχλῳ δέσμιον, ὅνπερ ᾗτουντο. τοῖς κατὰ ἑορ- λύσω ἐν τῷ
 16 ὃν ἡθέλον. Εἰ- 7 Ἦν δὲ ὁ λεγόμε- τὴν ἓνα.^b πάσχα·—
 χον δὲ τότε μενος Βαραβ-
 δέσμιον ἐπίση- βᾶς μετὰ τῶν συστασιαστίων δεδεμένος, οἵτινες ἐν
 μον, λεγόμενον τῇ στάσει φρόνον πεποιήκεισαν.
 17 Βαραββᾶν.^a Συνηγμένων οὖν αὐτῶν, 8 Καὶ ἀναβοήσας^c ὁ ὄχλος ἤρξατο

^a 16 et 17. *Alit*: Ἰησοῦν Βαραββᾶν *^b 17. *Quidam* hoc comma omittunt. ^a^c 8. *Alit*: ἀναβῆς

MATTH. XXVII.

MARK XV.

εἶπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέ-
 λετε ἀπολύσω ὑμῖν; Βαραββᾶν,^a
 ἢ Ἰησοῦν, τὸν λεγόμενον Χρισ-
 τόν; Ἰδιδεὶ γάρ, ὅτι διὰ φθόνον
 19 παρεδωκᾶν αὐτόν. Καθη-
 μένου δὲ αὐτοῦ ἐπὶ τοῦ βήμα-
 τος, ἀπέστειλε πρὸς αὐτόν ἡ
 γυνὴ αὐτοῦ, λέγουσα· Μη-
 δέν σοι καὶ τῷ δικαίῳ ἐκείνῳ·
 πολλὰ γὰρ ἔπα-
 θον σήμερον
 κατ' ὄναρ δι'

MARK XV.

20 αὐτόν. Οἱ δὲ 11 Οἱ δὲ ἀρχιερεῖς
 ἀρχιερεῖς καὶ οἱ ἀνέσεισαν τὸν
 πρεσβύτεροι ἔ- ὄχλον, ἵνα μᾶλ-
 πεισαν τοὺς ὄχ- λον τὸν Βαραβ-
 λους, ἵνα αὐτή- βᾶν ἀπολύσῃ
 σονται τὸν Βα- αὐτοῖς.
 ραββᾶν, τὸν δὲ
 Ἰησοῦν ἀπολέ-

21 σωσιν. Ἀποκρι- 12 Ὁ δὲ Πιλάτος
 θεὶς δὲ ὁ ἡγε- ἀποκριθεὶς πά-
 μων εἶπεν αὐ- λιν εἶπεν αὐ-
 τοῖς· Τίνα θέ- τοῖς·
 λετε ἀπὸ τῶν δύο
 ἀπολύσω ὑμῖν;
 Οἱ δὲ εἶπον· Βα-

22 ραββᾶν. Λέγει αὐ- Τί οὖν θέλετε ποιήσω 21
 τοῖς ὁ Πιλάτος· Τί ὃν λέγετε βασιλεία τῶν
 οὖν ποιήσω Ἰησοῦν, 13 Ἰουδαίων; Οἱ δὲ
 τὸν λεγόμενον Χρισ- πάλιν ἔκραξαν·
 τόν; Λέγουσιν αὐ- Σιαύρωσον αὐτόν.
 τῷ πάντες· Σταυ-

23 ρωθήτω. Ὁ δὲ ἡγε- 14 Ὁ δὲ Πιλάτος ἔλεγεν 22
 μων ἔφη· Τί γὰρ κα- αὐτοῖς· Τί γὰρ κα-
 κὸν ἐποίησεν; κὸν ἐποίησεν;

^a 17. Cf. v. 16.

αἰτεῖσθαι, καθὼς αὖ ἐποίει αὐ-
 9 τοῖς. Ὁ δὲ Πιλάτος ἀπεκρίθη
 αὐτοῖς, λέγων· Θέλετε ἀπολύσω
 ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;
 10 Ἐγίνωσκε γάρ, ὅτι διὰ φθό-
 νον παρεδωκέισαν αὐτόν οἱ
 ἀρχιερεῖς.

JOHN XVIII.

39 —βούλεσθε οὖν
 ὑμῖν ἀπολύσω
 τὸν βασιλέα
 τῶν Ἰουδαί-
 40 ων; Ἐκραύγα-
 σαν οὖν πάλιν
 πάντες, λέγον-
 τες· Μὴ τοῦ-
 τον, ἀλλὰ τὸν
 Βαραββᾶν. Ἦν
 δὲ ὁ Βαραββᾶς
 ληστής.

LUKE XXIII.

18 Ἀνέκραξαν δὲ 40
 παμπληθεὶ, λέ-
 γοντες· Αἴρε
 τοῦτον· ἀπό-
 λυσον δὲ ἡμῖν
 τὸν Βαραββᾶν·
 19 ὅστις ἦν διὰ
 στάσιν τινὰ γε-
 νομένην ἐν τῇ
 πόλει, καὶ φό-
 ρον, βεβλημέ-
 ρος εἰς φυλακὴν.

20 Πάλιν οὖν ὁ Πιλάτος προσ-
 εφώνησε, θέλων ἀπολύσαι τὸν Ἰη-
 σοῦν.

MARK XV.

Τί οὖν θέλετε ποιήσω 21
 ὃν λέγετε βασιλεία τῶν
 13 Ἰουδαίων; Οἱ δὲ
 πάλιν ἔκραξαν·
 Σιαύρωσον αὐτόν.

Οἱ δὲ ἐπε-
 φώνουν, λέγοντες.
 Σταύρωσον, σιαύ-
 ρωσον^b αὐτόν.

^b 21. *Alit*: Σταυροῦ·
 σταυροῦ* (cf. Io.
 XIX, 6. 15.)

LUKE XXIII.

κὸν ἐποίησεν οὗτος; οὐδὲν αἷτιον θανάτου εὔρον ἐν αὐτῷ· παι-

MATTH. XXVII.

MARK XV.

δεύσας οὖν αὐτὸν ἀ-

Οἱ δὲ περισσῶς ἔκραζον, λέ- Οἱ δὲ 23 πολύσω. Οἱ δὲ ἐπέ-
 περισσῶς ἔκραζον, λέ- περισσῶς^a ἔκραξαν· κειντο φωναῖς μεγά-
 γοντες· Σταυρωθήτω. Σταύρωσον αὐτόν. λαις, αἰτούμενοι αὐ-
 τὸν σταυρωθῆναι·—

§ 138. Pilate, having scourged Jesus, and having repeated his attempt to release him, delivers him to the clamours of the Jews. The soldiers insult him, and lead him away to crucify him.

MATTH. XXVII. 24-31. MARK XV. 15-20. JOHN XIX. 1-16.

- 26 —φραγγελλώσας— 15 —φραγγελλώσας,— 1 Τότε οὖν ἔλαβεν ὁ Πι-
 27 Τότε οἱ στρατιῶται 16 Οἱ δὲ στρατιῶται λάτος τὸν Ἰησοῦν, καὶ
 τοῦ ἡγεμόνος παραλα- ἀπήγαγον αὐτὸν ἕσω 2 ἐμαστίγωσε. Καὶ οἱ
 βόντες τὸν Ἰησοῦν εἰς τῆς αὐλῆς, ὃ ἐστι στρατιῶται
 τὸ πραιτώριον, συνή- πραιτώριον· καὶ
 γαγον ἐπ' αὐτὸν ὅλην συγκαλοῦσιν ὅλην
 τὴν σπεῖραν· τὴν σπεῖραν.
 29 —καὶ πλέξαντες στέφα- 17 —καὶ περιτιθέασιν αὐ- πλέξαν-
 ρον ἐξ ἀκανθῶν, ἐπέ- τῷ πλέξαντες ἀκάν- τες στέφανον ἐξ ἀκαν-
 θηκαν ἐπὶ τὴν κεφαλὴν θινον στέφανον. θῶν, ἐπέθηκαν αὐτοῦ
 αὐτοῦ,— τῇ κεφαλῇ,
 28 καὶ ἐκδύσαντες καὶ ἱμάτι-
 αὐτόν, περιέθηκαν 17 Καὶ ἐνδύουσιν αὐτόν ον πορφυροῦν περι-
 αὐτῷ χλαμύδα κοκκί- πορφύραν,— ἐβαλον αὐτόν,
 νην·
 29 —καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ 19 —καὶ τιθέντες τὰ γό-
 γονυπετήσαντες ἑμ- γατα προσεκύνουν αὐ-
 προσθεν αὐτοῦ, ἐνέ- 18 τῷ. — Καὶ ἤρξαντο
 παιζον αὐτῷ, λέγον- ἀσπάξασθαι αὐτόν·
 τες· Χαῖρε, ὁ βασι- Χαῖρε, ὁ βασιλεὺς^b 3 καὶ ἔλεγον· Ἰ Χαῖρε, ὁ
 λεὺς τῶν Ἰουδαίων· βασιλεὺς τῶν Ἰουδαί-
 30 καὶ ἐμπτύσαντες εἰς 19 —καὶ ἐνέπτυν αὐτῷ,— ων.

^a 14. περισσοτέρως

^b 18. Χαῖρε, βασιλεῦ

MATTH. XXVII.

MARK XV.

JOHN XIX.

λαμον, καὶ ἔτυπον 19
εἰς τὴν κεφαλὴν αὐ-
τοῦ.

Καὶ ἔτυπον αὐτοῦ
τὴν κεφαλὴν καλὰ-
μῳ,—

Καὶ ἐδίδουν
αὐτῷ ῥαπίσματα.
4 Ἐξῆλθε^a πάλιν ἔξω ὁ

Πιλάτος, καὶ λέγει αὐ-

τοῖς· Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε, ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν

5 εὗρίσκω. (Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον,

6 καὶ τὸ πορφυροῦν ἱμάτιον.) Καὶ λέγει αὐτοῖς· Ἴδε ὁ ἄνθρωπος. ἴ "Οτε

οὖν εἶδον αὐτὸν οἱ ἄρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν, λέγοντες·

Σταύρωσον· σταύρωσον αὐτόν.^b Λέγει αὐτοῖς ὁ Πιλάτος· Ἀβέετε αὐ-

7 τὸν ὑμεῖς, καὶ σταυρώσατε· ἐγὼ γὰρ οὐκ εὗρίσκω ἐν αὐτῷ αἰτίαν. Ἀπε-

κρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡ-

8 μῶν ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἑαυτὸν^c ἐποίησεν. Ὅτε οὖν

9 ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη· καὶ εἰσῆλθεν εἰς

10 τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ· Πόθεν εἶ σύ; Ὁ δὲ Ἰησοῦς

ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. Λέγει [οὖν] αὐτῷ ὁ Πιλάτος· Ἐμοὶ οὐ λα-

λεῖς; οὐκ οἶδας, ὅτι ἐξουσίαν ἔχω σταυρώσαί σε, καὶ ἐξουσίαν ἔχω ἀπο-

11 λῦσαί σε; Ἀπεκρίθη Ἰησοῦς· Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ

μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς με σοι, μίζονα ἀ-

12 μαρτίαν ἔχει. Ἐκ τούτου ἐζητεῖ ὁ Πιλάτος ἀπολῦσαι αὐτόν. Οἱ δὲ

Ἰουδαῖοι ἔκραζον, λέγοντες· Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καί-

13 σαρος· πᾶς ὁ βασιλεὺς ἑαυτὸν^d ποιῶν, ἀντιλέγει τῷ Καίσαρι. Ὁ οὖν

Πιλάτος ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν

ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἐβραϊστὶ δὲ Γαββα-

14 θᾶ.^e (ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὥστε ἔκτε^c) καὶ λέγει τοῖς

15 Ἰουδαίοις· Ἴδε ὁ βασιλεὺς ὑμῶν. Οἱ δὲ ἐκραύγασαν· Ἄρον· ἄρον·

σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος· Τὸν βασιλεὺς ὑμῶν σταυ-

ρώσω; Ἀπεκρίθησαν οἱ ἄρχιερεῖς· Οὐκ ἔχομεν βασιλεὺς εἰ μὴ Καίσαρα.

MATTH. XXVII.

MARK XV.

LUKE XXIII.

24 Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνε-

ται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων·

Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὅψασθε.

25 Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς, καὶ ἐπὶ

τὰ τέκνα ἡμῶν. MARK XV. LUKE XXIII.

26 Τότε ἀπέλυσεν 15 Ὁ δὲ Πιλάτος 23 —καὶ κατέσχον

αὐτοῖς τὸν Βα- βουλόμενος τῷ αἰ φωναὶ αὐ-

ραββᾶν· τὸν ὄχλῳ τὸ ἱκανὸν τῶν καὶ τῶν ἄρ- JOHN XIX.

δὲ Ἰησοῦν — ποιῆσαι, ἀπέ- 24 χερῶν. Ὁ δὲ 16 Τότε οὖν παρέ-

^a 4. Ἐξῆλθεν οὖν (c vs. 5.) *Alit*: Καὶ ἐξῆλθε

^b 6. αὐτόν om.

^c 7. ὅτι ἑαυτὸν υἱὸν τοῦ θεοῦ (cf. v. 12.)

^d 12. αὐτόν vel αὐτόν

^e 14. *Alit*: τριτή^η

MATTH. XXVII.	MARK XV.	LUKE XXIII.	JOHN XIX.
παρέδωκεν, ἵνα σταυρωθῇ.	λυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ παρέδωκε τὸν Ἰησοῦν,— 25 ἵνα σταυρωθῇ.	Πιλάτος ἐπέκρι- νε γενέσθαι τὸ αἷτημα αὐτῶν. Ἀπέλυσε δὲ τὸν ^b διὰ σιᾶσιν καὶ φόνον βεβλημέ- νον εἰς τὴν φυλακὴν, ὃν ῥητοῦντο· τὸν δὲ Ἰησοῦν παρέδωκε τῷ Θιελή- ματι αὐτῶν.	δωκεν αὐτόν αὐτοῖς, ἵνα σταυρωθῇ.
31 Καὶ ὅτε ἐνέ- παιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν γλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπή- γαγον αὐτὸν εἰς τὸ σταυρωῖσαι.	20 Καὶ ὅτε ἐνέ- παιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμά- τια τὰ ἴδια.		

§ 139. Judas repents and destroys himself.

MATTH. XXVII. 3—10.

- 3 Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτόν, ὅτι κατεκρίθη, μεταμελη-
θὲν ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρε-
4 βυτέροις, ἰλέγων· Ἥμαρτον, παραδούς αἷμα ἁθῶν. Οἱ δὲ εἶπον·
5 Τί πρὸς ἡμᾶς; Σὺ ὕψει. Ἐκεῖνος ἔφη·
ἔλαβον τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώ-
ρησε· καὶ ἀπελθὼν, ἀπήγατο. 18 —καὶ ῥηγνύμενος ἐλάκησε μέ-
16 Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύ-
ρια, εἶπον· Οὐκ ἔξεστι βαλεῖν αὐτὰ
εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵμα-
17 τός ἐστι. Συμβούλιον δὲ λα-
βόντες, ἡγόρασαν ἐξ αὐτῶν τὸν ἀ-
19 γρόν τοῦ κερამέως, εἰς ταφὴν τοῖς
8 ξένοις. Διό ἐκλήθη ὁ ἀγρός ἐκεῖ-
νος, ἀγρός αἵματος, ἕως τῆς σήμε-
9 ρον. Τότε ἐπληρώθη τὸ ῥηθὲν διὰ
Ἰερεμίου τοῦ προφήτου, λέγοντος·
“ Καὶ ἔλαβον τὰ τριάκοντα ἀργύ-
10 ρια,—τὴν τιμὴν τοῦ τιμιμημένου, ὃν ἐτιμήσαντο ἀπὸ νῦν Ἰσραὴλ,—καὶ
ἔδωκαν αὐτὰ εἰς τὸν ἀγρόν τοῦ κερამέως· καθὼς συνέταξε μοι κύριος.”

ACTS I. 18, 19.

^a 9. Ἰερεμίου *quidam* om. *Alit*: ^b 25. δὲ αὐτοῖς τὸν ^c ἐκ τοῦ μισθοῦ
Ζαχαρίου

§ 140. Jesus is led away to be crucified.

MATTH. XXVII. 32-34. MARK XV. 21-23. LUKE XXIII 26-33. JOHN XIX. 17.

32 Ἐξερχόμενοι 21 Καὶ ἀγγαρεύ- 26 Καὶ ὡς ἀπή- 17 καὶ βαστάζων
 δέ, εὗρον ἄν- ουσι παράγον- γαγον αὐτόν, ἐ- τὸν σταυρὸν
 θρωπον Κυρη- τά τινα Σίμων- πηλαβόμενοι Σί- αὐτοῦ,—
 ναῖον, ὀνόματι να Κυρηναῖον, μωνός τινος
 Σίμωνα· τοῦ ἐρχόμενον ἀπ' Κυρηναίου ἐρ-
 τον ἡγγάρευ- ἀγροῦ, (τὸν πα- χομένου^d ἀπ'
 σαν, ἵνα ἄρῃ τὸν τέρα Ἀλεξάν- ἀγροῦ, ἐπέθη-
 σταυρὸν αὐτοῦ. δρου καὶ Ρού- καν αὐτῷ τὸν
 φου,) ἵνα ἄρῃ σταυρὸν, φέ-
 τὸν σταυρὸν ρειν ὀπισθεν
 αὐτοῦ. 27 τοῦ Ἰησοῦ. Ἦ-

κολούθει δὲ αὐ-

τῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν· αἱ καὶ ἐκόπτοντο
 28 καὶ ἐθρήνον αὐτόν. Στραφεῖς δὲ πρὸς αὐτάς ὁ Ἰησοῦς, εἶπε·
 29 Θυγατέρες Ἰερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ' ἑαν-
 30 τὰς κλαίετε, καὶ ἐπὶ τὰ τέκνα ὑμῶν. "Οτι ἰδοὺ, ἔρχονται ἡμέ-
 31 ραι, ἐν αἷς ἐροῦσι· Μακάριαι αἱ στεῖραι, καὶ κοιλίαι αἱ οὐκ
 32 ἐγέννησαν, καὶ μαστοὶ οὐκ ἐθήλασαν. Τότε ἄρξονται λέγειν
 τοῖς ὄρεσι· Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς· Καλύψατε
 31 ἡμᾶς. "Οτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ
 32 ξηρῷ τί γένηται; Ἦγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι,
 σὺν αὐτῷ ἀνα-
 ρεθῆναι.

33 Καὶ ἐλθόντες εἰς 22 Καὶ φέρουσιν 33 Καὶ ὅτε ἂ- 17 —ἐξῆλθεν εἰς
 τόπον λεγόμε- αὐτόν ἐπὶ Γολ- πῆλθον ἐπὶ τὸν τὸν λεγόμενον
 νον Γολγοθᾶ, γοθᾶ τόπον· ὁ τόπον, τὸν κα- κρανίου τόπον,
 (ὃ ἐστὶ,^a λεγόμε- ἐστὶ μεθερμη- λούμενον Κρα- ὃς λέγεται Ἐ-
 νος^b κρανίου τό- νου μένον, κρα- νιον, βραῖστί Γολγο-
 34 πος,) ἔδωκαν αὐ- νίου τόπος. 23 Καὶ ἐδίδουν
 τῷ πιεῖν ὄξος^c 23 Καὶ ἐδίδουν
 μετὰ χολῆς με- αὐτῷ πιεῖν
 μιγμένον· καὶ ἐσφυρησμένον
 γευσάμενος, οὐκ οἶνον· ὁ δὲ
 ἤθελε πιεῖν. οὐκ ἔλαβε.

^a 33. ὅς ἐστι^d 26. τοῦ ἐρχομένου^b 33. λεγ. alii om. Alii: λεγόμενον^c 34. Alii: οἶνον

§ 141. What happened while Jesus was on the cross, till he expired.

MATTH. XXVII. 35—59. MARK XV. 24—37. LUKE XXIII. 33—46. JOHN XIX. 18—30.

35 Σταυρώσαντες 24 Καὶ σταυρώ- 33 —ἐκῆ ἑσταύρω- 18 ὅπου αὐτὸν ἐ-
δὲ αὐτὸν, διε- σαντες αὐ- σαν αὐτὸν,— σταυρώσαν, —
μερίσαντο τὰ τὸν, διαμερί- 34 Διαμεριζόμενοι 23 Οἱ οὖν στρατι-
ῖμάτια αὐτοῦ, ζονται τὰ ἱμά- δὲ τὰ ἱμάτια
τια αὐτοῦ,^a αὐτοῦ, ρωσαν τὸν Ἰη-
σοῦν, ἔλαβον

τὰ ἱμάτια αὐτοῦ, (καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστον στρατιώτῃ
μέρος,) καὶ τὸν χιτῶνα. Ἦν δὲ ὁ χιτὼν ἄρῳφος, ἐκ τῶν ἄνωθεν

24 ὑφαντός δι' ὅλου. Εἶπον οὖν πρὸς ἀλλήλους· Μὴ σχίσωμεν αὐ-
τὸν, ἀλλὰ λά-

35 —βάλλοντες κλῆ- 24 —βάλλοντες κλῆ- 34 —ἔβαλον κλῆ- χοιμεν περὶ αὐ-
ρον· [ἵνα πλη- ρον ἐπ' αὐτά, ρον. τοῦ, τίνος ἔσ-
ρωθῇ τὸ ῥηθὲν τίς τί ἄρῃ. ται. Ἰνα ἡ
ὑπὸ τοῦ προφή-

του· “Διεμερί- σαυτοῦ ἢ λέγουσα· “Διεμερίσαν-
σαντο τὰ ἱμάτιά μου ξαντοῖς, το τὰ ἱμάτιά μου ξαντοῖς, καὶ
καὶ ἐπὶ τὸν ἱματισμόν μου ἔβα- ἐπὶ τὸν ἱματισμόν μου ἔβαλον
κλῆρον.” Οἱ μὲν οὖν στρατιώ-

36 λον κλῆρον.”] καὶ καθήμενοι ἐ- κλῆρον.” Οἱ μὲν οὖν στρατιώ-
τήρουν αὐτὸν ἐ- ται ταῦτα ἐποί-

37 καὶ. Καὶ ἐπέθη- 26 Καὶ ἦν ἡ ἐπι- 38 Ἦν δὲ καὶ ἐπι- 19 ησαν.—Ἐγραψε
καν ἐπάνω τῆς γραφῇ τῆς γραφῇ γεγραμ- δὲ καὶ τίτλον
κεφαλῆς αὐτοῦ αἰτίας αὐτοῦ μὲν ἐπ' αὐ- ὁ Πιλάτος, καὶ
τὴν αἰτίαν αὐ- ἐπιγεγραμμένη· τῷ— ἔθηκεν ἐπὶ τοῦ
τοῦ γεγραμμέ-
νῃν· “Οὗτός

ἐστιν Ἰησοῦς ὁ

38 “Οὗτός ἐστιν ρον· “Ἰησοῦς

37 βασιλεὺς τῶν “Ὁ βασιλεὺς ὁ βασιλεὺς τῶν ὁ Ναζωραῖος
Ἰουδαίων.” τῶν Ἰουδαίων.” Ἰουδαίων.” ὁ βασιλεὺς
τῶν Ἰουδαίων.”

20 Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ
τόπος τῆς πόλεως,^b ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἐ-

LUKE XXIII.

21 βραϊστὶ, Ἑλληνιστὶ, Ῥωμαῖστὶ.

38 — γράμμασιν Ἑλληνικοῖς καὶ Ἑλεγον οὖν τῷ Πιλάτῃ οἱ ἄρχιε-
Ῥωμαῖκοῖς καὶ Ἑβραϊκοῖς· ρεῖς τῶν Ἰουδαίων·^c Μὴ γρά-

^a 24. διεμερίζοντά ἱμάτια

^b 20. τῆς πόλεως ὁ τόπος,

^c 21. τῶν Ἰουδαίων primo loco, quidam omittunt.

MATTH. XXVII.

MARK XV.

JOHN XIX.

φε· Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ',
ὅτι ἐκεῖνος εἶπε· βασιλεὺς εἰμι τῶν Ἰ-
22 ουδαίων. Ἀπε-

25 Ἦν δὲ ὥρα τρί-
τη, καὶ ἐσταύ-
ρωσαν αὐτόν.

LUKE XXIII.

κρίθη ὁ Πιλά-
τος· Ὁ γέγρα-
φα, γέγραφα.

38 Τότε σταυροῦν- 27 Καὶ σὺν αὐτῷ 33 —καὶ τοὺς κα- 18 —καὶ μετ' αὐ-
ται σὺν αὐτῷ δύο σταυροῦσι δύο κούργους· ὃν τοῦ ἄλλου δὺο,
ληστῶν· εἷς ἐκ ληστῶν· ἓνα ἐκ μὲν ἐκ δεξιῶν, ἐντεῦθεν καὶ
δεξιῶν, καὶ εἷς δεξιῶν, καὶ ἓνα ὃν δὲ ἐξ ἄρις- ἐντεῦθεν, μέσον
ἐξ εὐωνύμων. ἐξ εὐωνύμων 34 τερω̃ν. Ὁ δὲ δὲ τὸν Ἰησοῦν.

28 αὐτοῦ. Καὶ ἐ-
πληρώθη ἡ γρα-
φή ἡ λέγουσα·
“Καὶ μετὰ ἀνό-
μων ἐλογίσθη.”

Ἰησοῦς ἔλεγε·
Πάτερ, ἄφες
αὐτοῖς· οὐ γὰρ
οἶδασι τί ποι-
οῦσι.

MATTH. XXVII.

MARK XV.

39 Οἱ δὲ παραπορευόμενοι ἐβλασφή- 29 Καὶ οἱ παραπορευόμενοι ἐβλασφή-
μουν αὐτόν, κινοῦντες τὰς κεφαλὰς μουν αὐτόν, κινοῦντες τὰς κεφαλὰς
40 αὐτῶν, ἡ καὶ λέγοντες· Ὁ κατα- αὐτῶν, καὶ λέγοντες· Οὐά· ὁ κα-
λύων τὸν ναόν, καὶ ἐν ταλύων τὸν ναόν, καὶ ἐν τριῶν ἡ-
τρισὶν ἡμέραις οἰκοδο- 30 μέραις οἰκοδομῶν· σῶσον σεαυτὸν, καὶ κα-
μῶν, σῶσον σεαυτόν· τάβα ἀπὸ τοῦ σταυ-
εἰ νῦν εἴ τοῦ Θεοῦ, κα- ροῦ.

LUKE XXIII.

41 ροῦ. Ὁμοίως δὲ καὶ 31 Ὁμοίως καὶ οἱ 35 Καὶ ἐστήκει ὁ λαὸς
οἱ ἄρχιερεῖς ἐμπαίζον- ἀρχιερεῖς, ἐμπαίζοντες Θεωρῶν· ἐξευκτι-
τες μετὰ τῶν γραμμα- πρὸς ἀλλήλους μετὰ ριζον δὲ καὶ οἱ ἄρχον-
τέων καὶ πρεσβυτέρων,^a τῶν γραμματέων, ἔλε- τες σὺν αὐτοῖς, λέγον-
42 ἔλεγον· Ἄλλους ἔσω- γον· Ἄλλους ἔσωσεν, τες· Ἄλλους ἔσωσε,
σεν, ἐαυτὸν οὐ δύναται ἑαυτὸν οὐ δύναται σῶ- σωσάτω ἑαυτόν, εἰ
σῶσαι· εἰ βασιλεὺς 32 σαι. Ὁ Χριστὸς, ὁ οὗτός ἐστιν ὁ Χρισ-
Ἰσραὴλ ἐστι, καταβά- βασιλεὺς τοῦ Ἰσραὴλ, τός, ὁ τοῦ Θεοῦ ἐκλεκ-
τω νῦν ἀπὸ τοῦ σταυ- καταβάτω νῦν ἀπὸ 36 τός. Ἐνέπαιζον δὲ
ροῦ, καὶ πιστεύσομεν τοῦ σταυροῦ, ἵνα ἴδω- αὐτῷ καὶ οἱ στρατιῶ-
43 ἐπ' αὐτῷ. Πέποιθεν μεν καὶ πιστεύσωμεν. ται, προσερχόμενοι
ἐπὶ τὸν Θεόν· ἔρυσά-

^a 41. *Addunt alii*: καὶ
Φαρισαίων

^b 42. ἐπ' om.

^c 31. Ὁμοίως δὲ καὶ

MATTH. XXVII.

Θω νῦν αὐτόν, εἰ θέ-
λει αὐτόν· εἶπε γάρ·
"Οτι Θεοῦ εἰμι υἱός.

44 Τὸ δ' αὐτὸ καὶ οἱ λη-
σταὶ συστιαυρωθέντες
αὐτῷ, ὠνειδίζουν αὐτόν.^α

40 σὺ εἰ ὁ Χριστός, σῶσον σεαυτὸν καὶ ἡμᾶς. Ἀποκριθεὶς δὲ ὁ ἔτερος
ἐπετίμα αὐτῷ, λέγων· Οὐδὲ φοβῆ ἡ σὺ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ
41 κριματι εἶ; Καὶ ἡμεῖς μὲν δικαίως· ἅξια γὰρ ὧν ἐπρόξασμεν ἀπολαμβά-
42 νομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε. Καὶ ἔλεγε τῷ Ἰησοῦ· Μνησθητί
43 μου, κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς·
Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῇ παραδεισῷ.

JOHN XIX.

25 Εἰστίκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ
26 τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ. Ἰη-
σοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα, ὃν ἠγάπα, λέγει
27 τῇ μητρὶ αὐτοῦ· Γύναι, ἴδε^β ὁ υἱός σου. Εἶτα λέγει τῷ μαθητῇ· Ἴδου
ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν^γ εἰς τὰ
ἴδια.

MATTH. XXVII.

45 Ἀπὸ δὲ ἑκτῆς ὥρας 33 Γενομένης δὲ ὥρας 44
σκοτός ἐγένετο ἐπὶ πᾶ-
σαν τὴν γῆν, ἕως ὥρας
46 ἐννάτης. Περὶ δὲ τὴν 34 ὥρας ἐννάτης. Καὶ
ἐννάτην ὥραν ἀνεβόη-
σεν ὁ Ἰησοῦς φωνῇ
μεγάλῃ, λέγων· Ἥλι,
ἥλι, λαμὶ σαβαχθανί;
τοῦτ' ἔστι· Θεέ μου,
Θεέ μου, ἵνατί με ἐγ-
47 κατέλιπες; Τινὲς δὲ
τῶν ἐκείστων ἀκού-
σαντες, ἔλεγον· "Οτι 35
Ἥλιαν φωνεῖ οὗτος.
48 Καὶ εὐθέως δραμὼν

MARK XV.

ἑκτῆς, σκοτός ἐγένετο
ἐφ' ὅλην τὴν γῆν, ἕως
ὥρας ἐννάτης. Καὶ
τῇ ὥρᾳ τῇ ἐννάτῃ ἐ-
βόησεν ὁ Ἰησοῦς φω-
νῇ μεγάλῃ, λέγων· Ε-
λωὶ, ἔλωὶ, λαμμᾶ σα-
βαχθανί; ὅ ἐστι με-
θερμηνεόμενον· Ὁ
Θεός μου, ὁ Θεός μου,
εἰς τί με ἐγκατέλιπες;
Καὶ τινὲς τῶν παρ-
εστηκότων ἀκούσαν-
τες, ἔλεγον· Ἴδου,

LUKE XXIII.

37 αὐτῷ,¹ καὶ λέγοντες·
Εἰ σὺ εἰ ὁ βασιλεὺς
τῶν Ἰουδαίων, σῶσον
σεαυτόν. Εἷς δὲ
39 τῶν κρημασθέντων
κακούργων ἐβλασφή-
μει αὐτόν, λέγων· Εἰ

37 αὐτῷ,¹ καὶ λέγοντες·
Εἰ σὺ εἰ ὁ βασιλεὺς
τῶν Ἰουδαίων, σῶσον
σεαυτόν. Εἷς δὲ
39 τῶν κρημασθέντων
κακούργων ἐβλασφή-
μει αὐτόν, λέγων· Εἰ

Ἦν δὲ ὥσελ ὥρα
ἑκτῇ, καὶ σκοτός ἐγέ-
νετο ἐφ' ὅλην τὴν γῆν,
ἕως ὥρας ἐννάτης·
καὶ ἐσκοτίσθη ὁ ἡ-
λίος·^δ

JOHN XIX.

28 Μετὰ τοῦτο εἰδὼς ὁ
Ἰησοῦς, ὅτι πάντα ἡ-
δη τετέλεσται ἵνα τε-

^α 44. αὐτῷ.^β 26. ἰδου^δ 45. *Mit omittunt* καὶ ἐσκ. ὁ ἥλιος·^γ 27. αὐτὴν ὁ μαθητὴς*Mit* : τοῦ ἡλίου ἐκλείποντος·

MATTH. XXVII.

MARK XV.

JOHN XIX.

- εἷς ἐξ αὐτῶν, καὶ λα- 36 Ἰλίαν φωνεῖ. Δρα- λειωθῇ ἡ γραφή, λέ-
βῶν σπόγγον, πλήσας μὴν δὲ εἷς, καὶ γεμί- 29 γει· Διψῶ. Σκεῦος
τε ὄξους, καὶ περιθείς σας σπόγγον ὄξους, οὖν ἔκειτο ὄξους με-
καλάμῳ, ἐπότιζεν αὐ- περιθείς τε καλάμῳ, στόν· οἱ δὲ πλήσαν-
49 τόν. Οἱ δὲ λοι- ἐπότιζεν αὐτόν, λέ- τες σπόγγον ὄξους,
ποὶ ἔλεγον· Ἄ- γων· Ἀφετε, ἰδωμεν, εἰ ἔρ- καὶ ὑσώπου^b περι-
φες, ἰδωμεν εἰ φεται Ἰλίας LUKE XXIII. θέντες, προσ-
ἔρχεται Ἰλίας καθελεῖν αὐ- 46 Καὶ φωνήσας ἤνεγκαν αὐτοῦ
σώσω αὐτόν. τόν. φωνῇ μεγάλῃ ὁ τῷ στόματι.
50 Ὁ δὲ Ἰη- 37 Ὁ δὲ Ἰη- Ἰησοῦς, εἶπε· 30 Ὅτε οὖν ἔλαβε
σοῦς πάλιν κρά- σοῦς ἀφείς φω- Πάτερ, εἰς χεῖ- τὸ ὄξος ὁ Ἰη-
ξας φωνῇ μεγά- νῇν μεγάλῃν, ράς σου παρα- σοῦς, εἶπε· Τε-
λῇ, ἀφῆκε τὸ ἐξέπνευσε. θήσομαι^a τὸ τέλειται· καὶ
πνεῦμα. πνεῦμά μου. κλίνας τὴν κε-
Καὶ ταῦτα εἰ- φαλὴν, παρῆ-
πῶν, ἐξέπνευσεν. δωκε τὸ πνεῦμα.

§ 142. What happened at Jesus' death. Who were present during the crucifixion. The remaining transactions of the day.

MATTH. XXVII. 51-61. MARK XV. 38-47. LUKE XXIII. 45, 47-56.

- 51 Καὶ ἰδοὺ, τὸ καταπέ- 38 Καὶ τὸ καταπέτασμα 45 —καὶ ἐσχίσθη τὸ κα-
τασμα τοῦ ναοῦ ἐσχί- τοῦ ναοῦ ἐσχίσθη ταπέτασμα τοῦ ναοῦ
σθη εἰς δύο, ἀπὸ ἄνω- εἰς δύο, ἀπὸ ἄνωθεν μέσον.
θεν ἕως κάτω· καὶ ἡ ἔως κάτω.
γῇ ἐσείσθη, καὶ αἱ
52 πέτραι ἐσχίσθησαν·
καὶ τὰ μνημεῖα ἀνεώχ-
54 θησαν, — Ὁ δὲ ἐ- 39 Ἰδὼν δὲ ὁ κεντυρίων 47 Ἰδὼν δὲ ὁ εκατόν-
κατόνταρχος καὶ οἱ ὁ παρεστηκὼς ἐξ ἑναν- ταρχος τὸ γενόμενον,
μετ' αὐτοῦ τηροῦντες τίας αὐτοῦ, ὅτι οὕτω ἐδόξασε τὸν θεόν, λέ-
τὸν Ἰησοῦν, ἰδόντες κράξας ἐξέπνευσεν, εἰ- γων· Ὅντως ὁ ἄν-
τὸν σεισμόν καὶ τὰ γε- πεν· Ἀληθῶς ὁ ἄν- θρωπος οὗτος δίκαιος
νόμενα, ἐφοβήθησαν θρωπος οὗτος υἱὸς ἦν 48 ἦν. Καὶ πάντες οἱ
σφόδρα, λέγοντες· Ἄ- 40 Θεοῦ. Ἦσαν δὲ συμπαραγενόμενοι ὄχ-
ληθῶς Θεοῦ υἱὸς ἦν καὶ γυναῖκες ἀπὸ μα- λοι ἐπὶ τὴν Θεωρίαν

^a 46. *Alit*: παρατίθεμαι
Alit: παρατίθημι

^b 29. *Alit*: ὑσώπου

MATTH. XXVII.

MARK XV.

LUKE XXIII.

55 οὗτος. Ἦσαν δὲ ἐκεῖ
γυναῖκες πολλαὶ ἀπὸ
μακρόθεν θεωροῦσαι·

56 Ἐν αἷς ἦν Μαρία ἡ
Μαγδαληνὴ, καὶ Μα-
ρία ἡ τοῦ Ἰακώβου καὶ
Ἰωσὴ μήτηρ, καὶ ἡ μή- 41
τηρ τῶν υἱῶν Ζεβεδαί-

55 ου.—αἵτινες ἠκολού-
θησαν τῷ Ἰησοῦ ἀπὸ
τῆς Γαλιλαίας, διακο-
νοῦσαι αὐτῷ.

κρόθεν θεωροῦσαι·
ἐν αἷς ἦν καὶ Μαρία
ἡ Μαγδαληνὴ, καὶ

Μαρία ἡ τοῦ Ἰακώ- 49
βου τοῦ μικροῦ καὶ
Ἰωσὴ μήτηρ, καὶ Σα-
λώμη· αἱ καὶ ὅτε ἦν
ἐν τῇ Γαλιλαίᾳ, ἠκο-

λούθουν αὐτῷ, καὶ
διηκόνουν αὐτῷ· καὶ
ἄλλαι πολλαί, αἱ συν-
αναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

JOHN XIX. 31—42.

31 Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαβ-
βάτῳ, ἐπεὶ παρασκευὴ ἦν, (ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου^a τοῦ σαββάτου,) ἠρώτησαν τὸν Πιλάτον, ἵνα κατεργῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν.

32 Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη, καὶ τοῦ

33 ἄλλου τοῦ συσταυρωθέντος αὐτῷ. Ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶ-

34 δον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη· ἀλλ' εἰς τῶν
στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ

35 ὕδωρ. Καὶ ὁ ἐρωτικῶς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυ-

36 ρία· κακῆϊνος οἶδεν, ὅτι ἀληθὴ λέγει, ἵνα καὶ ὑμεῖς πιστεύσητε. Ἐγένετο
γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ· “Ὅστιον οὐ συντριβήσεται αὐ-

37 τοῦ.” Καὶ πάλιν ἑτέρα γραφὴ λέγει· “Ὅψονται εἰς ὃν ἐξεκέντησαν.”

MATTH. XXVII.

MARK XV.

LUKE XXIII.

JOHN XIX.

57 Ὁπίας δὲ γε- 42
νομένης, ἦλθεν
ἄνθρωπος πλού-
σιος ἀπὸ Ἀρι-
μαθαίας, τοῦ-
νομα Ἰωσήφ, ὃς 43
καὶ αὐτὸς ἐμα-
θήτευσεν τῷ Ἰη-
σοῦ.

Καὶ ἦδη ὁ- 54
πίας γενομένης,
(ἐπεὶ ἦν παρα-
σκευὴ, ὅ ἐστι
προσάββατον,) 50
ἦλθεν Ἰωσήφ ὁ
ἀπὸ Ἀριμα-
θαίας, εὐσχή-
μων βουλευτῆς,
ὃς καὶ αὐτὸς
ἦν προσδεχό- 51
μενος τὴν βα-
σιλείαν τοῦ θε-
οῦ· τολμήσας

Καὶ ἡμέρα ἦν 38
παρασκευὴ, καὶ
σάββατον ἐπέ-
φωσκε.
Καὶ ἰδού, ἁ-
νὴρ ὀνόματι Ἰ-
ωσήφ, βουλευ-
τῆς ὑπάρχων,
ἀνὴρ ἀγαθὸς
καὶ δίκαιος,
(οὗτος οὐκ ἦν
συγκατατεθει-
μένος τῇ βουλῇ
καὶ τῇ πράξει

Μετὰ δὲ
ταῦτα ἠρώτησε
τὸν Πιλάτον ὁ
Ἰωσήφ ὁ ἀ-
πὸ Ἀριμαθαί-
ας, (ὢν μαθη-
τῆς τοῦ Ἰησοῦ,
κεκρυμμένος δὲ
διὰ τὸν φόβον
τῶν Ἰουδαίων,)
ἵνα ἄρῃ τὸ σῶ-
μα τοῦ Ἰησοῦ·
καὶ ἐπέτρεψεν
ὁ Πιλάτος. Ἦλ-

^a 31. ἐκείνη

^b 35. καὶ om.

MATTH. XXVII.

MARK XV.

LUKE XXIII.

JOHN XIX.

58 Οὗτος
προσελθὼν τῷ
Πιλάτῳ, ᾐτήσα-
τό τὸ σῶμα τοῦ
Ἰησοῦ.

εἰσῆλθε πρὸς
Πιλάτον, καὶ
ᾐτήσατο τὸ σῶ-
μα τοῦ Ἰησοῦ.

44 Ὁ δὲ Πιλάτος
ἐθαύμασεν εἰ
ἤδη τέθνηκε·
καὶ προσκαλε-
σάμενος τὸν
κεντυρίωνα, ἐπ-
ηρώτησεν αὐ-

Τότε ὁ

Πιλάτος ἐκέλευ-
σεν ἀποδοθῆναι

59 τὸ σῶμα. Καὶ
λαβὼν τὸ σῶμα
ὁ Ἰωσήφ, ἐνετύ-
λιξεν αὐτὸ σιν-

60 ἰ καὶ ἔθηκεν αὐ-
τὸ ἐν τῷ καινῷ
αὐτοῦ μνημείῳ,
ὃ ἐλατόμησεν
ἐν τῇ πέτρᾳ· καὶ
προσκυλίσας λί-
θον μέγαν τῇ
θύρᾳ τοῦ μνη-
μείου, ἀπῆλθεν.

61 Ἦν δὲ ἐκεῖ Μα-
ρία ἡ Μαγδα-
ληνή, καὶ ἡ ἄλλη
Μαρία, καθή-
μεναι ἀπέναντι
τοῦ τάφου.

45 ἀπέθανε. Καὶ
γνοὺς ἀπὸ τοῦ
κεντυρίωνος, ἐ-
δωρήσατο τὸ
σῶμα τῷ Ἰω-

46 σήφ. Καὶ ἀ-
γοράσας σινδό-
να, καὶ καθε-
λὼν αὐτόν, ἐν-
είλησε τῇ σιν-
δόνι· καὶ κατ-
έθηκεν αὐτόν
ἐν μνημείῳ, ὃ
ἦν λελατομημέ-
νον ἐκ πέτρας·
καὶ προσεκύλι-
σε λίθον ἐπὶ

τὴν θύραν τοῦ
μνημείου. Ἡ
δὲ Μαρία ἡ
Μαγδαληνὴ καὶ
Μαρία Ἰωσή
ἐθεώρουν ποῦ
τίθεται.

αὐτῶν,) ἀπὸ Ἀ-
ριμαθαίᾳς πό-
λεως τῶν Ἰου-
δαίων, ὃς καὶ
προσεδέχετο καὶ
αὐτὸς^a τὴν βα-
σιλειαν τοῦ θε-

52 οὔ· οὗτος προσ-
ελθὼν τῷ Πι-
λάτῳ, ᾐτήσα-
το τὸ σῶμα τοῦ
Ἰησοῦ. Καὶ
καθελὼν αὐτό,
ἐνετύλιξεν αὐτὸ
σινδόνι, καὶ ἔ-
θηκεν αὐτὸ ἐν
μνηματί λαξεν-
τῷ, οὗ οὐκ ἦν
οὐδέ τι οὐδέ τις
κεῖμενος.

Κατακόλου-
θῆσαι δὲ καὶ
γυναῖκες, αἵτι-
νες ἦσαν συνε-
ληλυθυῖαι αὐτῷ
ἐκ τῆς Γαλιλαι-
ας, ἐθεάσαντο
τὸ μνημεῖον, καὶ
ὡς ἐτέθη τὸ σῶ-

42 μα αὐτοῦ· Ἦ-
ποστρέψασαι δὲ
ἡτοίμασαν ἀ-
ρώματα καὶ μύ-
ρα· καὶ τὸ
μὲν σάββατον
ἡσύχασαν κατὰ
τὴν ἐντολήν.

θεν οὖν καὶ ἦ-
ρε τὸ σῶμα τοῦ
Ἰησοῦ. Ἦλθε
δὲ καὶ Νικόδη-
μος, (ὃ ἐλθὼν
πρὸς τὸν Ἰη-
σοῦν νυκτὸς τὸ
πρῶτον,) φέ-
ρων μίγμα
σμύρνης καὶ ἁ-
λόης ὡς^b λίτρας
ἑκατόν. Ἐλα-
βὼν οὖν τὸ σῶ-
μα τοῦ Ἰησοῦ,
καὶ ἔδησαν αὐ-
τὸ ἐν^c ὀθονίοις,
μετὰ τῶν ἁρω-
μάτων, καθὼς
ἔθος ἐστὶ τοῖς

Ἰουδαίοις ἐν-
ταφιάζειν. Ἦν
δὲ ἐν τῷ τόπῳ,
ὅπου ἐσταυρώ-
θη, κῆπος, καὶ
ἐν τῷ κήπῳ
μνημεῖον και-
νόν, ἐν ᾧ οὐ-
δέ τι οὐδέ τις ἐ-
τέθη. Ἐκεῖ
οὖν διὰ τὴν πα-
ρασκευὴν τῶν
Ἰουδαίων, ὅτι
ἐγγὺς ἦν τὸ
μνημεῖον, ἔθη-
καν τὸν Ἰη-
σοῦν.

^a 51. *Alit vel καὶ
prius, vel καὶ*

^b 39. ὥσει

^c 40. ἐν om.

αὐτὸς, vel hoc utrumque, omittunt.*

§ 143. The transactions on the day after the crucifixion.

MATTH. XXVII. 62—66.

- 62 Τῇ δὲ ἐπαύριον, ἣτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιε-
 63 ρεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον, ᾠ λέγοντες· Κύριε, ἐμνήσθημεν, ὅτι
 64 ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν· Μετὰ τρεῖς ἡμέρας ἐγείρομαι. Κέλευσον
 οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ
 μαθηταὶ αὐτοῦ [[γνυκτός]], κλέψωσιν αὐτόν, καὶ εἰπωσι τῷ λαῷ· Ἠγέρθη
 65 ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης. Ἐφη^a
 αὐτοῖς ὁ Πιλάτος· Ἐχετε κονστιωδίαν· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε.
 66 Οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον, σφραγίσαντες τὸν λίθον, με-
 τα τῆς κονστιωδίας.

^a 65. Ἐφη δὲ

PART VII.

THE

TRANSACTIONS OF FORTY DAYS, FROM THE

DAY OF THE RESURRECTION

TO THE

ASCENSION.

§ 144. The transactions on the day of the resurrection before the first visit of the women to the sepulchre.

MARK XVI. 1.

1 *Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμῃ ἡγόρουν ἁρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.*

MATTH. XXVIII. 2—4.

2 *Καὶ ἰδοὺ, σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρα-*
νοῦ, προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω
3 αὐτοῦ. Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν
4 ὥσεὶ χιὼν. Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένον-
το ὥσεὶ νεκροί.

MATTH. XXVII. 52, 53.

52, 53 —*καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, ἡ καὶ ἐξεληθόντες ἐκ τῶν μνημείων, μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοίς.*

§ 145. The first visit of the women to the sepulchre.

MATTH. XXVIII. 1, 5—8. MARK XVI. 2—8. LUKE XXIV. 1—11. JOHN XX. 1, 2.

1	Ὅτι δὲ	2	Καὶ λίαν πρῶτὴ	1	Τῇ δὲ μιᾷ τῶν	1	Τῇ δὲ μιᾷ
	σαββάτων, τῇ		τῆς μιᾶς σαβ-		σαββάτων, ὅρ-		τῶν σαββάτων
	ἐπιφωσκούσῃς		βάτων ἔρχον-		θρου βαθείας,		Μαρία ἡ Μα-
	μίαν σαββάτων,		ται ἐπὶ τὸ μνη-		ῆλθον ἐπὶ τὸ		γδαληνὴ ἔρχε-

MATTH. XXVIII.	MARK XVI.	LUKE XXIV.	JOHN XX.
ἦλθε Μαρία ἡ Μαγδαληνή, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον.	μεῖον, ἀνατεί- λαντος τοῦ ἡ- 3 λίου. Καὶ ἔλε- γον πρὸς ἑαυ- τάς· Τίς ἀπο- κλύσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;	μνημα, φέρου- σαι ἃ ἡτοίμα- σαν ἀρώματα· καὶ τινες σὺν 2 αὐταῖς. Εὗρον δὲ τὸν λί- θον ἀποκεκλυ- σμένον ἀπὸ 3 τοῦ μνημείου· καὶ εἰσελθοῦσαι	ται πρῶτῃ, σκο- τίας ἔτι οὐσης, εἰς τὸ μνημεῖον· καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημεί- ου.
4 Καὶ ἀναβλέψα- σαι θεωροῦσιν, ὅτι ἀπο- κεκλύσται ὁ λίθος· ἦν γὰρ μέγας σφό- 5 δρα. Καὶ εἰσελθοῦ- σαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον κα- θήμενον ἐν τοῖς δε- ξιοῖς, περιβεβλημένον στολὴν λευκὴν· καὶ 6 ἔξεθαμβήθησαν. Ὁ δὲ λέγει αὐταῖς· Μὴ ἐκθαμβεῖσθε· Ὁ σοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν ἐ- σταυρωμένον· ἡγέρ- θη, οὐκ ἔστιν ὧδε· ἶδε ὁ τόπος ὅπου ἔ- 7 θηκαν αὐτόν. Ἀλλ' ὑπάγετε, εἴπατε τοῖς μαθηταῖς αὐτοῦ, καὶ τῷ Πέτρῳ, ὅτι προ- άγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐ- τὸν ὄψεσθε. Ὁ 8 εἶπον ὑμῖν. Καὶ ἐξ- ἔελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς με-	οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. 4 Καὶ ἐγένετο ἐν τῇ διαπορεῖσθαι αὐτάς περὶ τούτου, καὶ ἰδοὺ, ἄνδρες δύο ^β ἐπέστησαν αὐταῖς ἐν ἑσθήσεσιν ἄστρα- 5 πτούσαις. Ἐμφόβων δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτάς· Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν 6 νεκρῶν; Οὐκ ἔστιν ὧδε, ἀλλ' ἡγέρθη. Μνήσθητε ὡς ἐλάλη- σεν ὑμῖν, ἔτι ὢν ἐν 7 τῇ Γαλιλαίᾳ, ὅτι λέ- γων· Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁ- μαρτωλῶν, καὶ σταυ- ρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆ-		

^α 8. ἐξελθοῦσαι ταχὺ^β 4. δύο ἄνδρες

MATTH. XXVIII.

γάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.

LUKE XXIV.

- 9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου, ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσι τοῖς λοιποῖς.
10 Ἦν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἱ ἔλεγον
11 πρὸς τοὺς ἀποστόλους ταῦτα. Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσει λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπίσταντο αὐταῖς.

MARK XVI.

ἔκστασις, καὶ οὐδενὶ οὐδὲν εἶπον· ἐφοβοῦντο γάρ.

LUKE XXIV.

8 ναι. Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ·

JOHN XX.

2 Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· Ἦσαν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν^b ποῦ ἔθηκαν αὐτόν.

§ 146. Peter and John visit the sepulchre.

JOHN XX. 3—10.

3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ἄλλος μαθητὴς, καὶ ἤρχοντο εἰς τὸ μνημεῖον.
4 Ἐτρέχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον.

LUKE XXIV. 12.

12 Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθόνια κείμενα μόνα·

5 Καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια· οὐ μέντοι εἰσῆλθεν. Ἐρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα,¹ καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντε-

8 τυλιγμένον εἰς ἓνα τόπον. Τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ

καὶ 9 μνημεῖον, καὶ εἶδε, καὶ ἐπίστευσεν· οὐδέπω

ἀπῆλθε πρὸς ἑαυτόν, γὰρ ᾗδισαν τὴν γραφὴν, ὅτι δεῖ αὐτόν ἐκ θανυμάτων τὸ γε- 10 νεκρῶν ἀναστῆναι. Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτούς οἱ μαθηταί.

§ 147. Jesus appears first to Mary Magdalene.

JOHN XX. 11—17.

11 Μαρία δὲ εἰστίκει πρὸς τῷ μνημείῳ^d κλαίουσα ἔξω. Ὡς οὖν ἔκλαιε, παρ-
12 ἐκνυεν εἰς τὸ μνημεῖον,¹ καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ

^a 10. Ἦσαν δὲ

^b 2. *Alit* : οἶδα (*Alit* : οἶδα μὲν)

^c 12. *Hoc comma omittunt quidam.*

^d 11. τὸ μνημεῖον.

JOHN XX.

13 Ἰησοῦ. Καὶ λέγουσιν αὐτῇ ἐκεῖνοι· Γύναι, τί κλαίεις; Λέγει αὐτοῖς.

"Οτι ᾔσθην τὸν κύριόν μου,

MARK XVI. 9.

καὶ οὐκ οἶδα ποῦ ἔθνηκαν αὐτόν.

9 Ἀναστάς δὲ, πρῶτὴ πρῶτῃ σαβ- 14 Ταῦτα^b εἰποῦσα, ἐστράφη εἰς τὰ
βάτου,^a ἐφάνη πρῶτον Μαρία τῇ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν
Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἐπ- ἐστῶτα· καὶ οὐκ ᾔδει, ὅτι Ἰησοῦς
τὰ δαιμόνια.

15 ἐστι. Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, τί κλαίεις; τίνα ζητεῖς; Ἐ-

κίνη δοκοῖσα ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ· Κύριε, εἰ σὺ ἐβάστασας

16 αὐτόν, εἰπέ μοι ποῦ ἔθνηκας αὐτόν·^c καὶ γὰρ αὐτόν ἄρῶ. Λέγει αὐτῇ ὁ Ἰη-
σοῦς· Μαρία. Στραφεῖσα ἐκίνη λέγει αὐτῷ·^d Ῥαββουνί· ὃ λέγεται, δι-

17 δάσκαλε. Λέγει αὐτῇ ὁ Ἰησοῦς· Μὴ μου ἅπτου· οὐπω γὰρ ἀναβέβηκα
πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐ-
τοῖς· Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ θεόν μου καὶ θεὸν ὑμῶν.

§ 148. Jesus' second appearance.

MATTH. XXVIII. 9—10. MARK XVI. 10, 11.

JOHN XX. 18.

9 Ὡς δὲ ἐπορεύοντο ἀπ- 10 Ἐκίνη πορευθεῖσα 18 Ἴσχυεται Μαρία ἡ
αγγεῖλαι τοῖς μαθη- ἀπήγγειλε τοῖς μετ' Μαγδαληνῇ ἀπαγ-
ταῖς αὐτοῦ,^c καὶ ἰδόν, αὐτοῦ γενομένοις, γέλλουσα τοῖς μαθη-
ὁ Ἰησοῦς ἀπήντησεν πενθοῦσι καὶ κλαί- ταῖς, ὅτι ἐώρκαε τὸν
αὐταῖς, λέγων· Χαί- 11 ουσι. Καὶ ἐκεῖνοι ἀ- κύριον, καὶ ταῦτα
ρετε. Αἱ δὲ προσελ- κούσαντες ὅτι ζῇ εἶπεν αὐτῇ.
θοῦσαι ἐκράτησαν αὐ- καὶ ἐθέαθη ὑπ' αὐ-
τοῦ τοὺς πόδας, καὶ τῆς, ἠπίστησαν.
προσεκύνησαν αὐτῷ.

10 Τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγέilate τοῖς
ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, καὶ κεῖ με ὄψονται.

§ 149. The conduct of the Roman soldiers and the Jewish rulers.

MATTH. XXVIII. 11—15.

11 Πορευομένων δὲ αὐτῶν, ἰδόν, τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν
12 πόλιν, ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. Καὶ συναχθέν-

^a 9. Αἱ: σαββάτων

^b 14. Καὶ ταῦτα ^c 15. αὐτόν ἔθνηκας·

^d 16. Αἱ: αὐτῷ Ἑβραϊστί· *

^e 9. Ὡς . . . αὐτοῦ quidam omittunt.*

MATTH. XXVIII.

τες μετὰ τῶν πρέσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν
 13 τοῖς στρατιώταις, ἰ λέγοντες· Εὔπατε, Ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλ-
 14 θόντες, ἔκλεψαν αὐτὸν, ἡμῶν κοιμωμένων. Καὶ ἐν ἀκουσθῇ τοῦτο ἐπὶ
 15 τοῦ ἡγεμόνος, ἡμεῖς πέλισομεν αὐτὸν, καὶ ὑμᾶς ἀμερίμους ποιήσομεν. Οἱ
 δὲ λαβόντες τὰ ἀργύρια, ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημισθῇ ὁ
 λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

§ 150. Jesus, having been seen of Peter, appears to the two disciples who went to Emmaus.

I COR. XV. 5.

MARK XVI. 12, 13. LUKE XXIV. 13--35.

5 ὥφθη Κηφῆ, 12 Μετὰ δὲ ταῦτα δυσὶν 13 Καὶ ἰδοὺ, δύο ἐξ
 ἐξ αὐτῶν περιπατοῦ- αὐτῶν ἦσαν πορευ-
 σιν ἐφανερῶθῃ ἐν ἐ- όμενοι ἐν αὐτῇ ἡμέ-
 τέρᾳ μορφῇ, πορευ- ρᾷ εἰς κώμην ἀπέχου-
 ομένοις εἰς ἄγρόν. σαν σταδίους ἐξή-
 κοντα^a ἀπὸ Ἱερουσα-
 14 λῆμ, ἣ ὄνομα Ἑμμαούς· καὶ αὐτοὶ ὁμίλουν πρὸς ἀλλήλους περὶ πάντων
 15 τῶν συμβεβηκότων τούτων. Καὶ ἐγένετο ἐν τῇ ὁμιλίᾳ αὐτοὺς καὶ συζη-
 16 τεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· οἱ δὲ ὀφθαλμοὶ
 17 αὐτῶν ἐκατοῦντο, τοῦ μὴ ἐπιγνῶναι αὐτόν. Εἶπε δὲ πρὸς αὐτούς· Τί-
 18 νες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἔστε
 19 σκυθρωποί; Ἀποκριθεὶς δὲ ὁ εἰς, ᾧ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν· Σὺ
 19 μόνος παροικεῖς Ἱερουσαλὴμ,^b καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς
 20 ἡμέραις ταύταις; Ἐπεὶ αὐτοῖς· Ποῦα; Οἱ δὲ εἶπον αὐτῷ· Τὰ περὶ
 20 Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ
 21 λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντός τοῦ λαοῦ· ὅπως τε παρεδωκεν αὐτόν
 21 οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐ-
 21 τόν. Ἡμεῖς δὲ ἠλπίζομεν, ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτροῦσθαι τὸν Ἰσ-
 22 ραὴλ· ἀλλὰ γὰρ σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον, ἀφ'
 22 οὗ ταῦτα ἐγένετο. Ἀλλὰ καὶ γυναικες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γε-
 23 νόμενοι ὀρθοῖναι ἐπὶ τὸ μνημεῖον· καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον,
 24 λέγονσαι καὶ ὀπτασίαν ἄγγελων ἑωρακεῖναι, οἱ λέγουσιν αὐτόν ζῆν. Καὶ
 24 ἀπῆλθον τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὔρον οὕτω καθὼς καὶ
 25 αἱ γυναικες εἶπον· αὐτόν δὲ οὐκ εἶδον. Καὶ αὐτὸς εἶπε πρὸς αὐτούς·
 25 Ὡ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦναι ἐπὶ πᾶσιν, οἷς ἐλάλησαν
 26 οἱ προφῆται. Οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστόν, καὶ εἰσελθεῖν εἰς τὴν

^a 13. Ἀλλι : εκατὸν ἐξήκοντα^b 18. ἐν Ἱερουσαλὴμ Ἀλλι : εἰς Ἱερου-
σαλὴμ

LUKE XXIV.

27 δόξαν αὐτοῦ; Καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προ-
 28 φητῶν, διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ. Καὶ
 ἤγγισαν εἰς τὴν κώμην, οὗ ἐπορεύοντο· καὶ αὐτὸς προσεποιεῖτο πορεύε-
 29 σθαι. Καὶ παρεβιάσαντο αὐτὸν, λέγοντες· Μείνον μεθ' ἡμῶν,
 30 ὅτι πρὸς ἐσπέραν ἐστὶ καὶ κέλικεν ἡ ἡμέρα. Καὶ εἰσῆλθε τοῦ μένειν σὺν
 αὐτοῖς. Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν
 31 ἄρτον, εὐλόγησε, καὶ κλάσας ἐπεδίδου αὐτοῖς. Αὐτῶν δὲ διηροίχθησαν οἱ
 ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.
 32 Καὶ εἶπον πρὸς ἀλλήλους· Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὥς
 33 ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὥς διήνοιγεν ἡμῖν τὰς γραφάς; Καὶ ἀνα-
 στάντες αὐτῇ τῇ ὥρᾳ, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον σινηθροί-
 34 σμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, ἑ λέγοντας· "Οτι ἠγγέρθη ὁ κύ-
 ριος ὄντως, καὶ ὥφθη Σίμωνι.

MARK XVI.

13 Καὶ κείνοι ἀπελθόντες ἀπήγγειλαν 35 Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁ-
 τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευ-
 σαν. δῶ, καὶ ὥς ἐγνώσθη αὐτοῖς ἐν τῇ
 κλάσει τοῦ ἄρτου.

§ 151. Jesus appears to the apostles in the absence of Thomas.

I COR. XV. 5. MARK XVI. 14—18.

JOHN XX. 19—23.

5 εἶτα τοῖς δώ- 14 Ὑστερον, ἀνα- 19 Οὐσῆς οὖν ὀψίας, τῇ ἡμέ-
 δεκα.^a κειμένοις αὐ- ρᾷ ἐκείνη τῇ μιᾷ τῶν σαββά-
 τοῖς τοῖς ἑνδε- των, καὶ τῶν θυρῶν κεκλει-
 κα ἐφανερώθη· καὶ ὡνεί- σμένων, ὅπου ἦσαν οἱ μαθηταὶ
 δισε τὴν ἀπιστίαν. LUKE XXIV. 36—49. συνηγμένοι, διὰ τὸν
 αὐτῶν καὶ σκληροκαρ- 36 Ταῦτα δὲ αὐτῶν φόβον τῶν Ἰουδαίων,
 διαν, ὅτι τοῖς θεα- λαλοῦντων, αὐτὸς [ὁ ἦλθεν ὁ Ἰησοῦς καὶ
 σαμένοις αὐτὸν ἐγη- Ἰησοῦς] ἔστη ἐν μέσῳ, ἔστη εἰς τὸ μέσον,
 γερόμενον οὐκ ἐπίστευ- αὐτῶν, καὶ λέγει αὐ- καὶ λέγει αὐτοῖς·
 σαν. τοῖς· Εἰρήνη ὑμῖν. Εἰρήνη ὑμῖν.

37 Πτοηθέντες δὲ καὶ

38 ἔμβοβοι γενόμενοι, ἐδόκουν πνεῦμα θεωρεῖν. Καὶ εἶπεν αὐτοῖς·
 Τί τετραγαγμένοι ἐστέ; καὶ διατί διαλογισμοὶ ἀναβαίνουσιν ἐν
 39 ταῖς καρδίαις ὑμῶν; Ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας
 μου, ὅτι αὐτὸς ἐγὼ εἰμι· ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦ-
 40 μα σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα. Καὶ

^a 5. *Alit*: ἑνδεκα.

LUKE XXIV.

JOHN XX.

- τοῦτο εἰπὼν, ἐπέδειξεν αὐτοῖς 20 Καὶ τοῦτο εἰπὼν, ἔδειξεν αὐτοῖς
 41 τὰς χεῖρας καὶ τοὺς πόδας. Ἔτι δὲ τὰς χεῖρας καὶ τὴν πλευρὰν αὐ-
 ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς, τοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ
 καὶ θαυμαζόντων, εἶπεν αὐτοῖς· ἰδόντες τὸν κύριον.
 42 Ἔχετε τι βρώσιμον ἐν θύρᾳ; Ὁ δὲ
 43 ἐπέδωκεν αὐτῷ ἰχθύος ὀπίου μέρος, καὶ ἀπὸ μελισσίου κηρίου. Καὶ λα-
 44 βὼν, ἐνώπιον αὐτῶν ἔφαγεν. Εἶπε δὲ αὐτοῖς· Οὗτοι οἱ λόγοι, οὓς
 ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γε-
 γραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ προφῆταις καὶ ψαλμοῖς περὶ ἐμοῦ.
 45 46 Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς· ἵ καὶ εἶπεν
 αὐτοῖς· Ὅτι οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ
 47 ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, ἵ καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι
 αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ
 48 Ἱερουσαλὴμ. Ὁ δὲ εἶπε·

MARK XVI.

δὲ ἔστε μάρτυρες τού-

JOHN XX.

- 15 Καὶ εἶπεν αὐτοῖς· 49 τῶν. Καὶ ἰδοὺ, ἐγὼ 21 Εἶπεν οὖν αὐτοῖς ὁ
 Πορευθέντες εἰς τὸν ἀποστέλλω τὴν ἐπαγ- Ἰησοῦς πάλιν· Εἰ-
 κόσμον ἅπαντα, κη- γελίαν τοῦ πατρὸς μου ρήνη ὑμῖν· καθὼς
 ρύζατε τὸ εὐαγγέλιον ἐφ' ὑμᾶς· ὑμεῖς δὲ κα- ἀπέσταλκέ με ὁ πα-
 16 πάσῃ τῇ κτίσει. Ὁ θίσατε ἐν τῇ πόλει τῆς, καὶ γὰρ πέμπω ὑ-
 πιστεύσας καὶ βαπ- [Ἱερουσαλὴμ], ἕως οὗ μάς.
 τισθεῖς, σωθήσεται· ἐνδύσησθε δύναμιν ἐξ
 ὁ δὲ ἀπιστήσας, κα- ὑψους.
 17 τακριθήσεται. Ση-
 μεῖα δὲ τοῖς πιστεύουσι ταῦτα παρακολουθήσει· Ἐν τῷ ὀνόματί μου
 18 δαιμόνια ἐκβαλοῦσι· γλώσσαις λαλήσουσι καιναῖς· ἵ ὅφεις ἀροῦσι· καὶ
 θανάσιμόν τι πίνωσιν, οὐ μὴ αὐτοὺς βλάβῃ·^a ἐπὶ ἀρρώστοις χεῖρας ἐπι-
 θήσουσι, καὶ καλῶς ἔξουσιν.

JOHN XX.

- 22 Καὶ τοῦτο εἰπὼν, ἐνεφίσησε, καὶ λέγει αὐτοῖς· Λάβετε πνεῦμα ἅγιον.
 23 Ἄν τινων ἀφῇτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἂν τινων κρατῇτε, κε-
 κράτηνται.

§ 152. Jesus appears to the apostles, Thomas being present.

JOHN XX. 24—29.

- 24 Θωμᾶς δὲ, εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν
 25 ὅτε ἦλθεν ὁ Ἰησοῦς. Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Ἐρωτάμεν

^a 18. βλάβει·

JOHN XX.

τὸν κύριον. Ὁ δὲ εἶπεν αὐτοῖς· Ὁ ἂν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν
τύπον^a τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον^a τῶν ἥλων, καὶ
26 βάλω τὴν χεῖρά μου εἰς τὴν πλευράν αὐτοῦ, οὐ μὴ πιστεύσω. Καὶ μεθ'
ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν.
Ἐρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον, καὶ εἶ-
27 πεν· Εἰρήνῃ ὑμῖν. Εἴτα λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν σου ὧδε,
καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν
28 μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. Ἀπεκρίθη Θωμᾶς^b καὶ εἶπεν
29 αὐτῷ· Ὁ κύριός μου καὶ ὁ Θεός μου. Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἐώ-
ρακάς με, πεπίστευκας·^c μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.

§ 153. The apostles go into Galilee. Jesus appears at the sea of
Tiberias.

MATTH. XXVIII. 16.

JOHN XXI. 1—24.

16 Οἱ δὲ ἔνδεκα μαθηταὶ ἐπορεύ- 1 Μετὰ ταῦτα ἐφανερώσεν ἑαυτὸν
θησαν εἰς τὴν Γαλιλαίαν,— πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς
ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος.
2 Ἐφανερώσε δὲ οὕτως. Ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμε-
νος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ
3 Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. Λέγει αὐτοῖς Σίμων
Πέτρος· Ὑπάγω ἀλιεύειν. Λέγουσιν αὐτῷ· Ἐρχόμεθα καὶ ἡμεῖς σὺν
σοί. Ἐξῆλθον, καὶ ἐνέβησαν^d εἰς τὸ πλοῖον εὐθὺς,^e καὶ ἐν ἐκείνῃ τῇ νυκτὶ
4 ἐπιάσαν οὐδέν. Προῦτις δὲ ἡδὴ γενομένης, ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγια-
5 λόν· οὐ μέντοι ἡδυσαν οἱ μαθηταὶ, ὅτι Ἰησοῦς ἐστι. Λέγει οὖν αὐτοῖς
ὁ Ἰησοῦς· Παιδιά, μὴ τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ· Οὐ.
6 Ὁ δὲ εἶπεν αὐτοῖς· Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ
εὐρήσετε. Ἐβαλον οὖν, καὶ οὐκέτι αὐτὸ ἔλकुσαι ἴσχυσαν ἀπὸ τοῦ πλή-
7 θους τῶν ἰχθύων. Λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς, τῷ
Πέτρῳ· Ὁ κύριός ἐστι. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστι,
τὸν ἐπενδύτην διεξώσατο· ἦν γὰρ γυμνός· καὶ ἔβαλεν ἑαυτὸν εἰς τὴν
8 θάλασσαν. Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, (οὐ γὰρ ἦσαν
μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὥς ἀπὸ πηχῶν διακοσίων), σύροντες τὸ δίκτυον
9 τῶν ἰχθύων. Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέποντιν ἀνθρακίαν καί-
10 μένην, καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐ-
11 νέγκατε ἀπὸ τῶν ὀψαρίων, ὧν ἐπιάσατε νῦν. Ἀπέβη Σίμων Πέτρος, καὶ
εἵλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηχον-

^a 25. *Alit*: τόπον bis. ^b 28. Καὶ ἀπεκρίθη ὁ Θωμᾶς ^c 29. Θωμᾶ, πεπίστευκας.
^d 3. ἀνέβησαν ^e 3. εὐθὺς *alii omittunt*.*

JOHN XXI.

- 12 πατριῶν· καὶ τοσούτων ὄντων, οὐκ ἐσχίσθη τὸ δίχτυον. Λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε, ἀριστήσατε. Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς εἶ; εἰδότες, ὅτι ὁ κύριός ἐστιν. Ἐρχεται^α ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ὄστρον, καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὄψάριον ὁμοίως. Τοῦτο ἦδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἔγερθεις ἐκ νεκρῶν.
- 15 Ὅτε οὖν ἤρτισθησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεον τοῦτων; Λέγει αὐτῷ· Ναί, κύριε, σὺ οἶδας, ὅτι φιλῶ σε. Λέγει αὐτῷ· Βόσκει τὰ ἀρνία μου. Ἄγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωνᾶ, ἀγαπᾷς με; Λέγει αὐτῷ· Ναί, κύριε, σὺ οἶδας, ὅτι φιλῶ σε. Λέγει αὐτῷ· Ποίμαινε τὰ πρόβατά μου. Ἄγει αὐτῷ τὸ τρίτον· Σίμων Ἰωνᾶ, φιλεῖς με; Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον· Φιλεῖς με; καὶ εἶπεν αὐτῷ· Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις, ὅτι φιλῶ σε. Λέγει αὐτῷ ὁ Ἰησοῦς· Βόσκει τὰ πρόβατά μου. Ἄμην ἀμην λέγω σοι, ὅτε ἡς νεώτερος, ἐξώνυνες σεαυτὸν, καὶ περιεπάτεις ὅπου ἡθέλεις· ὅταν δὲ γηράσῃς, ἔπιτενεις τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις. Τοῦτο δὲ εἶπε, σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν.
- 20 Καὶ τοῦτο εἰπὼν, λέγει αὐτῷ· Ἀκολουθε μοι. Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν, ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα· (ὃς καὶ ἀνέπεσεν ἐν τῷ δειπνῶν ἐπὶ τὸ στήθος αὐτοῦ, καὶ εἶπε· Κύριε, τίς ἐστιν ὁ παραδιδούς σε;)¹ τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ· Κύριε, οὗτος δὲ τίς; Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σὺ ἀκολουθε μοι. Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφοὺς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. Καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ'²· Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ;
- 24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα· καὶ οἶδαμεν,^β ὅτι ἀληθὴς ἐστιν ἡ μαρτυρία αὐτοῦ.

§ 154. Jesus' appearance on a mountain in Galilee.

MATTH. XXVIII. 16—20.

- 16 17 —εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. Καὶ ἰδόντες αὐτόν, προσε-
18 κύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν. Καὶ προσελθὼν ὁ Ἰησοῦς, ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Πορευθέντες^γ μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,^δ διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἵωνος. [Ἀμήν.]

^α 13. Ἐρχεται οὖν Ἀλλι: δὲ Ἀλλι: Καὶ ἔρχεται^γ 19. Πορευθέντες οὖν Ἀλλι: Πορευθέντες νῦν^β 24. Ἀλλι: οἶδα μὲν

s. οἶδα

§ 155. Other appearances of Jesus.

1. COR. XV. 6, 7.

6 Ἐπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείους μέ-
7 ρουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν. Ἐπειτα ὤφθη Ἰακώβῳ, εἴτα
τοῖς ἀποστόλοις πᾶσιν·

ACTS I. 3—8.

3 Οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμη-
ρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπιτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ
4 τῆς βασιλείας τοῦ Θεοῦ. Καὶ συναλιζόμενος^α παρήγγειλεν αὐτοῖς, ἀπὸ
Ἱερουσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς,
5 ἣν ἡκούσατέ μου· ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθή-
6 σεσθε ἐν πνεύματι ἁγίῳ, οὐ μετὰ πολλὰς ταύτας ἡμέρας. Οἱ μὲν οὖν
συνελθόντες ἐπηρώτων αὐτὸν, λέγοντες· Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ
7 ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ; Εἶπε δὲ πρὸς αὐτούς· Οὐχ
ὑμῶν ἐστι γινῶναι χρόνους ἢ καιροὺς, οὓς ὁ πατὴρ ἔδειξε ἐν τῇ ἰδίᾳ ἐξου-
8 σίᾳ· ἀλλὰ λήψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς,
καὶ ἔσεσθε μοι μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ
Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς.

§ 156. Jesus' ascension.

LUKE XXIV. 50—53.

50 Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν· καὶ ἐπάρας τὰς χεῖρας αὐ-
MARK XVI. 19, 20. τοῦ, εὐλόγησεν αὐ- ACTS I. 9—12.
19 Ὁ μὲν οὖν κύριος, 51 τοὺς. Καὶ ἐγένετο 9 Καὶ ταῦτα εἰπὼν,
μετὰ τὸ λαλῆσαι αὐ- ἐν τῷ εὐλογεῖν αὐ- βλέπόντων αὐτῶν
τοῖς, ἀνελήφθη εἰς τὸν τὸν αὐτοὺς, διέστη ἐπήρθη· καὶ νεφέλη
οὐρανόν, καὶ ἐκάθισεν ἀπ' αὐτῶν, καὶ ἀνε- ὑπέλαβεν αὐτὸν ἀπὸ
ἐκ δεξιῶν τοῦ Θεοῦ· φέρετο εἰς τὸν οὐρα- τῶν ὀφθαλμῶν αὐ-
νόν. 10 τῶν. Καὶ ὡς ἀτενί-
ζοντες ἦσαν εἰς τὸν
οὐρανόν, πορευομένου αὐτοῦ, καὶ ἰδοὺ, ἄνδρες δύο παρειστήκεισαν
11 αὐτοῖς ἐν ἐσθῇτι λευκῇ, ἃ οἱ καὶ εἶπον· Ἄνδρες Γαλιλαῖοι, τί ἐστή-
κατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς
ἀφ' ὑμῶν εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται, ὃν τρόπον ἐθεάσασθε
αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. LUKE XXIV.

12 Τότε ὑπέστρεψαν εἰς Ἱερουσα- 52 Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν,

^a 4. *Alit*: συναλιζόμενος

ACTS I.

λήμ ἀπὸ ὅρους τοῦ καλουμένου ἐ-
λαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσα-
λήμ, σαββάτου ἔχον ὁδόν.

LUKE XXIV.

ὑπέστρεψαν εἰς Ἱερουσαλήμ μετὰ
χαρᾶς μεγάλης·

MARK XVI.

20 ἐκεῖνοι δὲ ἐξεληθόντες ἐκήρυξαν παν- 53 καὶ ἦσαν δια-
ταχοῦ, τοῦ κυρίου συνεργοῦντος, παντὸς ἐν τῷ ἱερῷ, αἰνοῦντες καὶ
καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν εὐλογοῦντες τὸν Θεόν. [[Ἀμήν.]]
ἐπακολουθούντων σημείων.

§ 157. St. John's conclusion.

JOHN XX. 30, 31.

30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθη-
31 τῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέ-
γραπται, ἵνα πιστεύσητε, ὅτι Ἰησοῦς ἐστὶν ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ, καὶ
ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

JOHN XXI. 25.

25 Ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. [[Ἀμήν.]]

ADDENDA.

PAGE 23. § 23. After Luke iv. 14 and John iv. 3, and before John iv. 4, the following parallel verses are to be inserted :

- | MATTH. XIV. 3, 4, 5. | MARK VI. 17—20. | LUKE III. 19, 20. |
|---|--|---|
| <p>3 Ὁ γὰρ Ἡρώδης κρα-
τήσας τὸν Ἰωάννην,

ἔδησεν αὐτὸν καὶ ἔθε-
το ἐν φυλακῇ, διὰ
Ἡρωδιάδα τὴν γυναῖ-
κα Φιλίππου τοῦ ἀ-
δελφοῦ αὐτοῦ.</p> | <p>17 Αὐτὸς γάρ ὁ Ἡρώ-
δης ἀποστείλας ἐκρά-
τησε τὸν Ἰωάννην,
καὶ ἔδησεν αὐτὸν ἐν
φυλακῇ,^a διὰ Ἡρω-
διάδα τὴν γυναῖκα
Φιλίππου τοῦ ἀδελ-
φοῦ αὐτοῦ, ὅτι αὐ-</p> | <p>19 Ὁ δὲ Ἡρώδης ὁ τε-
τραρχης,—

προσέθηκε
καὶ τοῦτο ἐπὶ πᾶσι
καὶ κατέκλεισε τὸν
Ἰωάννην ἐν τῇ φυλα-
κῇ.</p> |
| <p>4 γὰρ αὐτῷ ὁ Ἰωάννης·
Οὐκ ἔξεστί σοι ἔχειν
αὐτήν.</p> | <p>18 Ἦλεγεν τὴν ἐγάμησεν. Ἐλε-
γε γὰρ ὁ Ἰωάννης
τῷ Ἡρώδῃ· Ὅτι
οὐκ ἔξεστί σοι ἔχειν
τὴν γυναῖκα τοῦ ἀ-
δελφοῦ σου. Ἡ δὲ
Ἡρωδιάς ἐνεῖχεν αὐ-
τῷ, καὶ ᾔθελεν αὐ-
τὸν ἀποκτεῖναι· καὶ</p> | <p>19 —ἐλεγχόμενος ὑπὸ
αὐτοῦ περὶ Ἡρωδιά-
δος τῆς γυναικὸς
[[Φιλίππου]] τοῦ ἀ-
δελφοῦ αὐτοῦ, καὶ
περὶ πάντων ὧν
ἐποίησε πονηρῶν ὁ
Ἡρώδης,</p> |
| <p>5 Καὶ θέλων αὐτὸν ἀποκτεῖναι,
ἐφοβήθη τὸν ὄχλον,
ὅτι ὡς προφήτην αὐ-
τὸν εἶχον.</p> | <p>20 οὐκ ἠδύνατο. Ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν
Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ
ἅγιον· καὶ συνετήρει αὐτόν· καὶ ἀκούσας
αὐτοῦ, πολλὰ ἐποίει, καὶ ἡδέως αὐτοῦ ἡ-
κουε.</p> | |

^a 17. ἐν τῇ φυλακῇ,

PAGE 67. § 49. After Matth. xiii. 52, insert verse 53 as the beginning of a new paragraph :

- 53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετήρην ἐκείθεν.

NOTES

ON THE

HARMONY OF THE GOSPELS,

AND ON THE

TIME AND PLACE OF THE TRANSACTIONS

RECORDED IN THEM.

§ 1. ST. MARK'S preface, i. 1, is postponed, because the context shews, that it should be prefixed to the history of John's ministry, § 15.

The beginning of the Gospel of Jesus Christ, the Son of God, was from the preaching of John the Baptist, Luke xvi. 16; agreeably to the predictions of Malachi, ii. 1, and of Isaiah, xl. 3.

§ 2. St. John's introduction is rightly continued to v. 18, though some harmonists suppose it to end with v. 14. From the connexion of the whole, v. 18 appears to be its natural close, as it contains a reason why *the Word was made flesh*. V. 15 refers to v. 6, 7, 8; and in these passages John's testimony is anticipated in order of time, and is very fitly mentioned to illustrate Jesus' preeminence. V. 16, 17, have a plain reference to v. 14. *The Word was full of grace and truth*, received a most honourable testimony from one, who was confessedly a prophet, and communicated to us of his *fulness*; for by him *came grace and truth*, who for this purpose among others *dwelt among us*, the prophet, the representative, and the only begotten Son, of the invisible God.

After this, St. John proceeds to a particular transaction, which will appear in its proper place.

§ 3. The vision in the temple was more than five months before the salutation of Mary; see Luke i. 24, 26. But we must not suppose, as our common computation does, that this transaction happened on the great day of atonement, the tenth of the seventh month, Lev. xvi. 29. Zacharias must have been highpriest to have officiated on that day, Lev. xvi. 32; which, to say no more, is contrary to Luke i. 9, *ἔλαχε*. He was one of the ordinary priests in the office of daily ministration, according to David's distribution, which continued in Josephus' time. Jos. Ant. 7. 14. 7.

"Quum certissimum sit Zachariam, sacerdotem privatum e classe Abiæ pontificem maximum nunquam fuisse; reliqua adjectitia confutare et destruere nihil necesse est; nam inani fundamento inædificata sponte sua corruunt." Mann de anno nat. 86.

§ 4. In the sixth month after the conception of Elizabeth, the angel Gabriel salutes Mary. Compare Luke i. 24, 26, 36. V. 26 naturally refers to v. 24, and it is harsh to understand it of the sixth month of the year, though sometimes the Jews did thus denominate their months. Ezra iii. 8.

§ 5. The angel having declared that Elizabeth had conceived a son in her old age, Mary naturally visits her; and, no doubt, derives great support from the circumstances which attended this visit; her conception being supernaturally known, and she herself, as well as Elizabeth, speaking by the Holy Ghost. Mary abides with Elizabeth about three months, which must be till near Elizabeth's full time.

§ 7. Mary's conception having been disclosed to Joseph, an angel appears to him; and in consequence of this vision he takes Mary to wife, whom he had before espoused.

§ 8. Jesus was born, says Lardner, between the middle of August and the middle of November, A. U. C. 748, or 749. Cred. I. 796, 9. 3d ed. We will take the meantime, October 1.

§ 9. The genealogy which occurs in St. Luke is inverted, that it may be more easily compared with the other.

For the genealogy in St. Matthew, as here corrected, we have proofs in the Old Testament, as far as to Zorobabel. That Ahaziah, Joash, and Amaziah, no. 41, 42, 43, should be inserted in v. 8, see 2 Kings viii. 25. 2 Chron. xxii. 1. 2 Kings xiii. 1. 2 Chron. xxii. 11. 2 Kings xii. 21. xiv. 1. 2 Chron. xxiv. 27. 1 Chron. iii. 11, 12. The similarity in the names of *᾽Οχοζίας* and *᾽Οζίας* in the Greek, or of *אחזיהו* and *חזקיהו* 2 Kings xv. 13. 2 Chron. xxvi. 1, in the Hebrew, might occasion a transcriber to pass from one to the other, omitting the intermediate names; which occur in Beza's MS. See his note on Luke iii. 23.

V. 11. no. 52. Jechonias 1 Chron. iii. 16, being also called Jehoiachin, or Jehoiachim, (see Breitering's Sept. 2 Kings xxiv. 6,) and probably occurring by one of these latter names in the genealogical tables, a generation may have been here omitted from the resemblance or identity of names. The true reading is, *᾽Ιωσίας δὲ ἐγέννησε τὸν ᾽Ιωακίμ· ᾽Ιωακίμ δὲ ἐγέννησε τὸν ᾽Ιεχορίαν*, &c. Consult Wetstein's note on v. 8, and var. lect. v. 11.

I have been long persuaded that v. 17, is a marginal note taken into the text. The Ethiopic version adds at the end of this verse, "et fuerunt omnes generationes ab Abraham usque ad Christum generationes quadraginta et duæ." So likewise in Blanchini's *Evangeliarium Quadruplex*, we find in the Codex Veronensis of the fifth or sixth century, "Omnes itaque generationes ab Abraham usque in adventum Jesu Christi, generationes sunt xlii." Thus we have an instance of a second marginal computation added to the text; and of proneness in readers, or transcribers, to annotate in this manner.

Bishop Pearce, Matth. i. 8, agrees with me that this verse was an early interpolation; and confirms his opinion from Josephus Ant. 5. 9. 4, who says that David reigned and left the government to his descendants for twenty-one generations of men; and, as the bishop observes, there were twenty-one reigns, including David's, if we add to the nineteen in this corrected list Jehoahaz, 2 Chron. xxxvi. 2, and Zedekiah, ib. v. 10.

In the latter part of the genealogy in St. Matthew, many names seem to be omitted from the negligence of early transcribers; such mistakes being very likely to happen in a catalogue of names: and accordingly Erasmus observes on the genealogy in St. Luke, "In recensendis nominibus mira in Græcorum codicibus confusio." Thus Ex. xxxiii. 2, one of the seven nations is omitted in the Hebrew, which the Samaritan supplies. Thus fifty-nine MSS or editions, of two hundred and eight collated by Dr Kennicott, omit, on the authority of the Masora, two verses in Joshua xxi, viz. the 36th and 37th as they stand in our English translation. However, the rest of the MSS or editions, retain them; twelve in the margin, and one hundred and thirty-seven in the text. Thus there are only forty-two Levitical cities, instead of forty-eight, 1 Chron. vi. 42—66 ed. Vanderh. as Dr Kennicott observes on Josh. xxi. Thus in the genealogy of Ezra, vii. 1—5, six names are omitted, which are found 1 Chron. vi. 4—14. So in Æschines *περὶ Παράπρεσβειας*, p. 280, ed. Taylor, 4to. the names of only eleven nations occur, where the orator professes to enumerate twelve.

It is probable that no. 55, 56, Salathiel and Zorobabel, v. 12, are the same persons in each genealogy; an observation which tends to prove omissions at the close of the genealogy given by St. Matthew. This point is discussed at large in F. Spanheim's *Dubia Evangelica*, i. p. 107—110. 4to. 1651. He says, 'utraque sententia probabilis;' but prefers that, which maintains the diversity of the persons. The strongest reason given by him is, that in Matthew much fewer generations follow after Zorobabel, than in Luke.

Zorobabel is called the son of Shealtiel, or Salathiel, Ezra iii. 2. Neh. xii. 1. Haggai i. 1. ii. 2, 23. Indeed, 1 Chron. iii. 17, 19, Zorobabel is called the son of Pedaiah. But ò MS. A. read, *Καὶ υἱὸς Σαλαθιήλ, Ζοράββελ καὶ Σιμὴ*. And Houbigant in loc. gives reasons why *בְּגִי בְּרָה* should be omitted.

Supposing the identity of Salathiel and Zorobabel in the two genealogies, the number of descents between Jechonias and Christ according to St. Matthew is only 12, in the course of 586 years; whereas the number in St. Luke from Salathiel to Heli inclusive, is 20. And Sir Isaac Newton says, "Generations from father to son may be reckoned one with another about 33 or 34 years apiece; or about three generations to an hundred years: but if the reckoning proceeds by eldest sons, they are shorter; so that three of them may be reckoned at about 75 or 80 years." Chronol. p. 53. Lond. 1728. St. Luke's number, during this period, agrees very well with the latter part of Sir Isaac's observation; but St. Matthew's number is much too small.

As to Jer. xxii. 30, Jechonias might fulfil this prophecy by outliving all his children; one of whom, Salathiel, might leave a son. Agreeably to the latter part of the verse, which indeed may be considered as explanatory of *בְּרִירִי*, *solitarius, sine liberis*, his uncle Zedekiah, 2 Kings xxiv. 18, and not his son, succeeded him in the throne. Afterwards, the kingly government ceased. Zorobabel was leader, or chief; but sat not on the throne.

In St. Luke we have now seventy-five names from Adam to Joseph inclusive; but in Irenæus' time, who died A. D. 202, there were only seven-

ty-two. See Beza on Luke iii. 23. There is authority for omitting the second Cainan, v. 36; and likewise for omitting Levi and Matthat, v. 24. See Wetstein. Shortening the latter part of St. Luke's genealogy serves to reconcile it with that of St. Matthew.

The following are the ways of harmonizing the two genealogies.

1. Joseph may be called the son of Heli, the father of Mary, because being the nearest of kin to Mary, an heiress or sole remaining representative of her line, he married her and had a right to the inheritance of her father Heli. "*Quanquam Maria in re tenui fuit, quod et hospitium Bethlehemiticum et paupertina turturum oblatio satis ostendit, nihilominus valere in ipsâ jus τῶν ἐπικληρῶν debuit, ob divinas promissiones factas Davidis posteritati.*" Grot. Matth. i. 16. "*Heli fuit pater naturalis Mariæ, et civilis Josephi, qua generi, ratione matrimonii cum Mariâ filiâ contracti.*" Spanh. Dub. i. p. 122.

Lightfoot, Vol. 2. p. 400, quotes a passage from the Jerusalem Talmud, written above 1200 years ago, says Whiston Harm. p. 177, in which Mary seems to be called the daughter of Heli. See also Calm. Comm. vol. 8. p. 387. n. c. "*Veterum sententia, quod Eli apud Lucam sit ille qui vulgo Joakim Mariæ pater appellatus fuerit, non est absurda. Nam 2 Reg. xxiii. 34, et 2 Par. xxxvi. 4, Eliakim mutato nomine a Chaldæis vocatur Jehoiakim. Eâ vulgi consuetudine Joakim, pater Mariæ, appellatus etiam fuit Eliakim, quod nomen vulgus brevius pronunciat Eli;*" Chemnitii Harm. p. 33. In like manner Spanheim, Dub. i. p. 125, brings authority to prove that the father of Mary had both these names; and quotes Galatinus as saying that "*apud Syros Jehoiakim, Eli et Eliakim idem sunt, secundum Philonem Judæum.*" "*On lit dans un tres ancien livre, ecrit par les Ebionites dès le tems des Apôtres, ou très peu après leur mort, que Marie étoit fille de Joachim et d' Anne.*" Calmet Comm. vol. 8. p. 385.

However, in the passage quoted by Lightfoot, we find אֵלִי not אֵלִיָּא .

A son-in-law may be called a son, says Whiston Harm. 179, as daughters-in-law are called daughters, Ruth i. 11, 12, 13. Gen. xxvii. 35.

Joseph may also be called the son of Heli, Mary's father, because he was adopted by him. Selden quotes these words from the Mishna, "*Qui asseruerit quem sibi filium esse, ei fides habetur;*" and the following gloss on them, "*Adeo ut filius ejusmodi ei succedat, et uxorem ejus a leviri nuptiis liberet. v. 2, 13.*" Mary, though Elizabeth's cousin, Luke i. 5, 36, might still be of David's line; as the relationship might arise from an intermarriage between the families. Daughters, who were not heiresses, might be married to whom they pleased. See Calmet Comm. vol. 8. p. 383. Numb. xxxvi. 7.

2. Another solution of Julius Africanus, a writer early in the third century, is found in Eusebius l. 7. We must first observe that Africanus wholly omits Levi and Matthat in St. Luke's genealogy. Matthan, descended from Solomon, marries Estha, by whom he has Jacob. Matthan dies; and Melchi, descended from Nathan, marries Estha, by whom he has Heli; Heli dies without children; and Jacob, marrying Heli's widow, raises up seed to Heli, namely Joseph, legally the son of Heli, though by nature the son of Jacob. Thus Joseph, *legally* ascends through the line of Heli, Melchi, etc. to Nathan the son of David, 2 Sam. v. 14; and *naturally* ascends through Jacob, Matthan, etc. to Solomon the son of David.

ST. MATTHEW.

David
Solomon
etc.
Matthan=Estha
Jacob=Heli's widow.

Joseph ——— LEGAL ASCENT.

ST. LUKE.

David
Nathan
etc.
Melchi=Estha, Matthan's widow.
Heli=Heli's wife
Childless.

We find that Boaz marries Ruth, on the rejection of her by a nearer kinsman ; which shews that one distantly related to a widow might marry her by the Hebrew customs, and *raise up the name of the dead upon his inheritance*. Ruth i. 2, 4, 5. ii. 1. iii. 12. iv. 5, 10. Thus it appears probable that a genealogist might have deduced Obed in different lines from Chilion, Elimelech, etc. (supposing Chilion to have been Ruth's husband,) and from Boaz, Salmon, etc. Thus Saul ascends through Kish, Abiel, Zeror, etc. 1 Sam. ix. 1 ; and through Kish, Ner, Jehiel, 1 Chron. ix. 35—39, and 1 Chron. viii. 29, 30, 33 ; for here at v. 30, the Greek version supplies Ner ; which the Hebrew omits, shewing how easy it is to mistake in a series of names. Thus likewise Salathiel, v. 12, supposing him the same in both genealogies, ascends through Jechoniah, and also through Neri, to David ; and supposing Zorobabel the same person, the connexions of Rhesa, and Abiud, with him may be one *natural* the other *civil*.

Of these solutions I prefer the former, for Spanheim's reasons, Dub. i. 105. "1. Inde optime ratio reddi potest cur, stemmate genealogico a Matthæo conscripto, aliam adhuc genealogiam adjectam voluerit spiritus sanctus. 2. Sic plena et perfecta omnibus modis extat genealogia Christi ab utroque parente ; et a vera matre, et a patre illo cui et nomen et jus paternum in Christum scriptura tribuit. Luc. ii. 48, 51."

If Joseph is here called the *son* of Heli, in a less strict and proper sense than in the other parts of the genealogy, the difficulty, says Whiston, amounts to little more than an unusual expression in an unusual case, where the progenitors of one, who had no father on earth were to be enumerated. Harm. 184.*

St. Luke's is probably the lineage of the blessed virgin. It is indeed objected, that it was never known nor customary among the Jews to deduce the descent of families through the female line. But this is a mistake. 1 Chron. ii. 22, Jair is reckoned among the posterity of Judah. But because the grandfather of Jair, v. 21, had married the daughter of Machir, of a noble house in the tribe of Manasseh, ib. vii. 14, therefore the same Jair is called, Numb. xxxii. 41, the son of Manasseh. So also, Ezra ii. 61, we find a family entitled the children of Barzillai, because one of their ancestors took a wife of the daughters of Barzillai the Gileadite. Townson's Discourses on the four Gospels, Oxf. 1778. p. 171.

§ 12. Mary's purification was thirty-three days inclusive after the circumcision. Lev. xii. 4.

Bethlehem did not exceed the distance of six miles from Jerusalem, ac-

* [See also Barrett's Essay, prefixed to his fac-simile of the Cod. Dublinensis. Ed.

according to Eusebius, and Jerome, who lived at Bethlehem. Josephus places it still nearer, Ant. v. 2. 8. vii. 12. 4. See Bishop Pearce on Matth. ii. 1. Hasselquist says, [from Jerusalem] after a journey of two hours we came to Bethlehem. Travels p. 144.

§ 13. The holy family return to Bethlehem, from Jerusalem, and not from Nazareth; to which latter place they did not go till after their retreat into Egypt. Mary, who attentively considered every circumstance relating to her son Jesus, might prefer Bethlehem from Micah v. 2; and from the fame of the angelic vision, Luke ii. 18. Bishop Chandler thinks it probable that the parents of Jesus had some property at Bethlehem. Vind. p. 456. But Calvin disapproves of this reason, because in Bethlehem Joseph "*hospitium nullum invenire potuit*." Harm. fol. p. 50. Ordering their affairs, or bidding farewell to their friends, might have been among their reasons for going there. Their return to this place is to be inferred from the narration, (see Matth. ii. 8, 13, 16,) like the return of Peter into the High priest's hall, § 133; and the return of Mary Magdalene to the sepulchre, § 147. Thus the death of Joseph is implied, John xix. 27. It may be collected from Matth. ii. 22, that Judea was designed for the place of Jesus' residence, after the return from Egypt.

The visit of the Magi at Bethlehem is justly placed after the purification; for otherwise Mary, having received such rich presents, would not have offered the offering of the poor; Luke ii. 24. Comp. Lev. xii. 8. Nor, again, after Herod's jealousy had been raised, could the child Jesus have been safely presented in the temple with so many circumstances of solemnity. No just objection to this order can be drawn from Luke ii. 39; for this evangelist, omitting the circumstances in Matthew ii. 1—22, except the journey into Galilee, gives a seeming connexion to events really distant, as all concise historians do. So Luke xxi. 7, etc. Jesus' prophecy seems immediately connected with the observations in v. 5, 6; and yet that there was some intervening time, and that the scene was not the temple but the mount of Olives, which commanded a full view of the temple, appears from Matth. xxiv. 3. Mark xiii. 3. So likewise Luke xxiv. 50, the ascension of Christ seems connected with his appearance to the apostles on the first day of his resurrection; and yet the same writer teaches us, Acts i. 3, that forty days intervened. And again; the journey into Galilee, mentioned Matth. iv. 12, Mark i. 14, Luke iv. 14, seems to have immediately followed the temptation; and yet St. John shews, that there were many intermediate facts, the testimony of John the Baptist, the conversion of Andrew, Simon, Philip and Nathaniel, a journey into Galilee, a miracle at Cana, attendance at the passover, and baptizing in Judea. See also Acts ix. 19—26, where St. Paul's journey into Arabia, mentioned Gal. i. 17, is omitted. "This," says Lardner, "is an instructive instance; the omission is certain and undoubted." Suppl. to Cred. I. 299. Other instances are, Matth. xii. 8, 9. xiii. 9, 10, 53, 54. xix. 1, 10. xxi. 11, 12, 19, 20. xxvii. 7. xxviii. 15, 16. Mark x. 1. xvi. 18, 19. Luke xix. 45. John vi. 40, 41. See § 148. Matth. xxviii. 9.

After the residence of some months at Bethlehem, probably near the end of our Lord's first year, the Magi may have offered their gifts; and when Herod slaughtered the infants, our Lord may have entered on his

second year. This is agreeable to Matth. ii. 7, 16; supposing, which is most natural, that the star appeared at the birth of Christ. This is my opinion.

Whiston however says, "The words *from two years old and under* most clearly regard only the first appearance of the star to the wise men, long before the nativity." Harm. p. 167.

Sir Norton Knatchbull, p. 386, understands ἀπὸ διετοῦς, ἀπὸ διετίας ἀρχομένης, et non πληρωθείσης. "Ab anno enim integro et supra puer incipit vocari apud Hebræos בן שנה, apud Græcos διετής, apud Latinos bimus." But Dr Scott shows that διετής may express a duration of two years. Notes on Matthew's Gospel, p. 25. In this case, which I suppose to be the true one, Herod extended the time, to be certain of including Jesus; and the words κατὰ τὸν καιρὸν, Matth. ii. 16, must be understood with latitude. Thus Herod's command reached beyond Bethlehem itself to all its borders. Mr Mann thus elegantly states the same sentiments on this point. "Nascente Christo nata est simul in cælo Christi stella.—Quo primum tempore exorta sit, accurate exquirat Herodes: quorsum? ut ex æquævalē stellæ ætatem pueri justam comperiat. Plura noscere cupientem eluserunt subitâ et secretâ fugâ Magi. Quid tum Tyrannus, qui pueri notas alias nullas habuit, nisi ætatem et locum? Omnes Bethlehemii et in confiniis ejus undequaque, omnes a bimatu et infra infantes occidi jussit; simili ratione de ætate statuisset dicendus ac loco: nam ut omnem viciniam Bethlehemii, tanquam centri, funesto circulo conclusit, ita cum sciret Christi ætatem anniculam circiter esse, mediam statuit, et cæteras omnes ultra citraque infra bimatum lanienâ illâ comprehendit." De Anno Nat. 42, 43.

We may allow that the wise men from the east were Arabian Magi; as Tacitus, speaking of Judea, says, "Terra finesque, quâ ad orientem vergunt, Arabiâ terminantur;" and yet we may suppose that, from a variety of human accidents, or from a desire of getting more full information when the fame of this wonderful child had extended itself, or from a special revelation pointing out the fittest time, their journey to Jerusalem was delayed till towards the close of our Lord's first year.

I have obviated the argument from Luke ii. 39, which was Pilkington's chief reason for thinking that the scene of this visit was Nazareth. See his Harmony, Diss. II.

If Herod died, as Lardner thinks, Cred. I. 796, 800, about a year and six or seven months after the birth of Christ, the continuance of Christ in Egypt cannot exceed a few months. Bishop Pearce places Herod's death in February, and in U. C. 749; and the birth of Christ fourteen months before, in the last month of U. C. 747. Comm. I. lii. lix. Thus the abode in Egypt will be much shortened; which some may think an objection to this hypothesis.

§ 15. The distance of time between the beginning of John's ministry and the baptism of Jesus, cannot be settled on sure grounds. Probably John began to preach when he was thirty years of age; see Numb. iv. 3, 47; that is, about six months before Jesus' baptism. See Luke i. 26, 36. iii. 23. Irenæus thus speaks of Christ: "Triginta quidem annorum existens cum veniret ad baptismum, deinde magistri ætatem perfectam ha-

bens, venit Hierosalem, ita ut ab omnibus juste audiretur magister." Lib. II. 39, ed. Grabe.

Matth. iii. 7, is consistent with Matth. xxiii. 33. John the Baptist says, Who hath warned you to receive the baptism of repentance, and thus to engage in the right way of avoiding the wrath to come, the calamities impending over you from the Romans? This you will do, if you comply with the precept of v. 8. But our Lord, speaking at a time remote from this, saw that the persons whom he addressed had rejected him, and could not be wrought on to repent, and thus to escape temporal and eternal punishment. See Spanheim, *Dub. Evang.* II. p. 115. It is likewise consistent with Luke vii. 30. *Many* of the Pharisees might come to John's baptism; and yet the *bulk* of them might decline coming.

It has been suggested to me that ἐρχομένους, *coming*, does not prove that the Pharisees and Sadducees were actually baptized by John, after his severe address to them.

Luke iii. 7, ἱεροῦσιν, among whom were many Pharisees and Sadducees.

§ 16. For the difference in the words Matth. iii. 17, and the two parallel verses, see § 141, on Matth. xxvii. 37.

Luke iii. 23. Jesus was about thirty years of age, beginning so to be. Ἀρχόμενος fixes the sense of ὥστε to the beginning of the thirtieth year, when otherwise it might have denoted a part of the preceding year.

October was a serene and temperate month in the parts of Syria north of Judea; see the quotation in Macknight's *Harmony*, vol. I. p. 149, 2d ed. and therefore it seems suited to the exercise of John's office as Baptist. Observe also Luke ii. 8. § 10. It is here supposed that Jesus was born in October; and that his baptism by John was in the same month.

"Near the end of the summer season, harvest and vintage being over, or near over, which was a time of general leisure, John began to preach and baptize." Lardner *Cred.* part II. Vol. 3. p. 140.

Pilkington, and others referred to by him, place Jesus' baptism too late. See his *Harmony* and notes, § 55. Luke iii. 21, *while* multitudes resorted to John for baptism, ἐν τῷ βαπτισθῆναι, not μετὰ τό. The words therefore do not prove that "the baptism of Jesus was at the latter end of John's ministry." Nor does Matth. iii. 14 prove that "Jesus had already baptized." John foreknew supernaturally that Jesus' followers were to be initiated by this rite; and that they were likewise to receive the higher baptism of the Spirit.

§ 17. The word ἐνθύς, Mark i. 12, shews that Christ's temptation immediately succeeded his baptism. Observe the use of ἐνθύς, Mark i. 10. ii. 12.

In the history of the temptation, St. Matthew's order is, 1. Command that these stones be made bread. 2. Cast thyself down from the temple. 3. I will give thee all that thou seest from this high mountain, if thou wilt fall down and worship me. St. Luke's order is, 1. The first temptation in St. Matthew. 2. The third temptation in St. Matthew. 3. The second temptation in St. Matthew. But St. Luke does not affirm this order. He has only καὶ ἀναγαγὼν v. 5, and καὶ ἡγάγεν v. 9; whereas St. Matthew uses particles which seem to fix his order, as τότε v. 5, and πάλιν v. 8. Le Clerc says, "Hoc repugnantia haberi non potest, cum neuter evangelista-

rum profiteatur se hâc in re ordinem temporis accurate secutum." Harm. p. 524. It seems better to suppose Jesus left on the mountain, than on the battlements of the temple. We find not unnecessary miracles in scripture; like the fall of Satan from the height of the temple in Milton, or the *fiery globe of angels*, which bore our Lord *from his uneasy station*. Paradise Regained, iv. 562, 581.

Luke seems to assert, iv. 2, that the temptation continued forty days. But Codd. Vercell. Brix. et Veron. in Blanchini, place a comma after *τεσσαράκοντα*. So Vulg. Syr. Pers. Æth. Eusebius, Beza, Camerarius, Bengelius. *Was led by the Spirit into the wilderness forty days*, etc.

§ 18. John i. 21. John means, that he was not really Elias risen from the dead. But when Jesus says, Matth. xvii. 12, that Elias was come already, he means that John had appeared *in the spirit and power of Elias*. Luke i. 17. Thus likewise, John here denies that he is one of the ancient prophets again appearing on earth; see Luke ix. 19, with which our Lord's assertion that he was an eminent prophet, Luke vii. 28, is perfectly consistent. That *ὁ προφήτης* may be translated a prophet, as in the margin of our Bibles, see Matth. v. 1. Mark vii. 24. xiii. 28, *τὴν παραβολήν*. xiv. 69, and Grotius on this last place. Luke ii. 12, 16, *τῇ φάτρῃ*. vii. 5. John iii. 10. vi. 3, 17. vii. 40, 51. The substance of what is said John i. 19—27, made part of the Baptist's preaching on other occasions, besides the solemn sending of the priests and Levites from Jerusalem.

Middleton, Reflections on the variations in the four Evangelists, 8vo. Vol. 2. p. 334, mentions the difference between Matthew's words, *whose shoes I am not worthy to bear*, and those of the other evangelists, *the latchet of whose shoes I am not worthy to stoop down and unloose*, as "trifling indeed with regard to the point in difference, yet effectual to evince inadvertency or mistake with regard to the strictness of truth."

But how would he have proved, that each evangelist referred to words uttered at the same time? In Matth. iii. 7, 11, they may be addressed to the Pharisees and Sadducees, who, among many others, came to John's baptism. In Mark i. 7, they make a part of John's general preaching; and in Luke iii. 15, 16, they are spoken to the people at large; so that these two places in Mark and Luke may indeed be parallel; but I think that the strict parallelism of Matth. iii. 11, to Mark i. 7, Luke iii. 16, cannot be proved. In John i. 26, 27, they are a reply to an embassy of priests and Levites from Jerusalem. No doubt, many occasions were taken by the Baptist to give so important a testimony, which was a principal end of his mission. But where is the contradiction, if on different occasions different words are used?

Had the occasion been clearly the same, as expositors and harmonists suppose with regard to the three first evangelists, both phrases might have been used together, though different evangelists record only one of them; or, it might have been said that the purport of each phrase was the same, to signify, according to Augustin, "Jesus' excellence and John's humility," and to express proverbially, that John deemed himself unworthy to perform for Jesus a common ministerial office. Dr Henry Owen says, "The variation is owing to the different forms in which the proverb was expressed among different nations." Obs. on the four Gospels, p. 35. See § 141.

John i. 31, 33, may be reconciled with Matth. iii. 14, by supposing that John, for wise reasons, knew not Jesus personally till he came to be baptized; though he must have heard before of Jesus' name and wonderful birth from his own relations. God seems to have revealed to the Baptist, soon after he entered on his ministry, that the visible descent of the Spirit should point out to him the Messiah. John i. 33. When Jesus came to be baptized, Matth. iii. 14, it is probable that John knew him by a supernatural impulse; as Samuel knew Saul and David, 1 Sam. ix. 17. xvi. 12; and as Ahijah discovered the wife of Jeroboam, 1 Kings xiv. 5; see also Luke ii. 28, 38; and afterwards the sign foretold in John i. 33, confirmed the Baptist in his belief that Jesus was the Christ. Le Clerc's paraphrase on Matth. iii. 14 is, "Quod afflatu prophetico ab eo dicebatur; nam Jesus non nōrat." Harm. p. 40. And F. Spanheim says, Dub. Evang. ii. p. 157, "Nihil aliud propositum Joanni Baptistæ nisi ostendere se non ex familiaritate aliquā ante contractā Christum novisse, sed ex merā revelatione cœlesti; adeoque nihil a se dari nec cognationi, nec amicitiae, nec gratiæ, nec collusioni alicui clandestinæ." The Baptist is not to be understood as saying, that he did not know Jesus *but by a sign from heaven*, see Dr Priestley's Harm. p. 78; but that he knew him not *before he came to be baptized*, and that God had promised a sign by which he should be known; which sign, intended for a full confirmation, was preceded by an inspired knowledge of Jesus.

It appears from John i. 29, 35, 44, compared with Mark i. 12, that the forty days which ended with the temptation are rightly interposed between Jesus' baptism and John's testimony; § 16 and 18.

§ 19. Observe that John i. 44, Jesus purposes to return into Galilee, whence he had come to be baptized by John; Luke ii. 51. Matth. iii. 13. Mark i. 9. On the third day after his arrival there, or as Wetstein and Dr Priestly think, after his leaving Bethabara, he performs his first miracle at Cana. As the distance is about forty miles, I prefer the former interpretation. See Wetstein in loc. and Priestley's Harm. p. 61.

§ 20. Jesus passes from Cana to Capernaum in his way to Jerusalem, where he is present at the first passover after the beginning of his ministry.

At this passover Jesus cleanses the temple.

Let the reader observe the order of events. Jesus works his first miracle in Cana of Galilee, John ii. 11. Then he passes not many days at Capernaum; which brings him on his way to Jerusalem, v. 12. The passover being near, he goes up to Jerusalem, v. 13; and casts the traders out of the temple, v. 15, 16. At the passover he works many miracles, v. 23. While he is in Jerusalem, which city he does not leave till iii. 22, Nicodemus comes to him by night, John iii. 1, 2. Chap. iii. 2, contains a plain reference to ii. 23. *After* these things, Jesus departs from Jerusalem, and dwells and baptizes in Judea, iii. 22; and all these incidents take place before John is cast into prison, v. 24.

But the second cleansing of the temple happens, most clearly, during the last week of our Lord's life, after the death of the Baptist, and at a time, when it would be absurd to say that *afterwards* Jesus dwelt and baptized in Judea.

It must be well observed, that after St. John has begun his narration, i. 19, he neglects chronological order only in his account of the unction, § 120, for which neglect a reason is there assigned. He relates indeed by resumption two of Peter's denials in the palace of Caiaphas, xviii. 25—27; but, as these happened at some distance from each other, while Jesus stood before the Highpriest, this mode of narration is accurate, and observable in the most distinct and orderly writers.

Lardner says, "One great design of John's gospel was to shew the unreasonableness, and the great guilt, of the Jews, in rejecting Jesus. Hence none ought any more to make a question whether our Lord *twice* cleansed the temple, or only *once*; it affording an alarming evidence of his being the expected Messiah, which should have been taken notice of by the Jewish rulers at Jerusalem. It was an early and open claim of the character of the Messiah." Suppl. to Cred. I. 412, 415. 2d ed.

"In *secunda* ejectione gravius ac severius loquutum commemorant alii evangelistæ: quod sc. ex templo Dei facerent speluncam latronum." Calvin Harm. Joan. p. 25.

"The vindication of God's house from profanation was with our blessed Saviour Alpha and Omega, the *first* and *last* of his care: ubi incipit, ubi desinit;" Joseph Mede, p. 44. Disc. xi. who calls this act the vindication of the Gentiles' court, a præludium of Jesus' further favour intended towards them. ib. 45, 46.

"Il entra d'abord dans le temple, d'où il chassa les marchans comme il avoit fait à sa première Pâque; voulant commencer et finir son ministère par la reformation du temple de Dieu.

"On suit le sentiment de ceux que croyent que J. C. a fait cette action par deux fois, parceque s'il ne l'avoit faite qu'une fois, on ne vois pas pourquoi les evangelistes l'auroient rapportée a des tems si differens." Lenfant et Beausobre N. T. I. cclxvi. "Jesus had just entered on his prophetic office when he used the sign of purging the temple, of which St. John speaks; he therefore leaves the Jews to their own interpretation of that sign, saying only, 'Take these things hence; make not my Father's house a house of merchandize;' as though zeal for that house had been his sole inducement to make use of it; and accordingly the disciples so understood him. But when he thought fit to employ this significative action a *second* time, of which the other evangelists speak, his ministry was then drawing to a conclusion. So that he is now less scrupulous of giving offence, and does all but directly interpret the sign himself, by referring his hearers to the prophecy of Isaiah, which was the proper key to it. Mark xi. 17." Bishop Hurd's Sermons at Lincoln's Inn. ed. Dubl. 301, 302.

Mr Mann, Dr Priestley and Bishop Pearce contend that Jesus purged the temple only at the last passover. See Priestley's Harmony p. 104, and Pearce on John ii. 14.

I shall briefly state their arguments, and shew that they are not conclusive.

Mr Mann's Arguments.

Arg. 1. All the other evangelists mention this event as taking place at the last passover.

Ans. The authority of one evangelist is sufficient to establish a fact.

2. It was not agreeable to the caution with which our Lord began his public ministry ; being accompanied with a public declaration that he was the son of God, or the Messiah.

Ans. Jesus' Messiahship had been already intimated in a variety of ways. Matth. ii. 2. iii. 11, 14, 17. Mark i. 7, 8. John i. 26, 27, 36, 52. Luke i. 32, 69, 70. ii. 11, 30, 32. The oblique manner of conveying this truth in the transaction before us, was at once benevolent and prudent.

3. It would not have been unnoticed or unpunished by the Jewish priests. It is inconsistent with Matth. xiv. 1, John vii. 3.

Ans. The Jews expostulated with Jesus, John ii. 18. His life, doctrine and miracles, the testimony of John the Baptist, the awe which he impressed as a prophet, and their own doubt whether he was the Messiah, were sufficient reasons in the common course of things to prevent their proceeding further.

Herod probably heard of Jesus before Matth. xiv. 1. The Baptist might speak of him ; Mark vi. 20. But when Jesus filled Galilee with the fame of his miracles, he first engaged Herod's attention. See Matth. xiv. 2.

As to John vii. 3, Jesus' brethren bid him go to Judea because the feast of tabernacles was approaching. Observe *οὐν*, v. 3. It does not hence follow, that Jesus had not often visited Judea before. On the contrary, he seems desired to resume a custom intermitted, John vii. 1.

4. If Jesus had acted thus at Jerusalem, would the chief priests have accused him, as Luke xxiii. 5 ?

Ans. No doubt, Jesus taught in Galilee, § 19, before this act of authority. But Luke xxiii. 5, on which accusation of our Lord's enemies we need lay little stress, if it were not corroborated by Acts x. 37, may refer to Jesus' public and general preaching, § 24.

Dr Priestley's Additional Arguments.

5. None of the evangelists give the least hint of Jesus' having purged the temple more than once, and the accounts of them all contain the very same particulars.

Ans. St. John as directly asserts an early cleansing of the temple by the series of his history, as the three other evangelists assert a later cleansing of it. St. John alone mentions the whip of cords, and the casting out of the sheep and oxen ; and the quotations from Calvin and Bishop Hurd shew a striking difference in our Lord's words. However, I grant that all the accounts *may* be harmonized ; which is owing to the similarity of the actions, not to their identity. The difference of time constitutes the difference between them.

6. The verses that contain this account seem to have no business where they stand. For, take them away, and the parts which they now disjoin, v. 12 and v. 23, have an easy connexion, etc.

Ans. There is not the least external authority for expunging the passage ; and there is no great difficulty in allowing the repetition of a significant action fraught with important truths.

7. The historian would hardly have mentioned its being the passover twice so near together, as at v. 13 and 23.

Ans. St. John knew the importance of that circumstance in the history of Jesus. Such repetitions confirm important readings against rash expungers. See also the quotations from Dr Priestley. § 63.

8. Had Jesus declared his Messiahship, the Jews would hardly have been so much exasperated on that account. John v. 17.

Ans. What added to the anger of the Jews, John v. 17, was Jesus' supposed breach of the Sabbath; for which alone they would have sought his life. John v. 16. Besides, Jesus had greatly raised the attention and jealousy of the Jews, during the interval between John ii. 16, and v. 16.

Bishop Pearce's Arguments.

9. If the words ii. 19 had been spoken as John here places them, it seems not likely that the Highpriest would have given them so much weight, as if they had been spoken but a few days before.

Ans. 1. The Highpriest was ready to admit any testimony against Jesus. 2. These words may have been repeated later in Jesus' history.

10. There is no prediction of Jesus' resurrection till a short time before his crucifixion. Matth. xvi. 21. etc.

Ans. It is very hardy to question the wisdom of obscurely foretelling this event very early in Christ's ministry. The words Matth. xii. 40, occur long before Matth. xvi. 21.

11. The other evangelists all say that a great multitude was with Jesus; so that he probably cleansed the temple by the use of natural means only.

Ans. It is most probable that Jesus drove out the buyers and sellers, § 112, on the day after his triumphant entrance into Jerusalem; and therefore it by no means appears that a great multitude was with him on that day. The effect of our Lord's interposition may be imputed partly to a divine agency, partly to the authority which accompanied his words and actions, and partly to a consciousness that by such practice the temple was profaned.

The bishop's last argument is drawn from Luke xxiii. 5, and coincides with Mr Mann's fourth Argument. See his Comm. in loc.

If Jesus was born early in October, in that month he entered on his thirtieth year. We cannot therefore allow, that more than about six months elapsed between the beginning of his ministry and the first passover. John ii. 23 affords reason to conclude, that Jesus continued in Jerusalem during a part of the paschal week; and it was a conduct very suitable to the great ends of his ministry, if he protracted his stay beyond the time of that whole festival.

§ 22. Jesus leaves Jerusalem, and exercises his public ministry in Judea, probably in the parts about Jordan. John iii. 22, the word διατρίβω imports a considerable space of time. We see indeed, Acts xxv. 6. xx. 6, that it is sometimes restrained to ten or seven days. But in John xi. 54, which is a parallel place where it is used absolutely and χρόνον is understood, it can scarcely mean less than a month. In the place before us, it seems to import a still longer time. John iii. 22 ἐβάντιζε, compared with John iv. 1, will lead us to conclude that in Judea, after the passover, Jesus made and baptized more disciples than John. Now we read of John, that many of the Pharisees and Sadducees came to his baptism; that Jerusalem

and all Judea, and all the region round about Jordan were baptized of him in Jordan, Matth. iii. 5, 6, 7; that multitudes and all the people were baptized of him. Luke iii. 7, 21. And we cannot but think that they were instructed as well as baptized.

John iii. 23. John is baptizing at Ænon at a temperate season, soon after the passover.

Luke iii. 18 is inserted after the last preaching of the Baptist recorded by the evangelists before his imprisonment, to remind the reader that we have only a summary account of John's life, the evangelists hastening to their principal subject. See Luke xi. 1. John x. 41.

The order here asserted is established by comparing John iii. 24 with Matth. iv. 12, and Mark i. 14.

§ 23. Matth. iv. 12. Lamy advances a singular position, that the Baptist was twice imprisoned, first by the Sanhedrim, and then by Herod. Harm. 166. Apparatus 212. And Bishop Law thinks that this remark "seems to deserve consideration, as of some consequence to settling a true harmony of the gospels." Considerations etc. p. 310, 5th ed. Tillemont has considered it, Notes sur S. Jean Baptiste, n. ix. Hist. Eccl. I. 325. 12mo. Bruxelles; and has shown that it is void of foundation. Lamy, in his Tractatus de Vinculis Joannis, Apparatus p. 216, thus states his argument: "1. Quod præcursor non vinctus sit ab Herode, nisi aliquo tempore post primum a baptismo Christi pascha. 2. Quod Jesus prædicaverit et patraverit miracula ante Herodianum carcerem. 3. Quod Jesus prædicare et miracula facere statim cœperit, postquam traditus est Joannes. Ergo fieri non potest, ut Herodianus carcer alius non sit ab hisce vinculis, quæ præcedunt evangelii promulgationem."

But Matth. iv. 17, Mark i. 14, 15, refer to a more solemn and general teaching, after John's imprisonment by Herod, and Jesus' departure into Galilee; and to a teaching according to the tenor of particular words. Though in Judea and Jerusalem Jesus showed his divine knowledge, taught, made disciples and initiated them by baptism, wrought miracles, and when he purged the temple, intimated, among other important truths, that he was the Son of God; yet still he might with great wisdom choose a more remote scene for preaching publicly and plainly the completion of the time, the approach of God's kingdom, and repentance followed by a belief of the gospel. Comp. Acts i. 22. x. 37. Lamy proceeds: "Plures discipulos habuit Jesus ante Herodianum carcerem Joannis, non autem elegit discipulos, nisi postquam traditus est idem Joannes. Ergo ante Herodianum carcerem Joannes jam traditus fuerat, et ideo aliis constrictus vinculis quam Herodianis."

Ans. Jesus had *disciples* before John's imprisonment by Herod; John ii. 2, 11, 12, 17, 22. iii. 22; but he did not call *Apostles* to follow him stately till after that event; Matth. iv. 19, 22.

"Notum prorsus erat Joanni Baptistæ eum, de quo multa et mira audiebat, esse ipsum Messiam quem baptizaverat; quod pariter notum discipulis ejus, et id ante Herodianum carcerem: sed hoc ei incertum erat et suis discipulis, quando constringeretur illis vinculis ex quibus ad Jesum discipulos misit. Vincula ergo illa præcedunt Herodianum carcerem: ita non solis vinculis Herodianis constrictus fuit Joannes Baptista."

Ans. John the Baptist, like the other Jews, and like the apostles themselves, after some of them had acknowledged Jesus to be the Christ, may not have understood the spiritual nature of Christ's kingdom. His prejudices may have been increased, when Herod had imprisoned him; from which imprisonment he might expect, that the great temporal Deliverer would set his forerunner free. Thus *offended*, Matth. xi. 6, he may have sent the message, "Art thou he that should come, or do we look for another?" either for the removal of his doubts, or by way of expostulation.

"Si hujus carceris auctor fuisset Herodes, princeps Galilææ, an Dominus in Galilæam revertens se commisisset periculo quod fugiebat? An, inquam, parem sortem fugiens, reversus esset in ditionem Herodis cuius ira sibi erat declinanda?" Harm. p. 106.

Ans. Herod did not imprison John as a religious teacher, in which character he revered him, Mark vi. 20, but at the instigation of Herodias. Tillemont says, ubi supr. 331, "Jesus Christ n'avoit point à craindre d'Herode, dont sa sagesse vouloit suffir les dérèglements sans en rien dire; et il savoit bien arrêter, s'il le vouloit, les effets de sa mauvaise volonté. Quelques uns prétendent même que Capharnaüm, où il fit son principal séjour, étoit à Philippe plutôt qu' à Herode. [See Bishop Pearce Matth. iv. 13.] Pour ce qu'il suppose que la détention de S. Jean est mise comme la cause pour laquelle Jesus Christ vint en Galilée, les évangélistes disent simplement qu'il y vint après avoir appris cette détention. Elle peut néanmoins en avoir été la cause, si Jesus Christ voulu paroître particulièrement dans la Galilée, et n'y paroître avec grand éclat qu' après que S. Jean fut comme disparu par sa prison." Perhaps Jesus left Judea at this precise time partly because he foresaw that Herod's conduct towards John, productive of no popular tumult, might influence the Jews to imitate it with respect to himself. Perhaps, when such an event had happened to John, whom all men held to be a prophet, Mark xi. 32, Jesus might then judge it expedient to animate his own followers and to preach the gospel publicly.

Lamy's next argument is: "*Et non cognoverunt eum; non loquitur de plebe Judæorum quæ a Joanne baptizata fuerat, sed de Pharisæis, et aliis qui repudiaverant Joannem; sed fecerunt in eo quæcunque volerunt. Sic filius hominis passurus est ab eis.* Matth. xvii. 12. Si Judæi non carcere inclusissent Joannem, quid ab eis passus est? passum autem dicit Dominus." App. 221.

Ans. Herod is here spoken of in the plural number. See Matth. ii. 20. And that is said to be done by the Jews in general, which was done by one of them. So what *some* did is attributed to *all*, Acts v. 30.

Tillemont observes: "Les Pharisiens peuvent l'avoir fait par Herode: et ce sens convient même mieux aux paroles de Jesus Christ. Car si après l'avoir mis en prison, ils ont été obligés de le relâcher, ils n'ont pas fait contre lui tout ce qu'ils vouloient." Ubi supr. 330.

Lamy's supposition, Harm. 105. App. 222, that John i. 44, is parallel to Matth. iv. 12, Mark i. 14, is best confuted by the order proposed in this Harmony.

Mark vi. 20. Matth. xiv. 5. I suppose that Herod's veneration for John restrained him *at first* from executing Herodias' purpose; and that *after-*

wards, when her solicitations had overcome him, the resolution taken by him was suspended, for some time, by his fear of the multitude.

John iv. 35. This verse is differently interpreted. "Soliti estis laborem sationis hac spe solari." Grot. "Say ye not proverbially, as an encouragement to the sower?" Whithy. "The husbandman supports himself under the labour of ploughing and sowing with a distant hope of harvest after four months to come." Clarke. "Is it not a saying among you, that, when your seed is sowing, ye expect a harvest in four months' time?" Bishop Pearce. "Four months commonly intervene between seedtime and harvest; but I have only just now sown, and lifting up your eyes, you will see, by the multitudes crowding to us, that the fields are already ripe for my harvest." Dr Priestley.

And this interval between sowing and harvest in some of the nobler grains, answers very well; as the barley harvest was at the passover, and Harmer observes that "the rains falling in the beginning of November in the Holy Land, the sowing followed presently after." Obs. I. 91. 2d ed. So Plaisted, in his Journey from Bussorah to Aleppo: "They begin to plough [in Syria] at the latter end of September, and sow their earliest wheats about the middle of October." But he adds, "And they continue to plough and sow all sorts of grain till the end of January; and barley sometimes, after the middle of February." See Macknight's Harm. 150.

But there are commentators, who propose another sense. "The spiritual harvest of souls is now ripe, though that in the fields will not be ready these four months." Cradock, Harm. "Whereas ye say, It is four months to harvest, see what a gospel-harvest is coming yonder." Light-foot, Harm. "Do not you say, that there are yet four months, and harvest cometh?" Doddridge; who gives this reason among others against the former interpretation, that the distance between seedtime and harvest must differ according to the different kinds of grain in question. So Pilkington: "I am always averse to rejecting the literal sense of a passage without a manifest necessity, or a very substantial reason; neither of which can, I think, be alleged here; and therefore I make no scruple of concluding that these words determine the time of the event here mentioned." Harm. Notes, p. 8. Accordingly, Sir Isaac Newton on Daniel, p. 147, supposes that Christ passed through Samaria four months before the harvest, that is, says he, about the time of the winter solstice.

If the words are a proverb, they mean, 'Do not the Jewish husbandmen say at seedtime, when they are sowing their chief grain, etc.'

In the other sense, instead of these limitations it is easy and natural to supply, Do not ye at present say among yourselves, etc. Or the words, οὐκ ὑμεῖς λέγετε ὅτι [ἔτι] τετραμήνης κ. τ. λ. may be equivalent to οὐκ [ἔτι] τετραμήνης κ. τ. λ. See Luke xxii. 70. John xviii. 37. ἔτι is omitted in many MSS.

Beausobre and Lenfant have curious a note on John iv. 35. "Proverbe dont se servoient les Juifs après avoir ensemencé leurs terres, comme pour se consoler de leurs travaux dans l'espérance d'une prompte moisson. On peut remarquer aussi que, quand J. C. dit cela, il y avoit quatre mois jusqu' à Pâques où se faisoit la moisson des orges." There will be much beauty in the allusion, if it was then the seedtime of barley, or of the ear-

liest wheat. Borrowing images from present objects is our Lord's known manner.

If the reader thinks the words proverbial, we can only argue from John iii. 22, that Jesus διέτριβε, passed some time in Judea. The term is indefinite, as has been observed; and leaves us totally unable to determine how many months after the passover the Baptist was imprisoned, and how long Jesus continued in Galilee between the first and second passover.

But if we understand the words literally, or if we unite the proverbial and literal senses with the ingenious Prussian critics, the following conclusions may be drawn:

1. The imprisonment of John the Baptist happened about a year and eight months after the beginning of his ministry; which may be thus collected. We have supposed, § 8, that Jesus was born October 1; and, § 15, that John's ministry began six months before Jesus'. But, § 20, Jesus' ministry had continued about six months at the first passover; and John iv. 35, eight months after the first passover, Jesus is on his journey into Galilee; a journey undertaken in consequence of John's imprisonment, as may be inferred from Matth. iv. 12; though St. John assigns a further cause, that Jesus had raised the jealousy of the Pharisees by making and baptizing more disciples than John iv. 1, ποιῶν καὶ βαπτίζων, was then making and baptizing more disciples than John had ever made and baptized. The words do not imply that John was then at liberty. I have no doubt therefore but that the journey, John iv. 3, 43, (which is our Lord's second journey into Galilee since the beginning of his ministry, see John i. 44,) is the same with that which I have placed parallel to it in the other evangelists.

2. From John iv. 35 it may be collected, that as Jesus continued in Judea about eight months after the passover mentioned John ii. 13, he graciously allowed the Jewish rulers opportunity to observe his conduct and doctrine.

3. If we compare Lev. xxiii. 5—8, 10, 15, with Josephus Ant. Jud. iii. 10. 5, (who says that the passover was on the 14th of Nisan, and that on the 16th the Hebrews partook of the barley which they had reaped, after having honoured God with the first-fruits,) we shall find that the barley harvest in Judea was in March or April, and therefore that the time of this transaction in Samaria, supposing the barley harvest spoken of, was in November or December.

Michaelis, in his dissertation on the Hebrew months, (Bowyer, London, 1773,) has advanced strong arguments to shew that Nisan corresponds to our April.

The 14th of Nisan, says Sir Isaac Newton, (Obs. on Daniel, p. 160,) always fell on the full moon next after the vernal equinox.

Lightfoot says from Maimonides that if, when the just time of the passover came, the barley was not ripe, an intercalary month was added. Vol. ii. p. 185. This was called Veadar, because it succeeded Adar or February.

I am not able to decide which is the best founded of these opinions; but it cannot be thought improbable, if we agree with Sir Isaac Newton, that some of the vallies in Judea might always produce early grain, sufficient for the ceremony prescribed in the law at that season. It has been

supposed by some that the handful of ears of corn, offered at the altar, occasionally consisted of green parched ears.

Nothing can be argued from John iv. 6, as to the time of the year. Jesus was wearied from his *journey*; though at the sixth hour, or noon, in the midst of winter, heat might be one cause of weariness and thirst, in such a climate as Judea. "In the depth of winter it is frequently warm, nay almost hot, in the open air." Harmer. Obs. on Scripture. 2d ed. vol. i. p. 20, 22. Some may think it a presumption that it was now winter, because the woman came to draw water at noon; which she scarcely would have done in a season of heat.

4. From the literal interpretation of John iv. 35, arises a probable argument that John v. 1 refers to a passover. Lightfoot thus states it: "Betwixt the time when our Saviour uttered these words and the passover there was no feast, except the feast of dedication; which Christ could not attend after his utterance of these words, if it were *after*, considering the time he spent in Galilee. This feast therefore being the next that Christ went unto, or indeed could go unto, it must of necessity be the feast of the passover: and this may be the supposed reason why the evangelist did not call it so, because John iv. 35 did enforce it to be so understood, though not expressed." Vol. i. 665.

But it is necessary to shew, that four months are sufficient for the transactions between John iv. 35 and John v. 1. During this time Jesus goes from Sichem to Cana, (a town which lay between Nazareth and Sephoris to the west,) and remains there a few days; from Cana he goes to Nazareth, where he teaches on the Sabbath; and thence to Capernaum, which he makes his place of abode. Here he calls four disciples; and on the Sabbath heals a demoniac, and Peter's wife's mother. Then, accompanied by some of his disciples, he takes a circuit round all Galilee, heals a leper, retires into the desert, returns to Capernaum after some days, heals a paralytic, and goes to celebrate a feast, probably the passover, in Jerusalem. Trace these journies on the best maps, and allow so largely as 120 miles for the circuit about Galilee; and you will find that they amount to less than three miles and three stadia each day, exclusive of the Sabbaths, if we suppose them performed in *three* months. Observe too, that such general expressions as occur Matth. iv. 23, Mark i. 39, are to be understood with great latitude. I here suppose the distance between Sichem and Cana to be 40 miles, between Cana and Nazareth 10, between Nazareth and Capernaum 23, between Capernaum and Jerusalem 65; meaning miles of $69\frac{1}{2}$ to a degree.

§ 24. After passing two days among the Samaritans, John iv. 40, 43, Jesus prosecutes his journey into Galilee. In Cana he heals a sick person at Capernaum, distant about 25 miles; the fame of his being at Cana having first reached Capernaum. This transaction must be placed early; because it is the second miracle wrought by Jesus in Galilee, (though he had wrought many in Judea, John ii. 23. iii. 2,) and because it is referred to Luke iv. 23.

§ 25. Jesus graciously visits Nazareth, the place of his education; though before, probably in his way to Galilee, he had foretold the indisposition of its inhabitants towards him, John iv. 44; for which reason he

did not go there immediately, but first wrought an illustrious miracle. The visit to Nazareth in this part of our Lord's history is established beyond a doubt by Luke iv. 16—31. Matth. iv. 13. It is different from that mentioned § 55; which happened after the raising of Jairus' daughter. Compare Mark vi. 1 καὶ ἐξῆλθεν ἐκεῖθεν, i. e. from Capernaum, with Matth. iv. 13, Luke iv. 31; which alone would be sufficient to discriminate the visits, as in the present journey through Galilee, Capernaum is visited after Nazareth. See Priestley's Harmony, p. 79, 81.

It must be remarked, that the latter part of Luke iv. 23 may solely refer to the miracle recorded John iv. 46—54, the scene of which was Capernaum; as ὅσα, Luke viii. 39, refers only to a single transaction. Our Lord could not have wrought miracles at Capernaum, John ii. 12, because of John iv. 54; though some think that *possibly*, between the miracle of the preceding section and his coming to Nazareth, he might visit Capernaum and there display his power. "Circumstantiis in descriptione Lucæ diligenter consideratis, vidi non necesse esse historias ita ordinare quasi Christus, statim post sanatum filium reguli, statim et rectā ex Canā Nazaretham venerit. Lucas enim diserte dicit, Jesum, priusquam Nazaretham venerit, docuisse in synagogis Galilææ. Luc. iv. 15." Chemnitii Harm. p. 348. However, ὅσα is well explained, and Luke iv. 23, 31 are well reconciled, without this supposition; and I think with Dr Priestley, Harm. 81, that "the mention made of Jesus' arrival at Capernaum, Luke iv. 31, [I add, Matth. iv. 13,] has all the marks of its being his first arrival at that place," during this journey into Galilee. See John ii. 12.

§ 26. Jesus having made Capernaum his place of abode for some time, in the house of Peter or of other disciples, Matth. iv. 13. viii. 14, walks near the neighbouring sea; called the sea of Galilee, Matth. iv. 18; of Tiberias, John vi. 1; and also the lake of Gennesaret, Luke v. 1. Ἡ λίμνη Γεννησαρὶς ἀπὸ τῆς προσεχοῦς χώρας καλεῖται, Joseph. Bell. Jud. iii. 10. 7. "Jordanes in lacum se fundit quem plures Genesarem vocant, amænis circumseptum oppidis, ab occidente Tiberiade," Plin. v. 15. This land of Gennesaret, Mark vi. 53, otherwise called Cenereth, lay to the westward of the lake. See De Lisle's map of Palestine, 1763.

The three evangelists relate the same transaction, and their relations may be thus reconciled.

At first the fishermen, Simon and Andrew, James and John, are all washing their nets on the shore; a mark, as Hammond thinks, that they designed to cease fishing. See Luke v. 5. Their vessels, or boats, stand by the lake not far from each other, drawn wholly or partly on land. Jesus, to avoid the pressing of the people, enters into Simon's vessel, desires that he would remove to a small distance from the shore, and in that situation teaches the people. When the great multitude of fishes is enclosed, Zebedee and his sons in the other vessel, (whether they before remained in their vessel on the shore of the lake, or whether they launched out into the deep, like their partners, St. Luke does not inform us,) receive a signal to approach and assist; and all in common are astonished. Peter expresses his astonishment; and he and his brother Andrew, in whose ship Jesus is, are called to a stated attendance on Jesus, which call they immediately obey, probably landing and leaving the ship to their hirelings; as Mark i. 20.

We must observe that they had before received the Baptist's testimony to Jesus; and had probably attended Jesus, and experienced proofs of his more than human knowledge and power. See the Preface. "Quamvis vero ad tempus adhæserint Christo, tamen ex historiæ evangelicæ comparatione liquet, utrumque postmodum recessisse a Domino, et ad pristinum vitæ genus se recepisse," Spanh. Dub. ii. 340. "Annus et amplius jam erat ex quo Petrus cœperat verbum Christi audire; Joann. i. 41. Viderat etiam multas demonstrationes, virtutes, et efficacias hujus verbi; ideo inquit, In verbo tuo, etc. Et utitur compellatione, quæ huic sententiæ pulcherrime convenit; vocat enim Christum ἐπιστάτην." Chemnitius' Harm. 375.

Jesus, after this, having advanced a little further thence on the shore of the lake, attended by Simon and Andrew, has an opportunity of addressing James and John; before employed in gathering up the nets and storing the fishes, but now leisurely mending the nets common to them with their partners, and broken, as it seems, by the wonderful draught of fishes which they had just taken. He calls these also; and these instantly follow him.

"It is very likely," says Lardner, "that the sons of Zebedee had heard John preach. It ought to be reckoned unquestioned, that, before John was called to be an apostle, he had heard and seen the Lord Jesus, and had been witness of some miracle wrought by him. It appears to me very probable, that he was one of the disciples who were present at the wedding in Cana of Galilee, where water was made wine." Suppl. to Cred. i. 319, 320.

Barradius and Lampe in loc. ingeniously conjecture, that John the evangelist was one of the disciples mentioned John i. 35, 40.

Observations. 1. "Matthæus inquit Christo ambulante ad mare vocatos discipulos, quia ambulationem ad mare secuta est ista vocatio. Id dicimus factum aliquo deambulante in hoc vel illo loco, quod deambulationem istam excipit, sive is cui factum ascribiter adhuc deambulet, sive considerat, sive stet." Spanh. Dub. lxxii. v. 2. This remark reconciles περιπατῶν, Matth. iv. 18, with ἐστῶς, Luke v. 1. A like remark may be made with respect to the passages which I have placed parallel to Luke v. 6. Jesus is concisely represented as if he had at first seen Peter and Andrew casting a net into the sea, because they were employed thus in consequence of the interview. 2. "Lucas non negat plures visos Simone, nec affirmat solum Simonem visum. Immo Dominus dicitur vidisse duo navigia ad stagnum." Spanh. ib. 3. "Reliquorum præter Simonem vocatio non tantum non negatur a Luca, sed et indicatur satis superque v. 11." ib. 4. "Verba Matthæi, προβαῖς ἐκῆθεν, non intelligenda sunt de itinere longo, vel magno spatio interjecto, sed de litore vicino." ib. 5. "Apud Matthæum habetur factum præcipuum, vocatio et sequela; apud Lucam circumstantiæ pleræque. Et harmonia egregia utrobique. Matthæus narrat retia a piscatoribus illa reserta; Lucas indicat causam, retia illa rupta fuisse ingenti istâ capturâ præviâ." "Quæ narrantur a Luca, non negantur a Matthæo sed prætermittuntur tantum: nihil vero frequentius quam quædam prætermitti ab his, suppleri ab aliis, NE VEL SCRIPTORES SACRI EX COMPACTO SCRIPSISSE VIDERENTUR, VEL LECTORES UNI EX ILLIS, RELIQUIS SPRETTIS, HÆRERENT." ib. Calvin likewise says on this relation, "Hoc evangelistis

non est insolens, partem unam rei gestæ, multis circumstantiis omissis attingere," Harm. p. 78. "Pulcherrima erit harmonia, si simul jugantur hæ descriptiones, ut fiat una historia. Matthæus enim et Marcus scribunt, Petrum et Andream rete in mare iniecisse; qualis vero fuerit jactus ille, Lucas plenius explicat. Ita Matthæus dicit, Jacobum et Joannem inventos fuisse sarcientes retia; quâ occasione vero rupta fuerint retia, Lucas suâ descriptione indicat." Chem. Harm. 367.

I presume then that the three narrations may be harmonized in a satisfactory manner. But we cannot suppose that the disciples soon deserted Jesus after a first solemn call in Matthew and Mark, and that they stood in need of a second recorded by Luke. See Luke ix. 62.

Attention to the series of events in St. Mark will prove, that St. Luke does not introduce this call in its order of time. Mark i. 16—20, the four disciples are called; v. 21, they enter into Capernaum, and Jesus *immediately* teaches in the synagogue and heals a demoniac. After this, v. 29, 30, they *immediately* go into Simon's house, and Simon's wife's mother is healed. In the evening, v. 32, many others are healed; in the morning, v. 35, Jesus retires into a desert place, and v. 36, Simon Peter follows him. Then, v. 39, he preaches in the synagogues of Galilee. But St. Luke's order is: iv. 31, Jesus teaches in Capernaum on the Sabbath; v. 33, he heals a demoniac; v. 38, he goes from the synagogue to Simon's house, and heals his wife's mother; v. 42, in the morning he goes into a desert place, and, v. 44, he preaches in the synagogues of Galilee. Then, v. 1, etc. the four disciples are called. But it appears from Mark i. 21, 29, 36, 38, that the call of the four disciples had preceded the events from καὶ ἦν, Luke iv. 31 to v. 44. Ἐγένετο δέ, Luke v. 1, may be translated, Now it had come to pass. It is certain that this form of transition does not fix the order of time, so as to make the event related *necessarily* subsequent to the foregoing; much less, *immediately* subsequent to it. See § 29.

§ 27. There is no inconsistency between *σπαράξαν αὐτόν* in Mark, and *μυθεὶν βλάβαν αὐτόν* in Luke. The word *σπαράσσω* signifies to move, agitate, convulse. It occurs only twice in the Sept. 2 Sam. xxii. 8, the Hebrew is שָׁבַח בְּמַחֲזֵק *commoveri ut in terræ motu*. Jer. iv. 19, it is applied to commotion of the mind; Hebr. מְהֵמָה. Here the demoniac was violently agitated; but the agitations left no lasting bad effect; he was restored to perfect health and soundness.

§ 28. The series of the history is clearly marked by two of the evangelists. Observe that Matthew viii. 14, has not any notation of time. Bethsaida was the city in which Peter was born, and may have lived for some time. John i. 45. Circumstances unknown to us might lead him to fix his dwelling in Capernaum, which was equally convenient for his occupation as a fisherman.

Luke iv. 43. "Si ea peragratio, quæ Matth. iv. 23 describitur, alia esset et præcessisset, jam potuissent turbæ respondere: *Tamen jam in universæ Galilææ synagogis docuisti.*" Chemn. Harm. 382. For the placing of Matth. iv. 23—25, see § 36.

§ 29. It appears from the order of St. Mark's and of St. Luke's narration, that the leper was healed during the second journey of our Lord in-

to Galilee, after his public ministry ; which second journey is mentioned at the beginning of § 23 ; and during the circuit about Galilee, which is spoken of Matth. iv. 23, and the parallel verses.

“St. Mark plainly intimates, that this was done in some of those cities to which Jesus went in his progress, after he left Capernaum, i. 35, and before he returned thither again, ii. 1.” Pilkington. Harm. notes p. 18.

The miracle was performed in a certain city, Luke v. 12; and therefore not immediately on Jesus’ descent from the mountain, Matth. viii. 1.

Mr Jones, in his judicious Vindication of St. Matthew’s gospel, London 1719, thinks that Matth. viii. 2—4 is in the proper order of time, and the other evangelists place it where they do, because done at Capernaum. In support of his opinion he alleges the form of transition, Matth. viii. 1, *καταβάντι κ. τ. λ.*

But 1. it is certain from comparing Mark i. 21, 35, and ii. 1, that the leper was not healed in Capernaum. See also Matth. viii. 5. And 2. the form of connexion, used Matth. viii. 1, only proves that on Jesus’ descent from the mountain great multitudes followed him. This verse refers to Matth. v. 1; and should not be detached from the foregoing chapter.

Καὶ ἰδοὺ is the introductory phrase prefixed to this relation ; on which see this author, p. 38, 39. His words are, “Is it not evident that these, and such as these [*ἰδὼν δέ, καὶ ἰδοὺ, κ. τ. λ.*] are designed only for the better transition from one story to another ? Is it not very plain that they regard only the subsequent story ? Have these phrases any reference to what goes before ? Do they intimate, that the next fact related was immediately in order of time, after that which was before related ?”

Other marks of transition mentioned by him as used with latitude, are, *καὶ ἔγρετο, καὶ ἐλθὼν, καὶ προσελθὼν, εἰσελθόντι δέ, περιπατῶν δέ, καὶ ἀνοίξας τὸ στόμα.* We may add, *τότε, μετὰ ταῦτα, οὖν, ἐν ταῖς ἡμέραις ἐκείναις, ἐν μιᾷ τῶν ἡμερῶν*, and an attentive reader will remark others. See Chemnitius’ Harm. Proleg. p. 17, 18.

Matth. viii. 2, and the parallel verses. Though *προσκυρεῖν* strictly signifies *προσπίπτειν, προκυλινδῆσθαι*, *ܡܕܢܚܝܢܐ*, comp. Matth. ix. 18. Mark v. 22. Luke viii. 41 ; yet it may be used in general for *venerabunde salutare*, and thus may be equivalent to *γονυπετεῖν* in the sense of *in genua procidere*.

Or rather, *γονυπετεῖν* may signify *ad alicujus genua procumbere* ; and then Grotius’ solution will take place ; “Ita procidit ut genua Christi contingeret.” Grot. Matth. viii. 2.

Some say that the leper both kneeled before Jesus, and likewise prostrated himself before him.

The circumstance that Jesus remained *without* in desert places, Mark i. 45, suits the plan of this harmony ; which supposes spring or summer advancing, as I understand *ἐορτή*, John v. 1, of the passover, or of pentecost.

§ 30. Our Lord, having ended his circuit about Galilee, returns to Capernaum, (see Mark i. 21, 35, 39,) and probably to Simon Peter’s house, (see Matth. viii. 14. Mark i. 29,) after some days. *Δι’ ἡμερῶν* sc. *τινῶν*, “diebus aliquot interjectis,” H. Steph. voc. *διά*. The expression refers to

Mark i. 38, 39; and denotes that many days had elapsed since the leaving of Capernaum. See Wetstein's note. "Accurate Chemnitzius, *διὰ* proprie hoc loco significare dies multos intermedios intercessisse." Raphelius in loc. And afterwards, "multis, vel saltem aliquot diebus interjectis." Mill says, that the reading of *octo* in some Latin versions, which may have arisen from *δὲ ἡ ἡμερῶν*, is "citra non Graecorum modo fidem, sed et Lat. plerorumque omnium." Here St. Mark and St. Luke introduce Jesus' cure of a paralytic. Observe *ἐνθ' ἑως*, Mark ii. 2; which fixes the order.

§ 31. The call of Matthew is placed immediately after the cure of the paralytic, by the three evangelists who mention it. "Jesus, passing through the gate of Capernaum which led to the sea," says Grotius on Mark ii. 14, "called Matthew, as he sat collecting the customs."

It must be remarked, that Jesus has now completed his tour round Galilee, and is at Capernaum, towards the south of that country, and where many of his attendants dwelt; circumstances favourable to the supposition that they were about to keep a feast at Jerusalem. *Πάλιν*, Mark ii. 13, refers to Mark i. 16.

§ 32. John v. 1. All the probable interpretations of Luke vi. 1 suppose that a passover had intervened a few days, or a few weeks, before. In the notes on the following section, some reasons will be given why this feast is in a different year from that mentioned John ii. 13, 23. But Matth. ix. 18 affords a sufficient reason for asserting, that there was a space of time between the calling of Levi and Jesus' sitting at meat in his house. See § 52. In St. Mark, therefore, and in St. Luke, this call, and the plucking of ears of corn, are events which in effect stand together; though St. Luke intimates two ways, what I suppose St. John to mention at large, that there had been a passover, or a feast of pentecost, in the mean time. For we may *probably infer* this from the word *δευτερόπρωτος*; and the partaking of ripe corn mentioned by Mark as well as Luke, *proves* that a passover had preceded. See § 23. "Cum et lex vetaret, ne quis falcem in segetem mitteret ante oblatum manipulum novae frugis; quae oblatio non fiebat nisi postridie magni diei azymorum; cum, inquam, nec metere nec novas fruges degustare ante pascha fas esset, procul dubio non unius delicti, sed multarum in unâ re transgressionum, Pharisei apostolos arguissent reos, si tunc pascha non transactum fuisset, nec ideo facta manipuli oblatio: duobus, inquam, eos damnâssent criminibus, tum quod violarent sabbatum, tum quod non expectarent diem oblationis manipuli, prius metentes et degustantes novas fruges." Lamy, App. chron. 200. See Lev. xxiii. 14. Observe that St. John represents Jesus as in Galilee immediately before, and immediately after, this feast, iv. 54. vi. 1; agreeably to Mark ii. 1, 13, 14. iii. 1, 7. Luke v. 27. vi. 6, 12, 17. vii. 1.

It may be added, to shew the propriety of introducing John v. in this place, that vs. 21, 25, of this chapter contain a prediction, that Jesus would shortly raise some from the dead; and thus imply that he had not yet performed a miracle of this kind. There is therefore an inaccuracy in those harmonies, which introduce the raising of Jairus' daughter, and the widow of Nain's son, before this feast. Hence likewise we may draw an argument against placing the sixth chapter of John before the fifth, according

to Mann's supposition, de Anno emortuali Christi c. x, and Dr. Priestley's Harm. p. 41, etc. and sect. xxxix—xlii. For no harmony can be constructed, in which these two illustrious miracles must not precede the feeding of the five thousand; and therefore, according to this transposition, our Lord must have raised two persons from the dead, before the words uttered by him John v. 21, 25.

Mark xv. 6, and Luke xxiii. 17, shew that *ἑορτή* without the article sometimes denotes the passover; but, as Whiston remarks Harm. p. 140, "the word never by itself signifies either the feast of weeks or of tabernacles."

Some MSS. and editions add the article. Toinard's words are, "Certè ex eo quod festum simpliciter et κατ' ἑξοχὴν dicitur, pascha potius quam aliud festum intelligendum est; nisi quid præcedat aut sequatur quod repugnet." Harm. 146.

Grotius' note on John v. 1 is, "Disputant hic scriptores, quis hic dies festus fuerit; et tempora supputant conjecturis mirum quam incertis. Si auctores sequimur, vetustissimus est Irenæus, qui paschale hoc festum ait."

My opinion is, that the passover is here meant; and that, from his baptism to this time, Jesus was so employed in the great work of his ministry, that he went not up to Jerusalem at any Jewish feast except that recorded John ii. The feast here mentioned is proved from Matth. xii. 1, and the parallel verses, to be either the passover or the feast of pentecost; and I have attempted to prove, § 33, that it cannot be the feast of pentecost next after the passover of John ii. It seems therefore to be the second passover in Jesus' ministry. We see no reason why he should dispense with his attendance on this most solemn of the Jewish feasts; but a sufficient reason is given John v. 16, 18, for his nonattendance at the feast of pentecost during this year. Perhaps *ἑορτή* or *ἡ ἑορτή*, John v. 1, refers to the phrase used ii. 23.

Bishop Pearce in loc. argues, that this feast was probably the feast of pentecost, because, vii. 2, mention is made of the feast of tabernacles which followed it; and, x. 2, of the feast of dedication. But the argument from the regular succession of the Jewish feasts is inconclusive; because, vi. 4, mention is made of a passover, and the word *πύσχα* is not omitted by a single MS. or version; nor is there the least external authority, or internal reason, for calling the genuineness of the whole verse in question. A second defect in the argument is, that it is *assumed*, and not *proved*, that the three feasts mentioned were in the same year.

Still, the supposition that this was the feast of pentecost after the second passover in our Lord's ministry, cannot be disproved; and Whiston declares, Harm. p. 140, that he will not contend with such as advance it. The disciples might be rubbing ears of *wheat*. Thus the length of our Lord's ministry will be the same; and, if John iv. 35 is understood literally, the time for our Lord's actions between this place and John v. 1 will be protracted seven weeks; which may be more agreeable to the ideas of some readers.

The harmony ascribed to Tatian in the second century, calls this the feast of pentecost. "This," says Lardner, "is a mark of antiquity; modern harmonizers, who prolong our Lord's ministry beyond the space of

three years, generally reckoning this feast, though without any good reason, a passover." Lardner himself thinks that "our Saviour's whole ministry was above two, but not quite three years; whilst the most public part of it did not consist of more than a year and some months." In this he agrees with Irenaeus and Origen; but observes that "in the fourth century, and afterwards, it was a common opinion that our Lord's ministry consisted of three years and a half; though indeed, even then, that opinion did not obtain universally." Cred. part 2. v. 3. c. 36.

Whiston, Harm. p. 141, groundlessly introduces a passover Luke vi. 1, distinct from this mentioned John v. 1; and Sir Isaac Newton adopts this opinion, Obs. on Daniel 156. On this point Whitby remarks as follows: "Whiston's mistake consists in making the sabbath after the passover, mentioned Matth. xii, Mark ii, Luke vi, distinct from the passover mentioned John v. 1; whereas the sabbath after the passover, mentioned by those three evangelists, was indeed the sabbath after the *passover* mentioned John v. 1. Mr Whiston's harmony here makes a vast chasm in St. John's gospel; for, according to his system, St. John hath not one word to say of any thing done by Christ from his second to his fourth passover." Comm. 1. 438. ed. fol. 1703.

John v. 35. John the Baptist was now in prison. During his ministry he was a burning and shining light.

John v. 37. Spanheim, Dub. Evang. 2. 185, doubts how the latter part of this verse is reconcileable with Matth. iii. 17 and the parallel verses.

The voice from heaven was not God's *immediate* voice; but uttered at his command, and in his person. See Deut. iv. 33. Ex. xx. 1, 2. Comp. Hebr. ii. 2. Gal. iii. 19. Acts vii. 53.

§ 33. I think with many commentators that this transaction happened on the first sabbath after the sixteenth of Nisan, that is, after the second day of the feast of unleavened bread. See § 23. We may well suppose that our Lord and his disciples were on their way from Jerusalem to Galilee, after having kept the passover. John v. 16, 18 will furnish a reason why our Lord chose to remain so short a time in Jerusalem. 'Οδὸν ποιεῖν, Mark ii. 23, may refer to such a journey as by custom might be taken on the sabbath. See Acts i. 12. Matthew resumes what he had omitted in its proper place.

Dr Priestley, the learned and ingenious defender of Mr Mann's hypothesis, thinks that the passover recorded § 20, was that which immediately preceded the transaction here related. The duration of our Lord's ministry turns on this point. I will therefore place before the reader, in one view, the evidence against what has been lately supported, with as much plausibility as the subject admits.

We read, § 20, that Jesus celebrated at Jerusalem the first passover during his public ministry; and though I allow that he might work miracles, make disciples, and purge the temple, before the fourteenth of Nisan, yet John ii. 23 shews that he also displayed his miraculous power during the feast, that is, during some part of the seven days after the paschal lamb was slain. It is observed John ii. 24, that at this passover Jesus did not trust himself to those who believed in him: and, John iii. 2, a Jewish ruler visits Jesus by night, and refers to his miracles. The reader must

judge from these circumstances, whether it is not probable, that Jesus continued at Jerusalem, at least during the *eight* days of this festival.

In § 22, some remarks have been made on John iii. 22, compared with iv. 1. Dr Priestley observes on John iii. 22, "1. Several circumstances make it evident that Jesus' stay in Judea at that time could not be long. For not only do the other evangelists make no mention of this stay in Judea; but the manner in which they all relate the history of the first transactions in Galilee, shews that they had no idea of any thing considerable having been done before. Matth. iv. 17. Mark i. 28. Luke iv. 14.

"2. Jesus could not be long in making disciples enough to alarm the Jews.

"3. Peter and Andrew, James and John, did not particularly attend upon Jesus till after his arrival in Galilee." See these arguments more fully stated in Dr Priestley's Harm. p. 52, 53.

But the force of these objections will be abated, if we consider that the evangelists often omit very important events; (for instance, three of them are silent on our Lord's attendance at any Jewish feast except the last passover;) that Jesus might with much wisdom preach more openly and universally in the remote province of Galilee, than he chose to do in Judea; that Jesus' high reputation, for what had passed in Judea, seems to have gone before him into Galilee, Luke iv. 14; that supposing Jesus to have tarried in the parts about Jordan, twenty or thirty miles from Jerusalem, and to have proceeded at first with that reserve and circumspection, which his vicinity to the Jewish rulers seems to have required, it might be some time before their jealousy became dangerous to him; and that before the call of Peter, etc. to a stated attendance on Jesus, his disciples are often mentioned, and are once said to have been employed in baptizing converts. See John ii. 2, 12. iii. 22. iv. 2. Upon the whole, I continue to think that at least a *month* must be allowed for Jesus' abode in Judea.

Let us suppose that Cana was situated to the west, beyond Nazareth and Sephoris, and that its distance from that part of Judea, in which Jesus dwelt, was fifty or sixty miles. On this journey Jesus passed probably two *whole* days in Samaria, John iv. 40, 43; and if a sabbath intervened, and some attention was occasionally paid by Jesus to his ministry, John iv. 34, it cannot have occupied less than *six* or *seven* days.

Jesus' presence in Cana is notified at Capernaum, distant about twenty-three miles. One of Herod's court attends Jesus, requests that he would heal his son, receives assurance that his son should live about one in the afternoon according to our computation, and the next day meets his servants coming from Capernaum, to inform him of his son's recovery. Jesus therefore must have remained at Cana a few days; let us say *four*.

Luke iv. 15, Jesus teaches in the synagogues of Galilee: and this teaching is distinct from that in his circuit through Galilee, after the call of Peter, etc. Luke iv. 43, 44. It is also distinct from his teaching in the synagogue at Nazareth; for it precedes it. "Cum jam in Galilaeae synagogis aliis magnam sibi auctoritatem comparasset, tum venit Nazareth." Chemn. Harm. p. 351. In these public instructions not less than two Sabbaths, or *eight* days, can be employed.

Luke iv. 16. Jesus is one sabbath at Nazareth; and probably his be-

nevolence led him to pass a few days there previous to that sabbath. We will suppose him then to have continued *four* days, in his own city.

Then, Matth. iv. 13, Jesus goes more than twenty miles from Nazareth to Capernaum, and *dwells* there; for which we must allow *some weeks*, perhaps *three*. But it is objected that Jesus could not reside here for any long time, because, Matth. viii. 20, he intimates that he had no fixed habitation during his public ministry. See Dr Priestley's Harm. p. 54. Answ. The words do not import that Jesus did not reside long in *any* place during his ministry; but that he did not reside any where in a place of *his own*, that he had only a contingent and precarious habitation.

After this Jesus went about all Galilee, Matth. iv. 23, and the parallel verses; his fame spread through all Syria, and they brought to him all their sick, ib. v. 24; and particularly in a certain city he healed a leper, which occasioned him to remain out of the city in desert places, where they came to him from every quarter. Then he returned to Capernaum, healed a paralytic, and called Levi. A *month* is a moderate space of time for these transactions.

But Dr Priestley objects, Harm. p. 55, that Mark, describing the very same progress, in language similar to that of Matthew, i. 38, 39, yet says, ii. 1, that he entered again into Capernaum after some days only. And, p. 140, 141, he places six days between Jesus' departure from Capernaum and his return to it.

But it has been shewn in loc. on the authority of the best critics, that *δι' ἡμερῶν* imports as much as I suppose: and if as few days as Dr Priestley allows had been meant, the number would probably have been expressed; as Matth. xvii. 1. Luke ix. 28. John xii. 1.

The time allowed by Dr Priestley for all the transactions, from leaving Judea, John iv. 3, to the arrival at Capernaum, Mark ii. 1, is only fifteen days. Harm. p. 140, 141. Let us say now that from that part of Judea, where Jesus dwelt, to Cana was fifty miles, from Cana through Nazareth to Capernaum thirty miles, and let us allow that the progress about Galilee did not exceed even seventy miles; and during these fifteen days Jesus must have journeyed ten miles each day, including sabbaths. I have endeavoured to shew, that we cannot with any probability assign a shorter period for the incidents during this interval than *ten* weeks; to which must be added *five* weeks, for the continuance in Jerusalem during the passover, and afterwards in Judea; and some of the phrases used by the evangelists are of such a latitude as to justify the plan of this, and many other harmonies, in extending this whole time to almost a year. See John xxi. 25.

But, Ex. xxxiv. 22, wheat harvest was fifty days after barley harvest; and therefore, supposing the transaction of § 33 to have happened at this later harvest, it cannot be reduced to the same year with the passover mentioned § 20.

Jerome indeed supposes wheat harvest three months after barley harvest. See Harmer, Obs. on Scripture, 2d. ed. 1. 40, who observes, "Nor can I easily believe their wheat harvest was delayed to the close of July; at present at Aleppo, barley harvest commences about the beginning of May, and the wheat as well as that, is generally over by the 20th. In Barbary, it comes at the latter end of May, or the beginning of June. Agree-

ably to this, Raimond de Agiles giveth us to understand, that a great part of their harvest at Ramulali or Ramah, was gathered in before the 6th of June in 1099." See also page 68, 69, where Fulcherius is quoted, as saying that the harvest at Ramula was ripe, but not gathered in, about the middle of May 1102; and Hasselquist is said to have eaten half ripe ears of wheat, roasted on the 14th of May N. S. And I find in Shaw, 4to. p. 335, "Barley, all over the Holy Land, was in full ear in the beginning of April; and, about the middle of that month it began to turn yellow; particularly in the southern districts. But wheat was very little of it in the ear; and in the fields near Bethlehem and Jerusalem, the stalk was little more than a foot high." Mr Mann's note on Luke vi. 1, is, "It was ἐν σαββάτῳ δευτεροπρώτῳ, which could not be later than April. Philo de Vita Mosis lib. 2, says, Barley and wheat in that country are ripe at the vernal equinox, p. 530. Isidorus of Pelusium says, at the time of the Jewish passover. v. Petav. Var. Dissert. l. 2. c. 11." Eng. ed. p. 169. See Philo, p. 686, ed. Par. 1640, where wheat and barley are said to be ripe, *τελειογονεῖσθαι*, in the first month. [His note in the Latin ed. is, "ἐν σαββάτῳ δευτεροπρώτῳ, seu post pascha primo, itaque Aprilis 7^o, quo tempore segetes in Judæa maturae erant. Lev. xxiii. 10."] Dr Priestley has extended this time to the third Sabbath after the whole paschal festival. Harm. p. 140, 141.

There is no difficulty as to the remaining part of our Lord's ministry; a passover being mentioned John vi. 4, and Mark vi. 39, and the parallel places, implying that it was spring; (see the observations on § 63;) and our Lord being crucified at another passover.

§ 34. It is probable, (see Mark iii. 13. Matth. viii. 5. Luke vii. 1,) that the synagogue here mentioned was in some town of Galilee; whither our Lord seems to have come on the sabbath after that mentioned Luke vi. 1; though the words of Luke, ἐν ἐτέρῳ σαββάτῳ, are indefinite as to the particular sabbath. The connexion of this event with the foregoing, in the three evangelists, and St. Matthew's expression, xii. 9, shew that the two sabbaths must have been near each other.

Πάλιν, Mark iii. 1, may refer to Mark i. 21.

I understand αὐτῶν, Matth. xii. 9, as referring, not to the inhabitants of those parts where Jesus had reasoned with the Pharisees, for he had departed thence, but to those among whom he had come soon after. The sense must supply a substantive for αὐτῶν to agree with; as αὐτῶν sc. τῶν ἐπιχωρίων. See Matth. iv. 23. xi. 1. Mark ix. 44, 46, 48. xi. 22.

§ 35. It appears from Mark and Luke, that the appointment of the twelve regularly follows in this place. The names of the twelve are here inserted from Matth. x. 2—4; and, to avoid repetition, are omitted in that place, which is later than this in order of time. Lebbeus, Matth. x. 3, is probably derived from Lebba, a town in Palestine. Buxt. Lex. Rabb. לבב nomen loci.

Thaddeus, Theudas and Judas are probably names of the same signification, the Greek termination being added to different forms of the verb רָדָה. See Bishop Pearce on Acts v. 36.

Ὁ Κανανίτης Matth. x. 4, is the same with Ζηλωτής in Luke; as זֵלֶךְ signifies *zelotypus fuit*. "Cognomen erat Chald. כְּנַנִּי quod Lucas reddi-

dit Zelotem; vi. 15. Acts. i. 13." Wetstein. Thus Thomas is rendered Didymus; Cephas, Peter; and Silas, Tertius. Some suppose that this name had been given to Simon on account of his religious zeal; or because he had been of a Jewish sect, called *Zealots*, who were addicted to the Pharisees, and justified themselves by the example of Phineas, for punishing offenders without waiting for the sentence of the magistrate.

Matthew xii. 15, agrees with Mark, that Jesus retired from the place where he had restored the withered hand; and ib. he agrees with Mark iii. 9, and Luke vi. 17, that great multitudes followed Jesus. Mark mentions the multitudes before the ascent of the mountain; where, according to Luke, Jesus passed a whole night. Luke observes that the multitudes likewise attended Jesus, on his descent from the mountain. See also Luke vii. 9. Keep Matth. v. 1 in view, and there are traces of the same scene discernible in the three evangelists.

§ 36. I cannot here place the three last verses of Matth. iv. with Whiston, Harm. 264; because verse 23 naturally refers to our Lord's circuit, after his second journey into Galilee, as Matth. ix. 35 refers to his circuit after his third journey thither. See § 19. § 23. And yet I allow that Matth. iv. 24, 25, may possibly be parallel to Luke vi. 17, 18, 19; or that at Matth. iv. 25 there may be a transition to another subject, treated of Luke vi. 17. However, it both avoids repetition in Matth. xii. 15, and seems more easy and natural, to detach, with Toinard, Matth. v. 1 from the foregoing verse, and to suppose that the evangelist breaks the order of time, to describe what Jesus afterwards did in like circumstances. See Luke v. 29—39. vi. 1—5, 6—11. Mark ii. 15—22, 23—28. iii. 1—5, where the transactions are connected, though different in order of time, because the disposition of the Pharisees appears in each. See also Luke ix. 51—62. § 50. § 95.

There is precisely the same transition Matth. viii. 18, as Matth. v. 1; and the occurrence related follows long after the foregoing.

A critical reader may perhaps think, that there is a reference in τοῖς ὄχλοις Matth. v. 1, to ὄχλοι, Matth. iv. 25. But τοῖς ὄχλοις may be rendered *multitudes*, as τὸ ὄρος a mountain. See § 18.

It may be again objected that one discourse is delivered sitting on a mountain, Matth. v. 1; the other, standing on a plain, Luke vi. 17. But Dr Clarke, on this latter place, has suggested that Jesus, "being pressed with great multitudes of people, might retire from them again to the top of the hill." And Dr Priestley observes, "Matthew's saying that Jesus was *sat down* after he had gone up the mountain, and Luke's saying that he *stood* on the plain, when he healed the sick before the discourse, are no inconsistencies." Harm. p. 83.

The whole picture is striking. Jesus ascends a mountain, employs the night in prayer, and having thus solemnly invoked the divine blessing, authoritatively separates the twelve apostles from the mass of his disciples. He descends, and heals in the plain all among a great multitude, collected from various parts by the fame of his miraculous power. Having thus created attention, he likewise satisfies the desire of the people to hear his doctrine; and retiring first to the mountain whence he came, that his attentive hearers might follow him, and might better arrange themselves before him, "*sacro digna silentio Mirantur omnes dicere.*" Hor.

Another objection to the arrangement here adopted is, the difference in the discourses themselves.

However, it is plain that the oppositions and amplifications in St. Luke are virtually contained in St. Matthew; and Grotius says, "me, ne diversas esse narrationes putem, movent—exordium idem, eademque peroratio." He might have added, that there is great similarity in the order throughout, and that St. Luke has not one precept distinct in every part. The truth is, these discourses differ no more, than the two prayers delivered by our Lord, Matth. vi. 9, etc. and Luke xi. 2, etc. if we take the later from MSS. and not from the present text; which is accommodated to Matthew, as many places in the gospels are to parallel ones. The sameness of phrase, in some relations of the evangelists, may be accounted for from this cause. "Homonymiis et redundantibus ansam subinde praebuere collationes privatae, et deinceps magis solennes harmoniae evangelicae, pio et utili studio circa tertium seculum a Tatiano primum, dein Eusebio, adornatae; unde cognatae voces, in margine primum adscriptae, exinde in textum admittebantur. Hac de re querelam pridem instituit D. Hieron. praef. ad 4 Evan. ad Damascum. 'Magnus hic in nostris codicibus error inolevit, dum quod in eadem re alius evangelista plus dixit, in alio, quia minus putaverint, addiderunt. Vel dum eundem sensum alius aliter expressit, ille qui unum e quatuor primum legerat, ad ejus exemplum ceteros quoque existimavit emendandos.'" Pref. to Bp. Fell's Greek Testament, Oxf. 1675. Dr Priestley has ingeniously suggested another reason for coincidence of expression and of arrangement in the evangelists; that, before they wrote, detached memoirs of Jesus' history might have been committed to writing by the apostles themselves, or by others from the mouths of the apostles, which might have served as common originals. Harn. p. 72, 73, 87. The reader shall see how the Lord's prayer stands in the best copies of the two evangelists who record it.

MATTH. VI. 9—13.

ΠΑΤΕΡ* ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·
ἁγιασθήτω τὸ ὄνομά σου.

Ἐλθέτω ἡ βασιλεία σου· γενηθήτω
τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ
τῆς γῆς.

Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός
ἡμῖν σήμερον.

Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,
ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις
ἡμῶν.

Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πει-
ρασμὸν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ
πονηροῦ.

LUKE XI. 2—4.

ΠΑΤΕΡ*,
ἁγιασθήτω τὸ ὄνομα σου·
ἐλθέτω ἡ βασιλεία σου.

Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δι-
δου ἡμῖν τὸ καθ' ἡμέραν.

Καὶ ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν·
καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι
ἡμῖν·

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πει-
ρασμόν.

[I could not procure Griesbach's very useful Greek Testament Halae 1774, until the notes were almost printed off. He changes the received

* Luke xi. 2. *Pater Sine*: two very ancient Latin MSS. in Blanchini's *Evangeliarum Quad-*
ruplex.

text on what he deems sufficient external authority ; “satis sibi conscius nil se egisse temere, aut cupide, aut negligenter.” Pref. part I. p. xv. I had printed the Lord’s prayer in Luke exactly as it stands in his edition, excepting only that he reads, *Ἐλθέτω σου ἡ βασιλεία*. For *Pater sancte*, he quotes five MSS. in which Blanchini’s are included.]

Nor do the two discourses differ so much as Matth. xxiii. 2—39. Luke xx. 46, 47. Luke is more concise in each of these instances.

“Christus multas hujus concionis sententias postea sparsim, diversis temporibus et locis, repetivit ; quas repetitiones cum Lucas alibi diligenter persecuturus erat, ideo sententias illas hoc loco præteriit.” Chemn. Harm. p. 526.

A further objection is, that St. Matthew’s order of time shews the discourses to be different.

But an attentive reader will see, that St Matthew often neglects chronological order.

Grotius has a second, and in his judgment, a stronger argument for the identity of the two discourses ; “quod uterque scriptor, hoc sermone habito, Christum ait rediisse Capharnaumum, atque illic sanasse centurionis servum.” And Dr Priestley says, Harm. p. 83, “that so many of the same *incidents* should attend the same discourse [repeated] is not probable.”

I shall add, that there is a singular propriety in placing this discourse, after the appointment of the twelve to the office of instructing others. In this view consider Matth. v. 12—16. vi. 25, 31, 34. vii. 6, 22. Dr Clarke’s note on Matth. vi. 25 is, “This precept to the apostles, who were to spend their lives in travelling and propagating the gospel, may be understood in its most strict and literal sense.” Observe also Luke xii. 22, 32, and the intermediate verses. “Haec ratio plurimum ponderis apud me habet,” says Chemnitius in loc.

Some have discerned marks in this discourse, which show that it was delivered in the spring, or in the beginning of summer. But we can no more infer from Matth. vi. 28, that the lilies were then in blossom, or from v. 30, that the fields were covered with grass, than from vii. 16, 17, that grapes and figs were then ripe, and that the trees were full of fruit ; or from v. 25 that it was the season of heavy rains. Chap. vi. 26, incautiously quoted by some, will equally prove that it was the time of sowing or of reaping. See Macknight’s Harm. i. 104. 2d ed.

The hint is Sir Isaac Newton’s, whose words are : “The sermon on the mount was made, when great multitudes came to Jesus from all places, and followed him in the open fields, which is an argument of the summer season ; and in this sermon he pointed out the lilies of the field, then in the flower before the eyes of his auditors. Matth. vi. 28, 29, 30. So therefore the grass of the field was now in the flower, and by consequence the month of March with the passover was past.” Obs. on Dan. 151, 2.

But the season of the year is to be collected from the series of events ; and not from circumstances attending this discourse, or from internal marks in it.

Multitudes followed Jesus, § 50, 52, and the lilies of the field are again mentioned, § 47, Luke xii. 27, when according to Sir Isaac Newton, it was winter. ib. p. 153.

Still it appears from the order of the history, that when this sermon was

delivered, only a short time could have elapsed after the second passover in our Lord's ministry.

§ 37. The order of this section is fixed by Luke vii. 1.

Those who think that the two evangelists here refer to a different miracle, allege the following reasons: In Matthew the centurion's son, *παῖς*, is sick; in Luke, his slave, *δοῦλος*. But Luke vii. 3, 7 compared, will shew that *παῖς* and *δοῦλος* are equivalent. See also Grotius' note on Matth. viii. 6, and Dr Scott on Matth. viii. 6; if authorities are wanting in so plain a point.

Another objection is: Matthew gives no hint, that his centurion was a proselyte; but insinuates, v. 11, that he was not; whereas Luke's centurion was probably a proselyte; v. 5.

But we cannot conclude this from Luke's observation, v. 5; his silence as to so pertinent a circumstance, rather proves otherwise. And our Lord's remark, Matth. v. 11, would be full as just, supposing that an heathen centurion had become a Jewish proselyte; as a belief in one God was a great step towards Christianity.

The strongest objection is, that Matthew's centurion comes in person, but Luke's centurion sends the elders of the Jews. See Macknight's Harm. 137. Here Grotius says on Matth. viii. 6, "*sufficere debet illud in jure receptissimum, Facere nos quod per alium facimus.*" Le Clerc, Harm. p. 527, quotes the following Jewish proverbs; "*Nuncius alicujus est instar ipsius; Nuncius regis est instar regis.*" See Matth. xi. 2, 3. xxvii. 19. Luke vii. 19; and observe well Mark x. 35, compared with Matth. xx. 20. In John iv. 1 Jesus is said to baptize, when he baptized by his disciples. See also John xix. 1. And Le Clerc observes, that Gen. xvi. 13. xviii. 1. Exod. xx. 1, God is said to do what he did by his angels. In his note on the first of these places, he gives "*manifesta exempla missorum, qui mittentium ipsum usurpabant verba.*" Calvin says, "*Quia brevior est Matthaeus, hominem ipsa ita loquentem inducit: Lucas autem plenius exprimit hoc amicis mandasse: sed idem amborum est sensus.*" Harm. p. 124. Toinard, having quoted Exod. xviii. 6, adds, "*Et versu in sequenti dicitur Moyses egressus fuisse in occursum soceri sui; unde intelligendus est Jethro id Moysi dixisse per alium.*" Harm. 147. Considering then the sameness of the scene, of the persons, of the words, and of the transaction; I cannot but conclude with Grotius, that the miracle is one and the same, related in general by Matthew, and with greater accuracy by Luke.

§ 38. We are expressly told, that this journey was undertaken on the day after the preceding transaction. Nain is placed by De Lisle to the north of the tribe of Manasseh, near Endor, agreeably to Eusebius, whom see in Calmet's Dict. voc. Nain. Its distance from Capernaum by De Lisle's Map is about a third of a geographical degree. We need not suppose that Jesus, attended by many of his disciples and much people, performed this journey in one day. Compare Acts xxii. 5, 6.

§ 39. *Νεκροὶ ἐγείρονται*, Matth. xi. 5. Luke vii. 22, may very well refer to the miracle of the preceding section; the first miracle of the kind recorded, and which Luke informs us, v. 18, was related to John. It does not

appear at what precise time Jesus received the message of John. If John was imprisoned in the castle of Machaerus, the distance of this place from Nain was about fifty miles. John's disciples therefore must have addressed Jesus some days after the transaction in § 38. St. Luke's order is here observed. St. Matthew places this relation after the sending of the twelve; xi. 1, 2. This seems too late. For during the absence of the twelve, John seems to have been beheaded. See Mark vi. 30, and Matth. xiv. 13, with the parallel verses. See more on the order of this action in Chemn. Harm. p. 695, etc. Lamy thinks that the passage in Josephus, Ant. 18. 5. 2, which mentions that John was imprisoned in Machaerus, is spurious; as this castle, ib. § 1, is expressly said to have been then subject to Herod's enemy, Aretas. He supposes that Tiberias was the place of Herod's residence; (App. Geogr. c. ix. p. 303;) and Tiberias was about fifteen miles from Nain.

§ 40. These reflections were suggested by Jesus' mention of his miracles to John's disciples. Some of them are repeated § 80. It is plain, that before the embassy from John, Jesus had actually wrought a great proportion of his miracles in Chorazin and Bethsaida; and it is likewise plain that, before the passover of § 20, Jesus had wrought only one public miracle in Galilee. John ii. 11. iv. 54. Allowing time therefore for these miracles, and sufficient ground for so solemn a denunciation, must create an embarrassment to the adopters of Mr Mann's hypothesis. See Dr Priestley's Harm. p. 94.

§ 41. There is no circumstance which ascertains the precise time of this transaction. But we follow Luke's order. See § 120.

§ 42. In the mention of Jesus' second circuit through Galilee, after his third journey thither, (see § 36,) Matthew and Mark are accommodated to Luke, on account of the expression ἐν τῷ ἀρχῇ, which denotes the beginning of the tour at this time.

Then Mark's order is resumed; who, omitting several intermediate circumstances mentioned by Matthew and Luke, relates the account of the blasphemy against the Holy Spirit immediately after the appointment of the twelve, and informs us that the scene of this transaction was an house. Observe Matth. xiii. 1; from the latter part of which verse we learn that the place was Capernaum; and therefore that the time was probably at the end of Jesus' tour.

A new subject is here entered on, Mark iii. 19, in the same manner as Mark viii. 22. x. 46. The wrong division of the verse perplexes the sense.

Matth. xii. 22, we learn that the demoniac was both blind and dumb. St. Luke omits the former circumstance, but does not contradict it.

Luke xi. 14—36. "I could see no proof that the same discourse, with just the very same circumstances, happened here again as Matth. xii. 22, etc. Mark iii. 22, etc. As this seemed improbable in proportion to the variety and resemblance of those circumstances, I thought it better to transpose Luke's story, than to take the repetition for granted." Doddridge on Luke xi. 37.

Luke xi. 14 is thus read in Beza's MS: Ταῦτα δὲ ἐπόντος αὐτοῦ προσέ-

γεται ἀντὶ δαιμονιζόμενος κωφός, καὶ ἐκβαλόντος αὐτοῦ πάντες ἐθαύμαζον. Were this singular reading the true one, a repetition must be supposed; and the whole passage, and what stands immediately connected with it, must be placed after § 87. But the character of this MS. given by Mill, Prol. cxxxii, and adopted by Wetstein, Prol. 31, 32, does not lead us to pay so much deference to its authority.

"In Cantabrigiensi, lectionibus bonis quamplurimis admistae sunt aliae, quas, licet antiquissimae sint, nemo tamen facile pro genuinis habebit, et quarum indoles atque origo distincte explicari non potest." p. xiv. "Recensiones evangeliorum duae, omnium vetustissimae, sedulo attendendae sunt, Alexandrina altera—altera occidentalis, cujus lectiones eruuntur e codice D. [Cantabrigiensi.]" p. xvi. Griesbach.

For the difference between Luke xi. 21, 22, and the verses placed parallel to it, see § 141.

On Matthew xii. 30, see § 79.

§ 43. Luke makes Jesus reply jointly to both points; the blaspheming of the Spirit, and the asking of a sign. Matthew informs us that he spake separately to the latter point. We learn from Luke, that Jesus was interrupted in part of his speech by the incident of v. 27, 28. The multitude gathering thick together, or gathering still more together, v. 29, see Mark iii. 20, as the debate raised their attention; our Lord continues his speech Luke v. 29—36. But Luke adds matter, peculiar to himself in this place, at v. 33—36. Matthew and Luke, therefore, give only a different distribution of our Lord's discourse.

§ 45. As part of the multitudes sat about Jesus in the house, and in the entrance to it, what he spake to the Scribes and Pharisees was likewise spoken to the circle enclosing him. Comp. Matth. v. 38, 39, 46.

Luke must be understood as saying, "At that time, during the course of the day on which the parables were delivered, his mother and his brethren came to him." There is no precise note of time fixed to his words.

An accurate reader will observe, that Matth. xii. 22, and Luke xi. 14, shew the general occasion of the blasphemy against Jesus; and that Matth. xii. 23 shews the particular occasion of it, the multitude alarming the Jewish rulers by their question, whether Jesus were the Christ. No cause for the absurd and impious insinuation of the Scribes and Pharisees is assigned by St. Mark. However, he suggests an important circumstance, that they came from Jerusalem to watch Jesus' conduct. Mark iii. 19 explains ἕως Matth. xii. 46; and agrees with Matth. xiii. 1. And the latter part of Luke viii. 19, shews, that Jesus' relations were not able to enter the house on account of the press. Thus in the four last sections, one evangelist is wonderfully supplemental to another by notations of time, place, and other circumstances; and the strictest propriety and agreement result from diligently comparing them.

§ 46. St. Luke fixes the order by observing that, while Jesus was speaking, he received the invitation of the Pharisee. The subject of the discourse is likewise suitable to the occasion given § 4. "The hour of the ἄριστον on the sabbath was the sixth hour, or noon; Joseph. Vit. § 54. What the hour was on the other days of the week he does not say; but probably it was much the same." Bishop Pearce in loc.

§ 47. Ἐν οἷς, says H. Stephens, Thes. i. 1200, is *quo tempore*; which is an argument for placing this section here. The scene likewise agrees; as multitudes are mentioned Mark iii. 20, 32. Matth. xii. 46. Luke xi. 14. viii. 19. See also the beginning of § 49. The subject matter also favours this arrangement; v. 1—12. See § 42. § 46.

Jesus repeats to his disciples, v. 10, what he had before said to the Pharisees and Scribes, Matth. xii. 31. Mark iii. 28, 29; and what Luke had there omitted.

"In the mean time, while Christ was thus discoursing at the Pharisee's house," is Doddridge's paraphrase on ἐν οἷς.

§ 48. St. Luke says that this discourse happened at the same time with the foregoing. Multitudes seem to have continued gathering themselves about the Pharisee's house; where these discourses, § 47, 48, may have been held, or in the way to the seaside. On the seaside, our Lord spake only parables. Matth. xiii. 34. Mark iv. 34.

Luke xiii. 7, 8, 9. Whiston supposes the words spoken about four months before the death of Christ; that, after four years' forbearance without fruit, the decree for utter excision was to be passed; and that, at the time when this was spoken, Christ had spent about four years of his ministry among the Jews. Harm. p. 142.

According to bishop Pearce, these words seem to shew, that Jesus had been preaching three years before his [last] journey up to Jerusalem.

If the words contain an allusion to the time of Christ's ministry, we may easily suppose, in this place, that he had entered on the third year of his public preaching, or, in other words, that more than six months had passed since the second passover. And thus more than another year of Christ's ministry would be to come.

But it is uncertain whether this passage contains a chronological mark. "Qui haec ad tres annos quibus Christus docuerit referunt, parum attendere videntur quod sequitur de anno uno expectando. Tribus annis respondet omne tempus ante Baptistam et Christum." Grot. in loc. Some may think that the *annus unus expectandus* may be interpreted of that considerable part of the fourth year, which Jesus employed in his ministry; and that the words, though spoken between the second and third passover, and therefore before Jesus had preached three complete years, may be prophetic of the term to which his public preaching would extend.

§ 49. Matth. xiii. 1 establishes the order of this section. We have seen that Luke supplies some intervening events omitted by Matthew and Mark. Though therefore οὐκ ἔστιν, xiii. 1, refers to what is implied in ἔξω, xii. 46, 47; this does not exclude intermediate transactions. See § 13.

For πάλιν, Mark iv. 1, see ii. 13. i. 16, comp. with Luke v. 3.

Luke viii. 4. The silence of this evangelist, as to the circumstance, that Jesus taught the people from a ship, neither affects its truth, nor implies Luke's ignorance of it.

It is plain that, Matth. xiii. 10. Mark iv. 10. Luke viii. 9, both questions were asked. *How* the parable of the tares was to be understood, and, *Why* our Lord spake in parables.

Sir Isaac Newton, Obs. on Dan. 154, thinks that the three parables taken from seedsmen shew, that it was seedtime; that is, about November.

See § 23. But this is doubtful. Parables occur, Matth. xiii. 44, 45, the objects of which could not present themselves.

It would be a more accurate disposition, to place Mark iv. 10—25, and the parallel verses, between $\delta' \text{ Ἰησοῦς}$ and $\kappa\alpha\iota \text{ προσῆλθοσ}$, Matth. xiii. 36; agreeably to Mr Townson's observation, p. 40, 41, "The parable of the sower was delivered in public, and followed by several others spoken at the same time. The evangelists, however, all agree to suspend the narration of them, and to insert the exposition of this, which was not given till afterwards to the disciples in private."

§ 50. On Matth. viii. 23, Sir Isaac Newton observes, ib. 153, "This storm shews that winter was now come on."

We read of a storm near the passover; John vi. 18, comp. v. 4. In Judea the winter months, says Harmer, are rainy indiscriminately; vol. 1. p. 14; and wind often precedes rain. ib. 54, 55.

According to Mariti, the lake of Tiberias is six Italian miles from east to west, and eighteen from north to south. "Quantunque sia questo un recipiente di poca estensione, è soggetto a soffrire delle burrasche, potendosene attribuir la causa ai monti da i quali è contornato; ove i venti trovando contrasto mettono il lago in uno fiero moto." ii. 203. Pliny represents it as sixteen miles long, and six broad. H. N. v. 15. ed. Hard. Josephus says, that it is 140 stadia long, and forty broad. Bell. Jud. iii. 10. 7.

Mark iv. 35. Bishop Pearce thinks that $\epsilon\nu \epsilon\kappa\epsilon\iota\eta \tau\eta \eta\mu\acute{\epsilon}\rho\alpha$ is equivalent to $\epsilon\nu \epsilon\kappa\epsilon\iota\alpha\iota\varsigma \eta\mu\acute{\epsilon}\rho\alpha\iota\varsigma$, and he might have supported his opinion still further by Acts viii. 1. But in Matth. viii. 23, there is no note of time; and $\acute{\omicron}\psi\iota\alpha\varsigma \gamma\epsilon\nu\omicron\mu\acute{\epsilon}\nu\eta\varsigma$ in this verse shews that the *natural* day must be here meant. See Matth. xxii. 23. Hence therefore we learn, that the transactions of the day are still continued.

St. Luke does not distribute the series of events during this day so exactly as St. Mark; and therefore, v. 22, he speaks indefinitely: Now it came to pass, *on a certain day*, etc. There is no reason to suppose with Michaelis, that the circumstance of the particular day was unknown to St. Luke. But his remark is just, that, "here is no more a contradiction, than if one of two witnesses to the same effect should testify, that it happened in the Christmas week, and the other on the 25th of December." Introd. Lect. to N. T. p. 207.

Matth. viii. 18. From the seaside, Matth. xiii. 1, our Lord returns to an house in Capernaum, v. 36, and thence he passes again to the seaside, v. 53. Matth. xiii. 36, and Mark iv. 35, 36, are therefore perfectly consistent. Matthew supplies what passed in that interval, which is supposed between Mark iv. 34, 35. Though the multitude had been dismissed, Matth. xiii. 36, they reassemble at the sight of Jesus, Matth. viii. 18; who therefore commands that the lake should be passed. As they go from Capernaum to the sea-shore, he is addressed by the Scribe and others. St. Matthew naturally leads us to conclude that the incidents, mentioned by him viii. 19—22, happened in immediate connexion with v. 18; and we must observe that the form of transition, ἰδὼν δέ , leaves the time and order of the event at large.

Luke ix. 57 is not to be understood of Jesus' going up to a feast at Jerusalem, [see Sir Isaac Newton's Obs. on Dan. p. 156,] but of his journey-

ing at large, of his going at a certain time from place to place. "And it came to pass that, as they went, a certain man said unto him on the way." etc. For many good editors, as H. Stephens, Beza, Buck, Mill, etc. place a comma after *αὐτῶν*. Matth. viii. 20, Jesus had no habitation of his own. Matth. iv. 13, he dwelt in the house of some disciple. See Matth. viii. 14.

Luke, ix. 51—62, relates four short transactions, some of which are similar, without regard to order of time. At v. 51, he mentions what happened on our Lord's journey to Jerusalem, three months before his sufferings; and yet, afterwards, he records many events prior to this occurrence. The events before us may be easily supposed of this number. See § 80.

There is a perfect consistency between Matth. viii. 22 and Luke ix. 60. "Follow me, and thus qualify yourself to be hereafter a commissioned preacher of the gospel."

The transactions of this day are many; but may very well fall within the compass assigned to them. Doddridge attributes our Lord's sleep in the ship to the fatigue of the day. "By *as he was*, Mark iv. 36, seems meant, tired as he was with the labour of the day; for he fell asleep in the ship." Bishop Pearce. But on this place I prefer Wetstein's note, "*sine ullo ad iter apparatu.*"

§ 51. Matth. viii. 28 is made consistent with the other evangelists by reading *Γαδαρηῶν*. See Wetstein. Others say, "Gadara étant dans le pays des Gergéséniens, il n'y a nulle contrariété." Lenfant and Beausobre N. T. pref. clxvii.

If Gergasa was subordinate to Gadara the metropolis of Perea, as Cellarius and Reland judge, and St. Mark did not write in Judea, what wonder that he chose the more general name, which was best known in the world? But Cellarius from Eusebius takes notice, that some esteemed Gergasi, so Eusebius writes it, and Gadara two names of the same city; and this he thinks was the sentiment of the Syriac translator. To this Sir Richard Ellis most inclines in his *Fortuita Sacra*. Townson, p. 72.

Ἐκ τῆς πόλεως, Luke viii. 27, must be understood with Grot. "in urbe natus atque educatus." So Wetstein: "Ex urbe oriundus erat, licet tum temporis in eâ non habitaret." That this is the true interpretation appears from the latter part of the verse; and from the use of the phrase John i. 45.

In Matthew mention is made of two demoniacs; in Mark and Luke, of one only. Here Le Clerc's maxim is undoubtedly true: "Qui plura narrat, pauciora complectitur; qui pauciora memorat, plura non negat." Harm. p. 524. See §§ 108, 145.

"Si S. Marc et St. Luc nioient qu'il y eût plus d'un possédé, ils seroient en contradiction avec St. Matthieu; mais de ce qu'ils ne parlent que d'un seul, il ne s'ensuit nullement qu'il n'y en eût pas deux." Lenfant, etc. ubi supr.

A reason for this difference is usually assigned from Augustin, that one of the demoniacs was "persona clarior et famosior, quem regio illa maxime dolebat, et pro cuius salute plurimum satagebat." Farmer, on the Demoniacs p. 259, says, that "one might be remarkable for the inveteracy of his disorder, and for his superior fierceness; and that he alone might be of the neighbouring city, and a man of note and substance in it."

Wetstein thinks that Mark speaks only of one demoniac, partly because "furiosi societatem inire non solent." And Pilkington goes so far as to assert, that there was only one, partly because "it is not easy to conceive how two could dwell together." But supposing the observation true in general, these demoniacs, from natural causes, or from a divine impulse, for I think that they were sometimes God's instruments for the promotion of the gospel, might now unite in seeking relief from Jesus, and yet might live apart at other times.

We may collect a reason from the gospels themselves, why Mark and Luke mention only one demoniac; because, one only being grateful for the miracle, his cure only was recorded by the two evangelists, who mention this gratitude, and who are more intent on inculcating the moral, than on magnifying our Lord's power.

So many MSS. read *πρὸς τῷ ὄρει*, Mark v. 11, that Wetstein adopts this reading, agreeably to Luke viii. 32.

Farmer on the Demoniacs, has a very satisfactory note on *μακρὰν* Matth. viii. 30, as seeming to differ from the vicinity implied in Mark v. 11. I shall here abridge it. "Vulg. and Blanchini's four MSS. read *non longè*. The Persic version has *propè*; and therefore probably the Syriac, from which the Persic was made, originally had it. *Μακρὰν*, however, may only denote *some distance*. Exod. xxxiii. 7. Josh. iii. 4. See Mill, Kuster, and Wetstein, on Matth. viii. 30." p. 284. Thus Servius says of *procul*, Æn. 3. 13: "protest et *satis longè* significare, et *non valdè*." So, "*serta procul*, capiti tantum delapsa, jacebant." Ecl. v. 16. See also Mark v. 6. xi. 13. Luke xv. 20. xvi. 23. xviii. 13.

Τὰς ἐρήμους, Luke viii. 29, signifies the wilderness or desert. Luke i. 80. Mark v. 5, the evangelist is consistent with himself, v. 3, and with Matthew v. 28. This fierce demoniac was sometimes in the mountainous deserts; and sometimes, perhaps, in more inclement weather, for a storm had just preceded, he took shelter among the tombs.

§ 52. We must here carefully observe, that Jairus makes his application to Jesus, *while* Jesus is speaking to the disciples of John and of the Pharisees. Matth. ix. 18.

But Jesus speaks to these disciples in consequence of a question about fasting; which is connected with the entertainment in Levi's house, and naturally suggested by it. Jesus indeed *arises* and follows Jairus; and the word *ἐπερθεῖς* v. 19, which refers to *ἀνακείμενον* v. 10, proves that this address was made in Matthew's house.

Jairus' address is therefore connected with the feast in Matthew's house.

But the series of facts in Mark and Luke shews, that Jairus' address stands in connexion with Jesus' passing over the lake, from Gadara to Capernaum. And thus it is proved, that Levi's feast is rightly placed in connexion with the account of passing over the lake in Matth. ix. 1, and the subsequent verses.

Matth. ix. 1, Capernaum is called Jesus' own city, because he made it his chief place of abode after leaving Nazareth; Matth. iv. 13. Grotius says, "Etiam in jure Romano civitas *nostra* dicitur ubi larem fiximus." And Dr. Scott in loc. quotes Chrysostom as saying, Ἐνταῦθα τὴν Καπερναοὺμ λέγει. Ἢ μὲν γὰρ ἤνεγκεν αὐτὸν, ἢ Βηθλεέμ· ἢ δὲ ἔθρεψεν, ἢ Ναζαρέτ· ἢ δὲ εἶχεν οἰκοῦντα, ἢ Καπερναοὺμ.

The return to Capernaum, Mark ii. 1, is different from this mentioned Matth. ix. 1, and implied Mark v. 21, Luke viii. 40. This appears from the transactions which St. Mark connects with each, from the many intervening events recorded by him, and from his interposed reference to a passover, ii. 23. *That* return took place at the close of Jesus' tour through Galilee after his *second* journey thither; Mark i. 14, 39. *This* happened during his tour after his *third* journey thither; Mark vi. 6. In that circuit he called Levi; but he had not *then* appointed the twelve who accompanied him in *this*; Mark iii. 14. Luke viii. 1.

It appears therefore, that Levi's feast succeeded his call by an interval, which bore a considerable proportion to the whole time of Jesus' ministry. It probably exceeded six months.

Whiston, not observing this, found the words Matth. ix. 18, *impossible to be got over*, as he expresses himself; and thence he concluded that there were dislocations in Matthew's Gospel. Harm. p. 106. Upon which Mr Jones observes thus: "Let us suppose that Mark and Luke, having a mind to finish at once and together all they designed to say concerning St. Matthew in particular, mentioned his feast, and the discourse at it, though they were some time after his call. On the other hand, let us suppose, that St. Matthew, being about to mention his feast, and the discourse at it, in its proper order of time, (namely, soon after the return from the country of the Gergesenes,) premised there the account of his call, which yet was sometime before." Vind. of Matthew's Gospel, p. 131.

"Neither of the evangelists do join the account of Levi's call and his feast together, by any such notes of time, or phrases as imply the immediate succession of one to the other.

"St. Mark and St. Luke do not join the following history to this with any note of time, so as to imply, that it immediately followed it." ib.

Chemnitius has observations to the same effect, p. 418 and 435 of his Harmony; where it appears that Levi's call and feast were separated in the most ancient harmonies, from Tatian in A. D. 170, to Gerson in A. D. 1400.

As to Matthew's introduction of the miracle on the paralytic directly after the return of Jesus from Gadara to Capernaum, ix. 2, Chemnitius says, p. 435, "*per recapitulationem prae mittit historiam vocationis suae antea praeteritam, et, quae vocationem suam proxime praecessit, sanationem paralytici.*" It may also be suggested, that he gives it a place here because it affords one instance, among others immediately recorded by him, of the cavilling and blasphemous conduct of the Scribes and Pharisees.

Nor is this evangelist an observer of strict historical order.

A second objection to the proposed arrangement is, that the call of Levi and his reception of Jesus are related together by the three evangelists.

But they also join together some other events plainly distant in point of time. Thus, the same three evangelists relate together the temptation, and the journey into Galilee after Jesus' imprisonment; §§ 17, 23. And Matthew and Mark, the only evangelists who record the death of John the Baptist, mention it at the same time with his imprisonment. §§ 23, 60.

The events before us are united, because they naturally suggested each other.

Pilkington has further objected, that if Levi left all, he had no house, nor could he make a feast afterwards. Harm. notes, p. 29.

But the expression may mean, that he left his gainful life finally, (see Grot. Luke v. 28,) and his habitation at Capernaum, excepting only when Jesus was there. However, his house and effects might still remain in possession of his relations or substitutes; and, considering the nature of his occupation, we cannot suppose them alienated till the final adjustment of his affairs. Nor did Jesus require of him to alienate them at all. Mark x. 21 is a particular case. They may have continued the property of Matthew, till the transaction of Acts ii. 45.

There remains a difficulty, thus stated by Pilkington, p. 29. "In St. Matthew's present order, the address of Jairus is placed after Christ's conference with John's disciples about fasting, etc. with a particular note of connexion, *While he spake these things unto them*, etc. On the contrary, St. Mark and St. Luke place it immediately upon Christ's return to the country of the Gadarenes, *when he was nigh unto the sea*."

St. Mark alone creates this difficulty, v. 21, according to our translation: "And he was nigh unto the sea."

But the words may very well be rendered, "A great multitude was gathered together unto him, and was nigh unto the sea;" agreeably to Luke viii. 40, where the people are represented as waiting for Jesus on the sea-shore. See the latter part of Mark iv. 1.

We must observe likewise, that Beza's MS. omits καὶ ἦν, that Æth. has, "et coacti sunt multi homines ad eum, ad litus maris in navi;" and Pers. "rursus turbæ multæ ad eum congregatæ sunt, juxta mare." In Blanchini likewise three MSS. read, "rursus convenit turba multa ad eum juxta mare." Griesbach quotes six MSS. which omit καὶ ἦν, Mark v. 21.

The solution therefore is, that the multitude were assembled, and waited on the shore of the lake, to meet Jesus on his landing; and that Jesus went from the shore to Levi's house, a circumstance implied, and not directly mentioned, in the concise evangelical histories; after which, the other events happened in St. Matthew's order; ix. 10—34. Hence we see that Dr. Priestley has not accurately stated this matter, Harm. p. 85. "Both Mark and Luke expressly say that Jairus met our Lord with this request [to cure his daughter,] *as he landed*, etc."

Pilkington says, that there is no part of the evangelical history where the order is so difficult to be ascertained as here; and therefore he does not presume to give any general solution of all the difficulties, but thinks it sufficient to state what others have advanced on the subject. ubi supr.

§ 53. Jesus is probably returning, v. 27, from the house of Jairus to that of Levi; and, from v. 28 to v. 34, the scene is probably Levi's house.

§ 55. The order is established by Mark, vi. 1. Jesus had visited Nazareth before, in his first circuit about Galilee; § 25. This is his second visit to that city, since the beginning of his public ministry; and no further visit is recorded.

§ 56. Observe here, that St. Matthew is supplemental to the other two

evangelists, by assigning Jesus' compassion to the multitude as the immediate reason why, at this time, he commissioned the twelve to convert them.

§ 57. The series of the history in Mark and Luke may satisfy us, that the sending of the twelve is rightly placed.

Commentators have noted two inconsistent circumstances in this section.

In Matthew ὑποδήματα are forbidden; in Mark, the apostles are commanded to be ὑποδεμένους σανδάλια.

Some say that ὑπόδημα was a better kind of covering for the foot than σανδάλιον. Lightfoot Hor. Hebr. Matth. x. 10. Castel. Lex. voc. 725.

But as Erasmus and Beza, Mark vi. 9, assert, that there is no difference between them, and as it seems improbable, from Matth. iii. 11. Mark i. 7. Luke iii. 16, that superior elegance is here forbidden; it seems a better solution to say that the apostles were not to supply themselves with ὑποδήματα, besides those worn by them. "Non vult ullis rebus studiose comparatis onerari." Beza.

Again, Matthew in the common editions has μηδὲ ῥάβδον, whereas in Mark we read, εἰ μὴ ῥάβδον μόνον.

But so many MSS, printed copies, and versions have ῥάβδους in Matthew, that Wetstein adopts it as the true reading. So codex Verc. in Blanchini has *virgas*; and our English translation has *staves*, from the margin as it is supposed of R. Stephens' Greek Testament. 1550; which edition our translators are said to have used. Thus the apostles are not to provide themselves with two staves.

Bishop Pearce on Matth. x. 10 says, the word *two* is to be supplied before *shoes* and *staves*.

§§ 60, 61, 62. It is probable, that the death of John the Baptist, Herod's seeking to see Jesus, and the return of the twelve, were events which happened near each other. See Mark vi. 29, 30. Matth. xiv. 13, and the parallel verses. The two former circumstances may have been reported to Jesus at the same time; and, together with the reason alleged Mark vi. 31, may have determined him to seek a temporary retirement in company with his apostles. Matth. xiv. 15. Mark vi. 35. Luke ix. 10. John vi. 3, 5, 8, 12, 16, 67.

Luke ix. 7. Herod first doubted who Jesus was; but at length resolved that he was John the Baptist risen from the dead.

If the observations on §§ 15, 20, 23, are probable, the Baptist's imprisonment continued about a year and four months; as it began about four months before the second passover in our Lord's ministry, John iv. 35, and as his death happened near the third passover, John vi. 4. And if John preached about six months before Jesus' baptism, § 15, and Jesus began his ministry about six months before the first passover in it, § 20, add the two years between the first and third passover, and from John's preaching to his death an interval of about three years elapsed.

§ 63. In John vi. 4, Mr Mann omits τὸ πάσχα ἡ, with G. J. Vossius. 1. Because John, having mentioned the passover, chap. ii, could not suppose that his readers would want an explanation of the term in this place.

Ans. 1. If John explains the term, ii. 23, as well as here, we may argue, that this latter explanation is suitable to his manner. 2. The explanation here is more full, τῶν Ἰουδαίων being added. 3. The rigour of logical exactness is not to be looked for in the evangelists.

Mr Mann's second argument against the present reading is, that, if it had stood in the copies of the ancient Fathers, they could not have imagined that Christ only preached one year. Ans. Too strict attention and accuracy in the ancient Fathers, are here supposed.

This learned critic adds, that there is no mention of Christ's assisting at any third passover. Ans. A reason is assigned for this, John vii. 1. See Priestley's Harm. p. 43. Dr Priestley further argues against the present reading from the silence of Irenaeus about it, when he was bent on collecting all the evidence against the opinion, that Christ preached only one year; and from Eusebius' supposition that all the events mentioned by Matthew, Mark and Luke were comprised within the space of one year. Harm. 46, 47. But Irenaeus, lib. 2. c. 39. ed. Grabe, only proposes to mention "quoties secundum tempus Paschae, Dominus post baptismum ascenderit in Hierusalem;" though I can easily allow that he might wholly overlook this passage: the quotation from Lardner in my preface shews, that upon re-examination, Eusebius did not overlook it.

Bishop Pearce in loc. alleges the third argument here mentioned; and adds, that there does not seem to be any reason for inserting this verse, as nothing in the chapter has any relation to the feast of the passover. Ans. Still a writer may distribute his history into periods, though the annual feast and the subject have no relation. Dr Priestley says, Harm. pref. p. vii. "Notes of time, without an express care to prevent it, could not but mix themselves with the narration, having been originally and necessarily associated with the particulars of it." And again, Harm. p. 71, "The ideas of time and place will force themselves upon the mind; and, unless the person who relates from his memory be particularly on his guard, they will, even unnecessarily and improperly, intrude themselves into the narrative." The Bishop subjoins; "I think the whole verse an interpolation, because, v. 1, mention is made probably of the feast of *pentecost*, and vii. 2, of the feast of *tabernacles*, between which no Jewish feast intervened." Ans. It has been observed, § 32, that the celebration of these two feasts by Jesus in the same year is a point assumed, and not proved.

There is no external authority for omitting the whole verse, or τὸ πάσχα; nor is there any internal reason against the present text.

On the other hand, there are internal reasons for retaining the verse as it stands. For 1. the circumstance of the grass mentioned by three of the evangelists, and to which one gives the epithet *χλωρός*, suits the time assigned to this transaction. See Matth. xiv. 19, and the parallel verses. Chardin, speaking of April in his note on 2 Sam. xi. 1, says, "Roys et armées ne sortent que quand il y a de l'herbe à la campagne pour les bestes." Harmer Obs. on Script. vol. 2. 247. And La Roque says from D'Arvieux, "The Arabs turn their horses out to grass in the month of March, when the grass is pretty well grown." ib. 467. [Mr Mann's note on John vi. 10 is: "There was much grass in the place, which in Palestine is ready for mowing in March, and is quite scorched up in May. It was therefore be-

fore pentecost." Engl. ed. p. 171. In his Latin ed. he observes: "Erat autem multum gramen——quod jam inde a Martio mense *exaruerat*," p. 191. Dissert. Chronol. But this observation contradicts Mark vi. 39.] And 2, if we expunge the whole verse, there will be want of force in the observation John vii. 1.

It may be conjectured that John vi. 1—14 is recorded to introduce the mark of time v. 4. It is observable, that this is the only miracle, which St. John relates in common with the other evangelists.

We must observe on Matth. xiv. 14. Mark vi. 34, that Jesus did not discern the multitude immediately on leaving the ship, (which is the sense of ἐξελθών, see Mark v. 2. vi. 54. Luke viii. 27;) but after having ascended a mountain, John vi. 3, 5; a circumstance, which the brevity of the other evangelists did not allow them to particularize.

Jesus addressed Philip after he had taught and healed the people; having previously determined to feed them miraculously. The discourse of Matth. xiv. 15—18, and its parallel places, did not happen till after the discourse with Philip.

In Luke, Jesus commands that the people should be made to sit down by *fifties*. In Mark it is said, that they sat down by *hundreds and by fifties*.

They sat, "partim centeni partim quinquageni," says Beza; and Macknight thinks that the disposition in Luke was the more prevalent one.

Piscator, and Pierce in a dissertation at the end of his comment on St. Paul's epistles, say that they sat, "centeni in longitudinem, quinquageni in latitudinem," an hundred in front, and fifty deep; which very satisfactorily solves the seeming variation.

It is observed by Macknight on Mark vi. 33, "that if either a contrary wind or a calm retarded the vessel, the multitude might arrive before Jesus, when he sailed from Capernaum to the desert of Bethsaida;" though if Bethsaida, as will appear probable, lay on the eastern side of Jordan, that river must have been crossed in the way to the desert.

John vi. 15, πάλιν is of doubtful authority; but it may refer to v. 3.

§ 64. Mark vi. 45, the meaning is, that the disciples should go before Jesus, in their voyage to the other side of the lake, onwards as far as to Bethsaida. They were to make Bethsaida in their passage; at which place it was understood that Jesus was to meet them by land, and there to embark with them.*

Thus, John vi. 17, they were going over the sea to Capernaum, the ultimate object of their voyage; as Bethsaida was the intermediate one.

But the wind being contrary, and very high, and they not being able to reach Bethsaida, Jesus walks to them on the sea; and then they cross the lake, and come to the land of Gennesaret, or Cinereth, a tract on the west of the lake in which Capernaum stood.

They disembark as near Capernaum as they think proper; and the next day Jesus is found there.

I have since discovered, that I here agree with Lamy, App. Geogr. 314. "Ultra lacum sitam Bethsaidam ostendit tabula nostra. Verisimile

* The author here proceeds on the supposition that there was but one Bethsaida; while in fact there were two cities of this name, one in Galilee on the west of the lake, the other at its N. E. extremity near the point where the Jordan enters. R.

non est desertum Bethsaidae, quod omnes collocant in ulteriori ripâ lacus, appellari potuisse eo nomine a vico, qui esset in oppositâ ripâ. Marci ut mihi videtur, sententia est, praecepisse Dominum discipulis suis ut venirent Bethsaidam, et inde navigarent trans fretum, nempe Capharnaum."

That the desert of Bethsaida was on the opposite coast to Capernaum, and therefore to the east of Jordan, appears from the natural and obvious sense of *πέραν*, John vi. 1, 17, 22, 25. And this whole passage will be clear, if, with De Lisle and Lamy, we place Bethsaida, or Julius, to the east of the Jordan, near its entrance into the lake. Pliny asserts, that Julius was to the east of the lake, Nat. Hist. 5. 15. ed. Hard. We learn from Josephus, Ant. 18. 2. 1. Bell. Jud. 2. 13. 2, that there was a Julius situated in Perea; which, if we bound Perea to the north by Pella, and do not understand it of the whole country eastward of Jordan, will prove that there were two cities named Julius. For Josephus tells us that Bethsaida was likewise called by this name, Ant. 18. 2. 1; and that, being thrown from his horse in the neighborhood of Julius near the Jordan, he was carried to Capernaum; Vit. § 72. Epiphanius places Bethsaida near Capernaum; see Bishop Pearce on Matth. xi. 23; and according to Jerome ib. it is situated on the lake of Gennesaret.

But, John xii. 21, Bethsaida is placed in Galilee, and was therefore to the westward of the lake.

Answ. 1. Mill says, Proleg. p. 87, "*τῇ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας*, quae jam ferè in omnibus codicibus, pro explicatione marginali habuerim." The words are wanting in two MSS. 2. St. John may have followed the ancient division of the country, which seems to have comprehended the northeast parts of Jordan, under the term of Galilee. See Isaiah ix. 1. Thus Judas is called *Γαλιλαίτης*, Jos. Ant. 18. 1. 1; and *Γαλιλαῖος*, ib. 20. 5. 2. Bell. Jud. 2. 8. 1. 3. Calmet suggests that perhaps part of Bethsaida lay on the west of Jordan. Pref. to Joshua, p. xxix.

Calmet has the following remark on the transaction before us; which, though not exact, is worth quoting: "*Que Jesus Christ et ses Apostres passèrent du desert où ils étoient—a Bethesda, en cotoyant le bord du lac, pour abrégér peut-être leur chemin, ou pour éviter les montagnes et les rochers qui pouvoient se recontrer sur le bord oriental où ils étoient. C'est ce qui se pratique tous les jours sur la mer, et sur les grands lacs. On prend une barque pour passer plus commodément au même coté, mais a quelque distance du lieu où l'on est.*" ubi supr.

John vi. 21. *Ἦθελον λαβεῖν, cupide receperunt, cum voluntate factum, v.* Pol. Syn. Michaelis observes on this verse, that the seeming contradiction might have been avoided by a single word. Lect. 202.

§ 65. Some of the events in this section happened on the day after Jesus had walked on the sea, as appears from v. 22; others probably on the succeeding sabbath. See v. 59.

I consider John vii. 1, as a declaration that Jesus did not go up to the passover mentioned John vi. 4. John vii. 1 is consistent with John vii. 10. See John xi. 54. In both places the limitation is, *for a while, for a certain time.*

St. John, ii. 27 etc. and v. 1 etc. having recorded what Jesus did at the two first passovers mentioned by him, and being wholly silent about

the transactions of this third passover, nay, assigning a reason why Jesus absented himself from it, because he could not otherwise have prolonged his ministry, by natural means, to its due period; we may rest satisfied that Jesus dispensed with the observance of the law on this occasion. Comp. John v. 16, 18. vii. 1, 19, 25, 32. We cannot attentively read St. John without remarking, that his manner is to dwell on our Lord's actions at Jerusalem.

"Fateor me propendere ad eorum sententiam, qui existimant Jesum ad hoc tertium festum Hierosolymam non profectum esse. Nam, Joan. vii. 3, fratres ipsum reprehendunt, quod non amplius ad festa Hierosolymam ascendat." Chemn. Harin. p. 1151. This writer adds, that John vii. 1 refers to John v. 9, 16, 18, and seems an intimation, that no miracle had been wrought by Christ at Jerusalem in the mean time.

§ 66. I suppose, that many Galileans had published Jesus' fame at Jerusalem during the late passover; and that on this account, the Pharisees and some of the Scribes now came to him. They jealously watched him, Mark iii. 22.

Matthew and Mark join these events with § 64; omitting what John relates, § 65. The order therefore proceeds rightly. Matth. xv. 5. I think, that at the end of this verse, and of Mark vii. 11, *καὶ ὧς ἐστὶ* is understood, after the Attic manner. See Luke xiii. 9. Dan. iii. 18. On which account, I have not placed the latter part of this verse parallel to Mark vii. 12.

§ 67. Jesus seems to go into the confines of Tyre and Sidon to avoid Herod, § 61; and likewise the multitude, John vi. 15; whose ardor he seems to have purposely repressed by his highly figurative discourse contained in that chapter. The Scribes and Pharisees also, Matth. xv. 1, may have harboured dangerous designs. Thus there is a probable connexion between this event and those which are placed immediately before it.

§ 68. Matthew and Mark agree in the order. Mark is particular on one miracle. Matthew specifies the scene, to show that Jesus avoided the multitude, who nevertheless bring him many to heal.

§ 69. We see in the foregoing section, that great multitudes came to Jesus. This miracle was performed on the third day of their attendance on him.

The season was mild; it being not long after the passover, as the series of the history proves.

Cellarius and Lightfoot think that Dalmanutha and Magdala were neighbouring towns. Ancient authorities fail us. Matthew xv. 39, some read Magedan. See Wetstein, and add Blanchini's four ancient Latin MSS. In Josephus, Vit. p. 11, for Gamala some read Magdala. But Gamala was in Gaulanitis; and Magdala, supposing it the true reading, must have been in its neighbourhood; as the army, not being sufficient to invest Magdala, immediately besieged Gamala. Eusebius and Jerome place Magedan near Gerasa, Gergasa, or Gadara. Calmet voc. Dalmanutha. See Luke viii. 26. It is probable therefore that Dalmanutha and Magdala were in Gaulanitis towards the south-east part of the lake. We need not suppose either a district comprehending the other. See Matth. xv. 21. Mark vii. 24.

§ 70. St. Mark means that Jesus strongly refused the Pharisees and

Sadducees such a particular sign from heaven as they at that time required; probably a sign that Jesus was to work out for them a temporal deliverance, says Lardner; Cred. 1. 290. ed. 3. Jewish Testim. 1. 62. However, St. Matthew adds that hereafter there would be a most decisive proof of his mission. Both evangelists agree, that according to our Lord's manner, no *present* sign would be granted at their demand.

§ 71. Our Lord cautions his disciples against the doctrine of the Pharisees and Sadducees, Matth. xvi. 12, and perhaps against the *hypocrisy* of Herod, Luke xii. 1; though some think, that the *doctrine* of Herod Antipas, whom the Herodians followed, may be here meant. See Bishop Pearce, Mark viii. 15. Matth. xxii. 16. Herod sought to see Jesus, but with wily designs; Luke xiii. 32. Neither evangelist mentions the whole of Jesus' discourse. He said what is related by each, and somewhat more.

Our Lord's words, Matth. v. 9, 10, and Mark v. 19, 20, are the same in substance, though differently modified. The evangelists are not scrupulous in adhering to the precise words used by Christ. They often record them in a general manner, "non numerantes sed tanquam appendentes;" regarding their purport, and not superstitiously detailing them. See § 141. However, in this place, after uttering what St. Matthew relates, Jesus *may* have asked the questions recorded by St. Mark.

§ 72. It has been shewn, § 64, that Bethsaida was on the east of the lake. But, § 71, Jesus passes the lake from the confines of Magdala and Dalmanutha, or from the south-east parts of it, probably towards Capernaum on the north-east parts of it. We are not to conclude from Mark v. 22, that Jesus crossed the lake and sailed to Bethsaida; but having crossed the lake, he soon after went by land to Bethsaida, which was not far from Capernaum. See Luke ix. 10, 11. Mark begins a new subject, v. 22, as iii. 19. x. 46. See § 42.

§ 73. Matthew and Mark agree in the order; except that Mark, § 72, inserts a miracle peculiar to himself, which seems to have been wrought in the way to the confines of Cesarea Philippi.

§ 74. The expressions, Matth. xii. 40, Mark viii. 31, and Matth. xvi. 21, respecting the time of our Lord's resurrection, must here be reconciled.

The phrase *three days and three nights* is equivalent to *three days*, three natural days of twenty-four hours. Gen. i. 5. Dan. viii. 14. Comp. Gen. vii. 4, 17. "Hebraei, quia voces componendi libertatem sua ipsis lingua non indulget, coguntur uti circumlocutionibus. Ita nihil aliud hic significatur, quam futurum Christum in sepulchro *τριὰ νυκθήμεροις*; cui sensui implendo, sufficit eum sepultum fuisse tempore eo cujus partes ad *τρία νυκθήμερα* pertingerent." Grot. Matth. xii. 40. Grotius establishes this way of reckoning the *parts* of the first and third days for *two* days, by Aben Ezra on Lev. xii. 3. "If the infant was born but one hour before the first day was ended, it was counted for one whole day; and the part of the day that was passed when the infant was circumcised, was reckoned a whole day, if it was only one hour," etc. See Bishop Pearce in loc. Grotius' second authority is Porphyry: ὁ λεγούσης ἡμέρας ἐποίησας, καὶ τῆς τρίτης ἑωθεν ἐξιών, τῇ τρίτῃ ἀποδημεῖν λέγεται, καίτοι μίαν τὴν μέσσην ὅλην ἐτέλεσε. Quaest. Hom.

His third authority is from the *Jus Romanum*: “*Quicquid in viginti quatuor horis actum est, perinde est quasi quâvis horâ lucis actum esset.*” Thus *τρίτατος*, (which H. Stephens explains, “*qui tertio die aliquid facit, cui tertio die aliquid accidit,*”) is equivalent, in the Sept. to *τρεῖς ἡμέρας καὶ τρεῖς ῥήκτας*, 1 Sam. xxx. 12, 13.

It remains to shew that *μετὰ τρεῖς ἡμέρας* is sometimes equivalent to *τῇ τρίτῃ ἡμέρᾳ*. Bishop Pearce, on Matth. xxvii. 63, quotes 2 Chron. x. 5, comp. with v. 12; 1 Sam. xx. 12, comp. with v. 19; Gen. vii. 24, comp. with viii. 3; Jos. Ant. 1. 12. 2, where it is said that Isaac was circumcised *μετὰ ὀγδόην ἡμέραν*, meaning on the eighth day; and Bell. Jud. 1. 13. 1. Ant. 14. 13. 3, where *μετὰ ἕτη δύο*, and *δευτέρῳ ἔτει*, are equivalent. Tusc. Disp. 1. 47, “*Apollo se id daturum ostendit post ejus diei diem tertium; qui ut illuxit, mortui reperti sunt.*” And Ovid Fast. 6. 774, “*Post septem lucus Junius actus erit,*” i. e. on the seventh day. Toinard refers to Jos. Ant. 7. 11. 6, where *μετὰ τρεῖς ἡμέρας* and *τῇ τρίτῃ τῶν ἡμερῶν*, are the same. David commanded Amasa to collect forces and come to him *after three days*; but, when he delayed coming, *on the third day* the king said to Joab, etc. I add, Sept. Deut. xiv. 28, comp. xxvi. 12; John xx. 26; Matth. xxvi. 2. xxvii. 63, 64. Mark xiv. 1. H. Stephens Thes. voc. *μετά*, “*μεθ’ ἡμέρας δύο, secundo post die.*” Et Plin. *Caesa spina Ægyptiaca anno tertio resurgit*; pro his Theophrasti, *ὅταν δὲ κόπη, μετὰ τρίτον ἔτος εὐθὺς ἀναβεβλάστηκε.* And R. Stephens voc. *Post*, “*Cic. 3. Att. 7, Eo die pueri tui mihi a te literas reddiderunt: et alii pueri, post diem tertium ejus diei, literas alias attulerunt; h. e. Tertio die postquam priores acceperam.*” See also a like mode of expression Luke ii. 21, compared with i. 59.

St. Luke omits our Lord’s sharp reproof of Peter, and the occasion of it; though he records the discourse in consequence of it. Le Clerc’s 12th canon is, “*Qui pauciora habet, non negat plura dicta aut facta; modo ne ulla sit exclusionis nota.*” Perhaps the disciple and companion of that apostle, who had withstood Peter to his face, Gal. ii. 11, willingly made this omission; as he omits some aggravating circumstances in Peter’s denial of Christ, xxii. 60, though he carefully records the greatness of his sorrow, v. 62.

§ 75. It has been shewn, § 74, that *μεθ’ ἡμέρας ἕξ* may signify on the sixth day. But we are not hence to conclude that the phrase has *always* such a signification. Here it means six days complete, after the discourse recorded in § 74. The eight days, mentioned by St. Luke, include that of Peter’s reproof, and of the transfiguration; which two days Matthew and Mark exclude. Macknight furnishes us with the following apposite reference to Tacitus. Hist. i. 29, Piso says, “*Sextus dies agitur—ex quo—Caesar adscitus sum;*” and yet, § 48 of the same book, Tacitus speaks of Piso as “*quatrinduo Caesar.*”

Grotius, on Matth. xvii. 1, has another solution; “*Quod Lucas dicit, tale est quale cum vulgo dicimus post septimanam circiter. Nam Judaeos octo dies appellasse id quod ab uno sabbato est ad alterum apparet. Joan. xx. 26. etc.*”

§ 76. Luke ix. 37 fixes the order.

§ 77. Here the evangelists agree in the order.

§ 78. We shall naturally conclude that this section is rightly placed, when we observe that Matth. xvii. 22, Mark ix. 30, Jesus is passing through Galilee from Caesarea Philippi; and that, Matth. xvii. 24, Mark ix. 33, he arrives at Capernaum.

§ 79. On their journey to Capernaum, the disciples had disputed who should be the greatest. In a house at Capernaum, Jesus asked them the cause of their dispute, though he well knew it; and, to show his knowledge of it, he pointed out humility as the way to superiority. The disciples, conscious that the subject of their debate was known, in direct terms request Jesus to decide it; who again teaches them humility in the lively manner of the east, by setting an example of it before their eyes.

St. Luke seems to represent the act of placing a child in the midst of the disciples, as if it had been the *immediate* consequence of Jesus' acquaintance with their thoughts; when in fact it was a *remote* one. He and Mark omit the question put to Jesus by the twelve; and by this conciseness introduce early what really happened, though after other intervening circumstances.

While Jesus is speaking, John mentions the case of one, who healed in the name of his master, though he was not among his followers. He seems to ask, whether he who received such an one, received Jesus; or, as some think, he expresses a consciousness that this man had been forbidden through ambition. After this, our Lord continues his discourse, Mark ix. 41.

Mark ix. 40, Luke ix. 50, Jesus says, He that is not against us, is for us. [See good authorities in Wetstein for reading καθ' ὑμῶν, and ἐπὶ ὑμῶν, in both these places. Blanchini's Latin versions favour this reading.] But, Matth. xii. 30, Jesus says, He that is not with me, is against me.

Grotius' note is to this effect; "Proverbia in utramque partem usurpata veritatem suam habent pro materiâ cui aptantur. Sic Pythagorici; λεωφόρον βαδίζειν, et λεωφόρον μὴ βαδίζειν. Et in gnomis Salomonis, Respondeas stulto; et, Ne respondeas stulto."

I shall enlarge on this solution. When our Lord says, "He that is not with me, is against me, and he that gathereth not *my harvest* with me, scattereth *to the winds*;" he has in view the dispositions of those, who rejected his reasonable and beneficial doctrines after having seen his mighty works, and whose opposition led them to such absurd and dangerous blasphemy as imputing his miracles to Satan. Neutrality was criminal in such a cause, supported by such evidence.

But when he says, "He that is not against us, is for us," or, "He that is not against you, is for you," he abates the guilt of rejecting the gospel when preached by his disciples, and perhaps in all ages; with a view to the prejudices and inattention of men in religious matters, and to the great infirmities of human nature; he speaks of the consequences likely to arise from the performance of miracles in his name, by one who did not follow him; and, comparing the good tendency of this conduct with the enmity of Herod, of the Jewish rulers, and of future persecutors, calls it a furtherance of the gospel; and he therefore advances a proverbial maxim, opposite to what he had formerly used, as a rule of action for the propagators of a new religion to follow, and as a testimony to the power of pure re-

ligious truth on the human mind, when allowed its free course. The reformation, for instance, would have prevailed wonderfully in Germany, in Austria, in Bohemia, in Spain, in France, and throughout the seventeen provinces, if the secular arm had not opposed it.

§ 80. St. Luke, having mentioned a short incident in its proper place, ix. 49, 50, goes on to record other short transactions not in their proper places. Having given an instance of our Lord's candour, he gives another of his benevolence, and a third, fourth, and fifth of his discouragement of converts, who had not a fit disposition to follow him. See § 50. But I suppose that he resumed the series of events, when he mentions the sending out of the seventy; for which transaction this seems a natural time; as the feast of tabernacles was approaching, and Jesus designed going up to it privately, John vii. 2, 10. Thus Jesus probably dispensed with the attendance of the seventy at Jerusalem, (on the principle of Matth. xii. 8,) and employed them in establishing a better covenant than the Jewish. *Μετά ταῦτα*, Luke x. 1, signifies, 'After the transactions which happened in the regular course of the history.' The expression admits of much latitude. But the period of time, between the feast of tabernacles and that of the dedication, is too short for the journey and return of the seventy, and for our Lord's last circuit through Galilee. See Doddridge on Luke x. 1.

As to the repetitions here, and Matth. x, the observation of Lenfant and Beausobre, N. T. pref. clxvii. is very just: "Il n'y a rien de plus naturel que de penser, qu'il l' a dit aux uns et aux autres en differens tems."

§ 81. The seventy, or, as some read, the seventy-two, were sent before Jesus to every city and place, whither he himself would come; Jerusalem excepted, where our Lord's superior wisdom was requisite, and where the twelve themselves did not preach till after the descent of the Holy Spirit. Jesus' time on earth was now short, and he would have opportunity of teaching in many cities, (Luke x. 1,) if not in the present journey to Jerusalem, (see John vii. 10,) yet on his return thence to Galilee, and on his way to the feast of dedication. Luke xvii. 11. xiii. 22.

On John vii. 21, see § 65. Jesus had been absent from Jerusalem a year and six months. On John vii. 28, see § 83.

The arguments for reading *οὐκ ἀναβαίνω*, v. 8, may be seen in Wetstein. In Blanchini, two versions read *non*. This reading seems to make v. 8, and v. 10, inconsistent. But *οὐκ ἀναβαίνω* signifies, 'I go not up now; *non ascendens* sum. I go not up with you at present, in the usual public manner, attended by you and my disciples, so as to engage attention; I go not up, till after the feast is begun.'

§ 83. "Judæi qui dicuntur credidisse Jesu, Joan. viii. 30, non sunt iidem ac ii, quibus exprobrat Dominus crudele consilium de ipso interficiendo, v. 40, aut qui eum convitiis proscindunt, v. 48 et seq; quamvis nullâ distinctione secernantur ab aliis, in narratione Joannis, qui semper Judæos indiscriminatim cum Jesu colloquentes inducit." Cler. Harm. p. 528.

John vii. 28 is consistent with John viii. 14. "Ye both know my transactions among you, and whence, as a man, I derive my descent, vi. 42; and yet there is a sense in which ye know not whence I am, as I came

not," etc. *Kal* is used in the same manner, Matth. xi. 19, *And yet wisdom*, etc. See also John ix. 30. In this latter sense, viii. 14, the Jews knew not whence Jesus came, knew not his divine mission, and that he would return to the Father at his ascension. There is no necessity to read interrogatively John vii. 28: "Do you indeed know me, and whence I am?" as Bishop Chandler does, Defence, p. 334.

§ 84. See the authorities in Wetstein for omitting the seven last words of John viii. 59; and observe that they are omitted in two of Blanchini's MSS.

If we read as the text now stands, *παράγων* seems to resume *παρῆγεν*, in the verse before; and thus the two verses seem connected.

And, supposing the other reading to be the true one, the connexion between the two verses is likewise easy and natural; and I think it far preferable to say with Bishop Richardson, Cradock, Le Clerc, Pilkington, Macknight, etc. that this event of restoring the blind man to sight happened at the feast of tabernacles, than to place it with Whiston, Doddridge, etc. during the feast of the dedication. When I consider the note of time, John x. 22, I conclude that it is necessary to place the transition there; and not at ix. 1. It was not winter when Jesus went to Jerusalem, vii. 2.

The word *παράγων* is immediately connected with the preceding events, Matth. ix. 9, 27. Mark ii. 14.

As to the time taken up by this miracle and its consequences, Mr Whiston's note, in which he supposes that it must have employed a considerable time, perhaps not much less than the whole interval between the feast of tabernacles and that of the dedication, Harm. p. 385, makes it necessary to shew the weakness of his assertion.

Let us suppose that Jesus, going on the morning of the Sabbath, (comp. chap. viii. 2. ix. 14,) through a part of Jerusalem somewhat distant from the temple, the sudden indignation of the Jews subsiding, viii. 59, and the Pharisees being awed, for the present, by the greatness of his character, vii. 46, was questioned about this blind man by his disciples, ix. 2, who had retired with Jesus from the temple, and were now at a sufficient distance from their enemies to be at leisure for this enquiry. The man on whom the miracle was wrought, might receive his sight at the pool of Siloam, might be questioned by his neighbours, might be taken before the Pharisees, might undergo their examination, might have his parents convened and examined, might himself be re-examined, and might be reproached and excommunicated by them, in the space of two days; and on the third day, Jesus might again meet him, and might convert him, and might discourse with the Pharisees, who attended to watch his conduct, in the manner recorded from chap. ix. 40, to x. 21. Let the transactions of one day be observed, as related from § 42 to § 50.

If any reader should think, that the events of chap. viii happened on the day before those of chap. ix began, the Pharisees being too strict observers of the Sabbath to bring the adulteress before Jesus on that day, and not acting thus with an insidious design; he may allow four days for the several transactions mentioned.

§ 85. We are now come to that part of our Lord's life which is comprehended between the feast of tabernacles, held on the 15th day of the

seventh month, and lasting eight days, Lev. xxiii. 34, and the feast of dedication held on the 25th day of the 9th month, and lasting eight days, 1 Macc. iv. 52. Jesus did not go up to Jerusalem at the feast of tabernacles, till the midst of it, John vii. 14; and we may allow that he continued at Jerusalem a few days after the close of it. All the evangelists but St. Luke pass over in silence this space of time, equal to about two months; and St. Luke so blends what happened in it with other transactions, that we cannot certainly distinguish the progress of the history from recapitulation of former events.

When the seventy returned, our Lord may have been on his way to Galilee. That he went there after the feast of tabernacles, appears from Luke xvii. 11. The word *ὑπέστρεψαν* implies, that the seventy were now on their return, after having executed the full extent of their commission, which probably did not reach beyond Galilee and Judea; and I question whether this word could be used with propriety, supposing the interview between our Lord and them to have been at Jerusalem, during the feast of tabernacles.

I much doubt, whether the whole tenth chapter of St. Luke should not be placed immediately before John vii. 2; whether Capernaum might not be the place to which the seventy returned, as they seem to have received their commission there; and whether, Luke x. 38—42, Jesus may not be going to the feast of tabernacles.

§ 86. If we suppose that this occurrence happened on the return from Jerusalem to Galilee, and that our Lord's words are addressed to one returning from the feast of tabernacles, the scene of the parable is laid with a general suitableness to the circumstances of the time: "A certain man *went down* from Jerusalem to Jericho." See § 98. v. 10.

But we must observe, that *καὶ ἰδοὺ* is a form of connexion, which does not at all fix the order of the event.

§ 87. One of the disciples requesting to be taught how he should pray, our Lord repeats the substance of that prayer, which he had formerly delivered in his sermon on the mount. See § 36.

As from Luke xi. 14, to xiii. 9, some transactions are resumed which passed in an earlier period of our Lord's history, and as *καὶ ἐγένετο* is a mode of transition which leaves the occurrence to which it is prefixed very much at large; only a probable order can be assigned to this section.

§ 88. When v. 10 is compared with v. 22, it will appear probable that our Lord is here on his journey to Jerusalem.

§ 89. Here St. Luke expressly represents Jesus as going up to Jerusalem. We learn from v. 31, that at this time he was in Herod's jurisdiction, and therefore either in Galilee or Perea. Lightfoot 2. 361. Jos. Bell. Jud. 2. 9. 1. But, xvii. 11, Jesus passes through the midst of Samaria and Galilee; and therefore I conclude, that the whole journey mentioned lay on this side Jordan, and not through Perea. See further mention of this journey by St. Luke, xiv. 25. ix. 51. xvii. 11, 12; and perhaps there are traces of it, xiii. 10. xiv. 1. xviii. 10.

It is not the journey to the feast of tabernacles, mentioned John vii. 2, because, chap. xiv. 25, great multitudes went together with Jesus, and be-

cause, chap. xiii. 22, he teaches in cities and towns; but, John vii. 10, he went up to that feast, not openly, but as it were in secret. Again, chap. xiii. 14. xiv. 1, 3. xv. 2. xvi. 14. xvii. 20, we find mention of persons who probably would have kept that feast at Jerusalem, where Jesus did not arrive till the midst of it, John vii. 14. I allow that some of the *apostles*, who are also called *disciples*, Matth. xi. 1, may have attended Jesus notwithstanding, John vii. 10; and therefore I do not argue from Luke xvi. 1. xvii. 1, 5. ix. 54.

Neither is it our Lord's last journey to Jerusalem. It seems to be distinguished from it, chap. xviii. 31; and he now goes through Samaria; and therefore Jericho, through which he passed during his last journey, lay not in his way. Nor is there any intimation given us by St. Luke, that he previously went beyond Jordan. See John x. 40. These are presumptions; but what is to me a convincing proof, arises from St. John's distribution of our Lord's time after the feast of dedication. He went to Bethabara, about forty miles from Jerusalem, καὶ ἔμεινεν ἐκεῖ, John x. 40. Lazarus' sisters sent to him there, John xi. 3; he returned thence to Bethany, and in his delay and journey, six days are accounted for, John xi. 6, 17; and we must allow a longer time, if Lazarus was not buried on the day of his death. Thence he returned to Ephraim, or Ephrem, "which lay to the north of Jerusalem, and (as Jerome says) was about twenty miles distant from it," (Bishop Pearce on John xi. 54,) καὶ ἐδίετριψε μετὰ τῶν μαθητῶν αὐτοῦ. And six days before the passover, he was again at Bethany, John xii. 1. But Luke xvii. 11 makes it necessary that our Lord should take so long a journey as into Galilee, either from Bethabara, or from Ephraim, if Luke there mentions his last journey to Jerusalem; which, I think, the time cannot admit of, consistently with St. John's words, that Jesus *remained* and *abode* in those places; and which so precise a relation, of the manner in which this interval was employed by Jesus, seems to exclude.

Luke xiii. 33. To make this verse consistent with the foregoing, we must either suppose that our Lord corrects himself, and prolongs his time still further on consideration that he was necessarily to be cut off at Jerusalem; or, rather, we must understand him as emphatically repeating his assertion, and enforcing it with a reason: and thus after αὐτοῖς, we must supply ἐκβάλλειν δαιμόνια καὶ ἰάσεις ἐπιτελεῖν from the foregoing verse, or εἶναι with the Coptic, or ἐργάζεσθαι with Syr. Theophyl. Arab. and we must render πορεύεσθαι *depart*, in the sense of *dying*. See Luke xxii. 22, and Bishop Pearce's note.

It appears therefore, from the series of the history, that our Lord is here journeying to the feast of dedication.

If Luke ix. 51 should be objected, the answer is, The time of Christ's leaving earth and ascending up to heaven was so nearly fulfilled, that, Luke xiii. 32, he says, I must work miracles to-day and to-morrow, and the third day I shall be perfected: a proverbial expression not to be understood literally. And with respect to Galilee which had so long been the scene of his instructions and mighty works, his time was fulfilled, as he saw it no more till after his resurrection.

Whiston and Pilkington urge Luke xiii. 35, as a proof that this was the last journey to Jerusalem. But the words are likewise used, as Doddridge

observes, after Christ's triumphant entrance into Jerusalem; and are therefore capable of another interpretation.

Luke xiii. 34. Dr Wall has two admirable notes on this verse, and on John x. 40. "Three of the evangelists have no particular narrative of our Lord's journeys to Jerusalem; which seems the greatest difficulty in stating the evangelic harmony."

To this he answers, that "*ποσάκις*, Matth. xxiii. 37. Luke xii. 34, and the passages Acts ii. 22. x. 39, plainly intimate and suppose such journeys to Jerusalem as John relates; that the three first evangelists often mention disputes which Jesus had with the Pharisees and Scribes at Jerusalem; and that they might only record facts, of which they were witnesses themselves, or of which those who informed them were witnesses."

It may be added, that the seasons of the Jewish feasts are sometimes intimated, as Matth. xii. 1. xiv. 19, and the parallel verses; that St. Luke alludes to one or two of our Lord's journeys to Jerusalem besides his last, chap. x. 38. xvii. 11; and records a reference to his preaching in Judea and Jerusalem, xxiii. 5; and that the astonishment and fear of the twelve, Mark x. 32, imply, that Jesus had before incurred danger at Jerusalem. On Luke xiii. 7, 8, see § 48.

And, as Macknight says, Harin. p. 4, "We must by no means urge omissions, whether of facts or circumstances of facts, in such a manner as to fancy that the inspired writers rejected all the things they have omitted, or even that they were ignorant of them." So Lenfant, N. T. pref. clxvii, "St. Luc est le seul évangéliste qui nous parle des soixante et dix disciples. Que s'ensuit-il de là? Rien, si non qu'il y a cette circonstance de plus dans St. Luc." See § 13, on the connexion of distant events.

§§ 90, 91, 92, 93, 94. On account of chap. xiii. 22. xiv. 25. xvii. 11, I consider these sections as containing incidents, which happened on the way to Jerusalem; and the scene is supposed to be in Galilee, till mention is made of Samaria, § 95.

§ 95. If, according to some, Luke ix. 51—56, Jesus is going up to Jerusalem to the feast of tabernacles, and on the way commissions the seventy; he must have come from Capernaum as far as Samaria with a greater attendance, and he must likewise have journeyed, Luke ix. 52, in a more public manner, than John vii. 10 admits of.

Perhaps, chap. xvii. 11, Samaria is placed before Galilee, contrary to the geographical order, because the evangelist is proceeding, v. 12, to record a transaction which happened in Samaria. But see a like instance Mark xi. 1. Luke xix. 29.

§ 96. The scene of this transaction is probably Samaria; see chap. xvii. 11.

§§ 97, 98. It is supposed that our Lord is now approaching Jerusalem, and that therefore these occurrences happened in Judea.

In § 98, the parable is suited to the time, in the circumstance of going up to the temple. See § 86.

Luke xviii. 7, 8. God, though in the general course of his providence he exercises forbearance with regard to the avenging of his elect, will

now speedily punish their enemies by the Roman armies. See Bishop Pearce in loc.

§ 99. This event must be placed at Bethany, fifteen furlongs from Jerusalem, John xi. 1, 18. It is here supposed to have occurred, immediately before our Lord's entrance into Jerusalem to keep the feast of the dedication. But see § 85.

§ 100. It has been already remarked, that this feast was held on the 25th day of the ninth month, and continued eight days, 1 Macc. iv. 52. It was in winter, says St. John, x. 22; which corresponds with Jer. xxxvi. 22. According to Michaelis on the Hebrew Months, p. 31, Casleu, or the ninth month, coincided with our December, and sometimes with a part of January.

§ 101. It must be again observed, that Jesus remained for some space of time at Bethabara. We may allow a month for his continuance in this place.

§ 102. While Jesus resides at Bethabara, Mary and Martha send to inform him that their brother Lazarus is sick, v. 3. But Jesus still remains in that place for two days, v. 6. Then he proposes to go again into Judea, v. 11; and arrives at Bethany on the fourth day after Lazarus' burial, v. 17, 39.

The Jews having taken counsel to kill him, v. 53, he retires to Ephraim, or Ephrem, a city in the tribe of Ephraim; diversifying his place of abode, to make his preaching more extensive. Here also he may have continued for the space of a month.

§ 103. We must here observe how many intervening events are omitted by Matthew and Mark; and likewise in what manner they make their transition to occurrences so distant, in point of time, from those related by them immediately before, in § 79. See § 13.

This section is placed after the raising of Lazarus, because Matthew and Mark represent Jesus as now in Judea, Matth. xix. 1; and as on a journey, Matth. xix. 2. Mark x. 1. So again, Matth. xix. 15, and Mark x. 17. These passages appear to be connected with Matth. xx. 17. Mark x. 32; to which places Luke xviii. 31 is parallel. Afterwards, we find Jesus proceeding through Jericho to Jerusalem, and entering this city triumphantly. All which confirms the supposition, that the account of our Lord's journey from Ephraim to Jerusalem begins here. Ephraim and Jericho were about the same distance from Jerusalem, the former to the north, the latter to the northeast. Jesus might pass through Jericho, as it is not recorded that he visited it at any other time; or, because Bethany, where some of his disciples and friends dwelt, was situated between Jericho and Jerusalem. See John xii. 1—11.

Grotius' note Mark x. 1, on *διὰ τοῦ πέραν Ἰορδάνου* is, "*τοῦ hic summo οὐδετέρως, seu neutro genere, ut Matth. viii. 18, 28.*" etc. Matthew xix. 1, *ἐκ τοῦ*, or *διὰ τοῦ*, must be supplied before *πέραν*. So, Joshua i. 14, 15, we have *ἔδωκε Μωϋσῆς πέραν τοῦ Ἰορδάνου*, and *ἔδωκε Μωϋσῆς ἐν τῷ πέραν τοῦ Ἰορδάνου*. Thus the two evangelists agree with each other.

They likewise agree with St John, x. 40 ; as they assert that Jesus went beyond Jordan, before his last journey to Jerusalem.

Their meaning may be thus represented : "And it came to pass, after Jesus had finished these words, (and other events had intervened, see § 13,) that he arose and departed from Galilee, and (after other transactions, § 13,) came (from Ephraim) into the coasts of Judea. However, before his last journey through Judea here related, he first visited the parts beyond Jordan, where he made Bethabara his abode for some time." The beginning of this section is not connected with the foregoing one. To preserve a connexion, Matthew's words, *Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους*, should stand parallel to Luke x. 1 ; *μετῆρην ἀπὸ Γαλιλαίας*, in Matthew, and *κατέλθεν ἀναστίας* in Mark, should range with Luke xiii. 22, or with Luke ix. 51 ; *καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας* in Matthew, and *ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας* in Mark, should immediately precede Luke xvii. 20 ; and *πέραν τοῦ Ἰορδάνου* in Matthew, and *διὰ τοῦ πέραν τοῦ Ἰορδάνου* in Mark, should be placed with the beginning of John x. 40.

Matth. xix. 2. The multitudes here mentioned may be supposed to attend Jesus from Ephraim, where many may have resorted to him ; as at Bethabara, John x. 41. See also Matth. xx. 29. Besides, the Jews from all parts were now going up to the passover. *Ἐκεῖ* refers naturally to the coasts of Judea, v. 1.

The two evangelists go on to relate our Lord's observations about divorce and marriage ; they agree in substance, which is sufficient ; though they differ in the form of the dialogue, neither adhering scrupulously to the exact manner in which the words passed, though we may learn it by comparing both. Thus Matthew v. 9 reduces to a plain assertion what Mark informs us was a reply to an enquiry made by the disciples apart. Or, we may suppose, with Le Clerc, that this assertion was first advanced to the Pharisees, and then repeated to the disciples.

§ 104. Matthew and Mark agree in the order. Luke xviii. 15 is indefinite as to time.

§ 107. Grotius' note on Mark x. 35 is, "*λέγοντες per matrem.*" See § 37. "La mère et les fils, étant ensemble, firent conjointement leur demande. D'ailleurs, il n'y a rien de plus ordinaire dans le style des Orientaux, que quelqu'un a fait soi même ce qu'il a fait par un autre. Ainsi, les fils de Zébédée ayant fait cette demande par le bouche de leur mère, sont censés l'avoir faite eux-mêmes." Lenfant N. T. pref. clxviii.

As all three came to Jesus, the *action* of the sons expressed, that they joined in the petition uttered by the mother. They are therefore represented as saying what was said with their consent, and probably by their suggestion.

Luke xix. 11 will shew how suitable this request was to the time, according to the ideas of our Lord's disciples.

§ 108. According to St. Mark, Jesus comes to Jericho ; by which may be meant that he is a temporary inhabitant of that city. See Mark vi. 1. viii. 22. Jesus therefore may be represented, Matth. xx. 29. Mark x. 46, not as *finally leaving* Jericho for Jerusalem, but as *occasionally going out of* Jericho ; in which city he had made some abode, it matters not for how few days. See Mark xi. 19. Jericho was a very considerable city ; and we

do not read that it was visited by our Lord at any other time. We may therefore suppose that Jesus, accompanied by his disciples and the multitude, and intent on his great work of propagating the gospel, went out of this city, knowing that a fit occasion of working a miracle would present itself; and that on his return, as he drew nigh unto Jericho, Luke xviii. 35, he restored the blind men to sight. It is likewise probable that Jesus having given this proof of his divine mission, or foreseeing that so great a miracle would create too much attention in the people, prudently and humbly passed through Jericho on his return to it, and continued his journey to Jerusalem.

As to the remaining difficulty that Matthew mentions two blind men, and the other evangelists only one, I must refer to Le Clerc's maxim, quoted § 51; adding that Bartimaeus may have been the more remarkable of the two, and the more eminent for his faith in Jesus.

The observation of Grotius, Matth. xx. 30, of Le Clerc, Harm. can. 7, and of Doddridge and Pilkington in loc. that ἐν τῷ ἐγγιζειν αὐτὸν εἰς Ἱεριχὼ may signify ὅταν ἐγγὺς ᾖ Ἱεριχὼ, supposing it well founded, is made useless for the purpose of reconciling the evangelists, by Luke xix. 1. Le Clerc thus endeavours to extricate himself from this difficulty, Harm. p. 521. "Quae vero sequuntur apud Lucam non sunt ista connectenda cum superioribus, quasi exprimerent quod proximè sectum est caecorum curationem; cum nihil vetet esse transitionem evangelistae aliquatenus retrogredientis, quales sunt innumerae apud omnes scriptores." The rest, very wisely or very carelessly, are silent on this passage; the connexion of which with the narration immediately preceding is very apparent.

Macknight suggests that there were two Jerichos. His chief authority is, παρὰ μέντοι τὴν Ἱεριχοῦντα ἐστὶ πηγὴ δαφυλῆς τε καὶ πρὸς ἀρδεΐας λιπαρωτάτη, παρὰ τὴν παλαιὰν ἀναβλίζουσα πόλιν, Jos. Bell. Jud. 4. 8. 3. But this solution seems more ingenious than satisfactory. Another way proposed by him is this: "Jesus, arriving about mid-day, entered Jericho; and having visited his acquaintance, or done any thing else he had to do, returned in the evening by the gate through which he had gone in. As he was coming out, he passed by the beggars, and cured them. Next day he entered into, and passed through, Jericho, in his way to Jerusalem." This makes it necessary for him to adopt the very doubtful explanation of ἐγγιζειν, as given by the abovementioned critics. To say likewise that Jesus entered into and passed through Jericho *the next day*, is contrary to the obvious sense of St. Luke's words, chap. xix. 1.

§ 109. This incident happened in the way between Jericho and Bethany. The distance between these places is about 135 stadia. Joseph. Bell. Jud. 4. 8. 3. John xi. 18.

§ 110. The three first verses of this section are placed here rather than at the end of § 102, because John xii. 1 is connected with xi. 55, by the particle οὖν. Reasons will be given, § 120, why the history of the unction is postponed. The time is ascertained by John xii. 1.

§ 111. I must acquiesce in the authorities given by Lightfoot, 1. 36. 2. 252; and by Buxtorf, Lex. Chald. et Rabb. voc. בֵּת פֶּזַי, that Bethphage was nearer to Jerusalem than Bethany. It is indeed placed before Bethany; but in like manner, § 95, Sanaria is placed before Galilee.

That Bethany was an extended village, or that the district adjoining to it was called by that name, appears from comparing John xi. 18. Luke xxiv. 50. Acts i. 12; supposing a Sabbath day's journey to be about a mile, or seven Jewish stadia, according to the Syriac version of Acts i. 12. This being premised, if the house of Lazarus, to which Jesus came on the Sabbath, was situated in the part of Bethany farthest from Jerusalem, Jesus might this day advance seven or eight stadia towards the place where Bethany ended and Bethphage began, that is, to the Mount of Olives; and on his approach to this place might send forward his two disciples. Thus John xii. 1, compared with xi. 18, and Luke xix. 29 and the parallel verses, compared with Acts i. 12, will be found to agree.

Again; Josephus, Ant. 20. 8. 6, says that Mount Olivet was five stadia from Jerusalem, (where some read *ἐπτά* for *πέντε*), and, Bell. Jud. 5. 2. 3, he says that its distance was six stadia. In the first passage he uses the same preposition, which we find in the three evangelists. The Egyptian false prophet advised the people *σὺν αὐτῷ πρὸς ὄρος τὸ προσαγορευόμενον Ἐλαιῶν ἔρχεσθαι*. Hence likewise we may conclude, that there was a considerable distance between Lazarus' house in one part of Bethany, John xi. 18, and that part of Bethphage and Bethany, which lay *πρὸς τὸ ὄρος τῶν Ἐλαιῶν*.

Sandys, Travels p. 197, represents Bethphage as not far from the top of Mount Olivet, and Bethany at the descent towards the east, further from Jerusalem. If, as Lightfoot surmises, these situations were fixed on in accommodation to the scriptures, still what has been said is confirmed as being agreeable to the natural sense of the scriptures.

On Matth. xxi. 2 and the parallel verses, see § 51, and § 108.

Matth. xxi. 7, *ἐπεκάθισαν* may very well signify intransitively, *they sat*; Jesus on one, and some disciple on the other. Part of Beza's note is, "*αὐτῶν* plurali numero ad vestimenta refero, quibus stratis insedit."

I believe *ἐπεκάθισεν* to be the true reading, and that *ἐπάνω αὐτῶν* may well signify *ἐπάνω ἐνὸς ἐξ αὐτῶν*. To confirm this the following passages are usually quoted: Joshua vii. 1. Judges xii. 7. Jonah i. 5, *latera navis*. Matth. ii. 20. xxvi. 8. xxvii. 44. Luke xxiii. 36. John xix. 29. To which may be added a similar mode of expression Il. ζ. 513, 529, where Diomedes is spoken of as mounting Rhesus' horses, *Καρπαλίμῳ δ' ἵππων ἐπεβήσατο*, and again *ἐπεβήσατο δ' ἵππων*.

Luke xix. 37. The following were the united acclamations of the disciples and of the unconverted multitude.

The time is ascertained by John xii. 12.

St. John does not determine on what day the Greeks desired to see Jesus. It is usually taken for granted, that this request was made on the day of Jesus' arrival at Jerusalem. There seems a propriety in the sign from heaven on this day; and the transaction is a short one. But see the quotation from Lamy in the next section.

Grotius' note on John xii. 36 is, "*ἐκρύβη ἀπ' αὐτῶν*: Bethaniam secessit, ne ante opportunum tempus se ingereret periculis."

Jesus' words in consequence of the timidity of those rulers, who believed in him, John xii. 44, etc. may have been spoken by him, and probably in their presence, on some part of this day, or on one of the two following days.

§ 112. That *μακρόθεν* in Mark xi. 13, is consistent with *ἐπι τῆς ὁδοῦ* in Matthew, see § 51. I have likewise heard it justly observed, that the fig-tree might have been near the road, and yet our Lord might have seen it from a distance.

I apprehend that St. Matthew has anticipated the account of cleansing the temple; which St. Mark places on the second day of the week, and St. Luke leaves at large.

There is no reason to think with some, that the action was repeated during the last week of our Lord's ministry; or that our Lord *began* to cleanse the temple on the first day of the week, and *finished* it on the second; or, more particularly, that he cleansed the *inner court* on the first day, and the *outer* on the second.

St. Mark accurately distinguishes the days of this week. But St. Matthew would have left us to conclude, that what follows chap. xxi. 20—22, and v. 23, etc. passed on the second day of the week, unless St. Mark had taught us otherwise. Still there is no inconsistency between the evangelists. St. Mark distributes the time exactly. St. Matthew speaks of the same occurrences, without fixing the day on which they happened; he first blends together the transactions of Sunday and Monday, and then those of Monday and Tuesday; and if from chap. xxi. 17, 18, we are led to suppose that what precedes was done on Sunday; from chap. xxiv. 1. xxvi. 1, we are equally led to suppose that the occurrences, chap. xxi. 20—22, happened on Monday. The words *περιβλεψάμενος πάντα*, Mark xi. 11, afford a strong argument that the temple was not cleansed on the first day of the week; and many anticipations are to be found in St. Matthew.

“Postridie id factum tam liquido docet Marcus, ut in alium sensum sermo ejus torqueri non possit. Hic ergo temporum ordinem ab eo servatum credo, quia rem describit diligentius. Observat enim primo die Jesum, cum ovans Hierosolymam ingressus est, quia jam vespera esset, circumspiciet omnibus, iis nempe quae in templo fierent, exiisse in Bethaniam. Abierat tota ista prima dies, tum in apparatu triumphi, tum in ipso triumpho.” Lamy Harm. 1. 448. However, Jesus had time for working miracles in the temple. Matth. xxi. 14, 15.

The precise order is ascertained by Mark, xi. 12. Comp. Matth. xxi. 18.

§ 113. The transactions of the three former days are given in so many sections. The several events of this day, ascertained by Mark xi. 20, must be subdivided.

It has been observed that the notation of the day is omitted by St. Matthew, v. 20—22; so that, in his relation, the blasting of the fig-tree, and the observations afterwards made on it, are among the detached events seemingly connected which occur in the concise evangelists, and indeed in diffuse historians.

Matth. v. 20, and Mark v. 21, may be thus reconciled. Peter addresses himself to Jesus; the disciples turn their attention to the object; Jesus addresses all. Or Peter's remark may be attributed to all the disciples. See § 141.

§ 114. Matth. xxi. 34, 35, many servants are sent; some of whom are beaten, some slain, some stoned. Here St. Matthew is more circumstantial than the other two evangelists; who mention only one servant as sent, and one

of the three injurious modes of treatment. Some suppose that this servant was chief among the rest.

Matth. xxi. 36. Here Mark mentions one servant among others as stoned, wounded in the head, [so γαστρίξεν v. Grot. is *in ventrem caedere*,] and sent away dishonoured; and Luke selects the circumstance that one was beaten. Then Mark and Luke mention a third message, about which Matthew is silent. But “qui pauciora memorat, plura non negat.” St. Luke may be understood as saying that a mortal wound was inflicted on the third messenger.

Mark xii. 8. Grotius thinks that ἀπέκτειναν καὶ ἐξέβαλον may be equivalent to ἀπέκτειναν ἐκβληθέντα, more *Hebraeo*. So Noldius, p. 297, has an article to show that the Hebrew *Vau* sometimes signifies *postquam*. The expression may be similar to “Moriāmur, et in media arma ruamus,” Virg. *Æn.* 2. 353; and to “Mater delira necabit In gelidā fixum ripā, febrique reducet,” Hor. Sat. 2. 3. 294.

One MS. in Wetstein, and the Ethiopic version, read “ejecerunt eum foris e vineā, et trucidarunt eum.” But the various lection most worthy of our notice is, the omission of καὶ ἐξέβαλον in Blanchini, cod. Veron. and in one of Wetstein’s MSS. These two words may have been a marginal annotation; or St. Mark’s words in this place may have been accommodated to St. Matthew’s.

Matth. xxi. 41. The Chief Priests, Scribes and Elders first make this observation, without perceiving that they condemned themselves out of their own mouths. Then Jesus repeats it with his usual authority. This awakens their recollection; they see the application of the parable, and deprecate the vengeance denounced. The reader will observe, that the evangelists are consistent, even in the application of parables.

§§ 115, 116, 117. There is some authority in Wetstein for reading ὥρας instead of ἡμέρας, Matth. xxii. 46; to which add cod. Vercell. in Blanchini. Ὥρας is more suitable to the time of this event.

§§ 118, 119. There can be no doubt but Luke xvii. 22—37, refers to the destruction of Jerusalem. Observe v. 31, 34, 35, 36, 37; and compare v. 31 with Matth. xxiv. 17, 18; and with Mark xiii. 15, 16. Therefore Matth. xxiv. 37—41, which is parallel throughout to this passage of St. Luke, refers likewise to that event. Afterwards St. Matthew continues the same subject; as appears from comparing chap. xxiv. 42, and chap. xxv. 1, 13, 14; but makes a transition to the general judgment, chap. xxv. 31; marked by the particle δέ, which our translators have neglected to render. Thus all the accounts of the destruction of the Jews by the Romans harmonize exactly.

The Mount of Olives, on which Jesus was seated when he uttered these prophecies, Matth. xxiv. 3. Mark xiii. 3, commanded the city and temple at the distance of little more than half a mile, see § 111; it was in the way to Bethany, where Jesus lodged each night perhaps in different houses, particularly in that of Lazarus, and of Simon the leper. Matth. xxi. 17. Mark xi. 11. Matth. xxvi. 6. It may well be supposed, that he retired from Jerusalem this day, early enough to hold so long a discourse before night. [Olivet commanded the city and temple. “Ex hoc loco Hierosolyma tota oculis objicitur, ut situs, forma, aedificia, ambitus totus, et quae-

que ejusdem partes, distincte ac particulariter internosci queant; praesertim mons Moriah, et Solomonis templum, ejusque area spatiosa." Coto-vici Itin. 265. Townson. 176.]

As Bethany bordered on the Mount of Olives, Jesus is said by St. Luke, xxi. 37, to have lodged *εἰς*, or, (as two MSS. read, probably explaining *εἰς*), *πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν*. This is consistent with Matth. xxi. 17, and Mark xi. 11; as appears by comparing Matth. xxvi. 30, and the parallel places. Whether Jesus goes to Bethany or to Gethsemane, he is said to go *εἰς τὸ ὄρος τῶν Ἐλαιῶν*; each place being in the neighbourhood of that mount. Perhaps too, as Grotius says, he passed part of each night on Mount Olivet in prayer.

§120. If we observe the same transition, Matth. xix. 1, and the many intervening events between that verse and the close of chap. xviii, we shall readily allow, that our Lord's words, Matth. xxvi. 2, may have been spoken on the morning of the fourth day of the week; though, if he spake them after the twelfth hour of the third day, they will be true; the Jews, as Lightfoot observes vol. 1. 643, beginning their natural day, from sunset. "That part of the day, that was passed when the infant was circumcised, was reckoned a whole day, if it was only one hour that was passed of the evening, with which that eighth day began;" Aben Ezra, Lev. xii. 3. See Lev. xxiii. 32. Our Lord's meaning is, that on the next day, or Thursday, see § 74, the feast of unleavened bread would begin at our three in the afternoon; which will be fully explained, § 121.

Matth. xxvi. 4. We may well conclude from the words of the evangelists, that this particular council in the hall of Caiaphas, was held on the fourth day of the week. "Possumus et cum Victore Antiocheno antiquo scriptore, qui tempore Joannis Chrysostomi vivebat, feriae quartae, seu diēi Mercurii, haec attribue: consilium sc. capiendi Jesu: unde ortum feriae quartae jejunium hic auctor autumat;" Toinard Harm. 150. *Ἐπὶ δύο ἡμερῶν τοῦ πάθους ἡ βουλή, διὸ καὶ τὴν τετάρτην ἐν τῇ ἐβδόμαδι νηστειαν ἄγομεν, ὡς τοῦ πάθους ἀρχὴν, τοῦ κατ' αὐτὴν [sc. ἐβδόμαδα] ἐπιτελεσθέντος.* Vict. Ant. ib. 151.

Matth. xxvi. 6, etc. The histories of Jesus' unction in Matthew, Mark and John are accounts of the same fact. "Hoc, fixum maneat, eandem ab omnibus historiam referri." Calv. Harm. p. 375.

The following objections to this position occur in Lightfoot, Whiston, Whitby, and Macknight.

1. The unction recorded by St. John happens *six* days before the passover; but the other unction is fixed to the *second* day before that feast.

Ans. The day of the entertainment, related John xii. 2, is not restrained to the *sixth* day before the passover. "Quo die factum illi fuerit convivium, in quo a Mariâ unctus est, Johannes non exprimit;" Calv. Harm. Johann. p. 144. V. 12, 13, much people are said to meet Jesus on the day after his arrival at Bethany, not on the day after his unction; see v. 9. St. John has recorded events on the sixth and on the fifth day before the passover; and then, chap. xiii. 1, he proceeds to the evening on which the passover was eaten. On this account he anticipates the history of Jesus' unction; and he naturally anticipates it, on mentioning the place where it happened.

2. The scene in St. John is the house of Martha, or of Lazarus; in the other evangelists, that of Simon the leper.

Answ. St. John lays the scene in general at Bethany.

It seems probable, that Lazarus would not have been called εἰς τῶν ἀνακειμένων, if he had been the host.

Martha, the sister of Lazarus, might show Jesus honour by ministering to him in any house as well as her own. "She was Simon's neighbour, and perhaps his relation;" Dr Priestley, Harm. p. 102. Our Lord's affection for Lazarus and his sisters, and the recent miracle wrought on Lazarus, were very sufficient reasons for Simon's invitation of such neighbouring guests.

3. St. John mentions the *feet* of Jesus as anointed by Mary, and wiped with her hair; the other evangelists say that the ointment was poured on Jesus' head.

Answ. It is no where asserted, that the unction was of Jesus' head *only*, or of his feet *only*. Both actions are consistent; and St. John, in his supplemental history, may very well have added the respectful conduct of Mary, that, after having anointed Jesus' head, she proceeded to anoint his feet, and even to wipe them with her hair.

4. In St. John, Judas alone murmurs; in St. Matthew, the disciples have indignation; or, as St. Mark expresses it, some have indignation among themselves.

Answ. Dr Lardner says, Serm. vol. 2. p. 316; "It is well known to be very common with all writers, to use the plural number when one person only is intended. Nor is it impossible, that others might have some uneasiness about it, though they were far from being so disgusted at it as Judas was. And their concern for the poor was sincere; his was self-interested, and mere pretence." Grotius' words are, "Reprehensa est hoc nomine mulier ab uno discipulorum; nam ita pluralis accipi solet."

5. The vindications of the woman by our Lord differ so much, as to shew, that the occasions were different.

Answ. St. John's words are indeed thus misinterpreted by Baronius; "Let her alone, that she may keep it against the day of my burial;" alluding to Mark xvi. 1. See Lightfoot Harm. p. 27. See also Lightfoot ib. 1. 251. "She hath kept it yet, and not spent all; that she may bestow it on a charitable use, the anointing of my body to its burial."

Whiston also, Harm. p. 129, gives a wrong sense to the words; "She hath spent but little of it now; she hath reserved the main part of it for a fitter time, the day before my delivery to the Jews;" making this a prediction of what passed Math. xxvi. 6—13. Mark xiv. 3—9.

It must be observed, that in John xii. 7, there is a remarkable various reading; ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό. See Wetstein, and add Codd. Vercell. and Veron. in Blanchini.

Of this reading we have a sound interpretation in Mill, proleg. xlv, "Sine eam, ut, opportune usa hoc unguento, velut ad sepulturam mei jamjam occidendi, illud servasse ostendatur;" and likewise in Bengelius ad loc. who observes, that the common reading is "facilioris sensus causâ," and adds, "Verbum τηρήσῃ, servaret, pendet ex praeterito, cujus vis latet in ἄφες αὐτήν, i. e. Noli reprehendere hanc, quae unguentum ideo nec vendidit, nec pauperibus dedit, ut etc."

And the common reading is thus rightly explained by Lightfoot, 2. 588 ; " If Baronius' exposition do not take, then add this clause : Let her alone ; for this may be an argument and sign that she hath not done this vainly, luxuriously, or upon any delicacy spent so costly an ointment upon me ; because she hath reserved it for this time ; wherein I am so near my grave and funeral, and poured it not on me before." Lardner's comment, *ubi supr.* p. 312, is applicable to the three Evangelists ; " If this ointment were laid out upon a dead body, you would not think it too much. You may consider this anointing as an embalming of me."

The words are a prediction of Christ's death, which was to happen on the third day after ; and they are a prediction beautifully taken from the occasion. She has done this to embalm me, *Matth.* She has anticipated the embalming of me ; *Mark.* She has not sold this ointment and given it to the poor ; that she might reserve it to this day, which is, as it were, the day of my embalming, so soon is my burial to follow ; *John.*

Dr Scott on *Matth.* xxvi. 12, quotes the following passage from *Theophylact* ; ἔθος ἦν τοῖς Ἰουδαίοις μετὰ μύρων ἐνταφιάζειν τὰ σώματα, ὡς καὶ οἱ Αἰγύπτιοι ἐποιοῦν, διὰ τὸ ἄσηπτα τηρεῖσθαι καὶ ἀνευ δυσωδίας.

The expressions, therefore, of the three evangelists agree in sense and substance.

I have explained the more difficult reading in *St. John*, leaving every one to his own judgment whether it be the true one or not ; though I incline to think that the unusual phrase ought, generally, to be admitted into the text.

6. In *St. John*, Mary anoints Jesus ; in *Matthew* and *Mark*, a woman not named.

Answ. Lardner says, *ubi supr.* p. 315, " *St. John* having before given the history of the resurrection of Lazarus, it was very natural for him, when he came to relate this anointing of our Lord, to say by whom it was done. But the two former evangelists, having never mentioned Lazarus, or his sisters in their gospels, when they came to relate this action, forbear to mention any name, and speak only of a certain woman. *St. Luke*, x. 38—42, has an account of our Lord's being entertained at the house of Martha. But he says nothing of this anointing. If he had related it, I make no question that he, like *St. John*, would have said by whom it was done."

Upon the whole, there is no solid objection to the hypothesis, that we have three accounts of the same transaction. But it is incredible, that there should be two unctions of Jesus, in Bethany, within four days, not plainly distinguished from each other ; that the kind and price of the ointment should be the same ; that the two actions should be censured in the same manner ; and, that words to the same effect should be used in defence of the woman, who anointed Jesus within so short a time, in the same place, and among the same persons. See *Doddridge* on *John* xii. 1.

As to the precise time of this transaction, it is natural to conclude, from the accounts of *Matth.* and *Mark*, that it happened two days before the passover. I had much pleasure in observing, that *Mr Jobb* in his *Harmony* assigns it the same order as I do. I likewise find in *Ward's Dissertations*, page 112, the following remark : " *John* only mentions the day when Jesus came to Bethany, without specifying the time when he

was entertained there by Simon the leper ; whereas the other two evangelists acquaint us with the day when that was done, and what followed upon it with relation to Judas." And again, Wall says, Critical Notes, v. 3. p. 52, "Wednesday he seems to have stayed at Bethany, and supped there. At which supper, Mary, sister of Lazarus, poured that ointment on his body, which he interpreted to be for his burial." And on John xii. 2, "This seems to be the same supper, which Matthew and Mark do say was at the house of Simon the leper ; for there it was that Mary anointed him. But then we must not take it to be the same night that he came to Bethany, but two days before the passover."

That Judas went to the High-Priest's on the evening, or night, of our Wednesday, may be collected from Matth. xxvi. 14, 17, and the parallel places in this harmony ; and he seems to have acted partly in disgust at what had passed. This is a good argument for fixing the unction to Wednesday. As it will appear, that the other apostles did not suspect his treachery, we may suppose, that Judas withdrew himself clandestinely, probably after our Lord had retired to privacy and devotion. Our Lord's words, Matth. xxvi. 2, *may* have led Mary to shew this respect to Jesus, lest no future opportunity should offer. See Lardner ubi supr. p. 327. Dr Priestley thinks, that "if the verses, that contain this story in Matth. xxvi. 6—13 be considered, they will be found to stand very awkwardly in their present situation, where they interrupt an account of a consultation among the Jews about putting Jesus to death." Harm. p. 100. But it seems to me, that the story has a remarkably apt connexion with the preceding and subsequent history. The Jewish rulers consult how they may take Jesus by craft, and without raising a tumult among the people. An incident happens, which offends one of Jesus' familiar attendants ; who immediately repairs to Jesus' enemies, and receives from them a bribe to betray him in the absence of the multitude.

Dr Middleton, Reflections on the variations in the four Evangelists, Works 8vo. vol. 2. p. 313, having advanced with Grotius, that Luke vii. 37—50 contains the same history with that of the unction just treated of, and that it supplies many fresh difficulties ; this point must likewise be examined.

The following articles of agreement are mentioned by both these learned men. See Grot. on Matth. xxvi. 6.

1. "*Haec gesta sunt in convivio.*" But says Hammond, in a learned note on Matth. xxvi. 6, ointment was usual at feasts. So Le Clerc Harm. p. 522 ; "*Moris erat in conviviis paulo lautioribus eà munificentia uti.*" See also Poli Syn. in loc. Quotations from Greek and Roman writers are to the purpose, because Plin. Nat. Hist. lib. 13. 1, 2, 3, teaches us, that the Greeks and Romans derived the use of unguents from the east.

2. "*Haec gesta sunt in domo Simonis.*" But *Simon* was a very common name among the Jews ; and the persons seem to be distinguished. In St. Luke Simon is called a *Pharisee* ; in St. Matthew and St. Mark he is called a *leper*, that is, one who had been a leper, and probably had been healed by our Lord.

3. "*Mulier adventat habens ἀλύβαστρον μύρον.*" Grotius himself thinks that ἀλύβαστρον denotes *μυροτόν*, *vas unguentarium*. Thus the unctions are proved to be the same by a n extraordinary argument, because the re-

laters say, that the ointment was kept in a vessel. But Pliny, *ubi supra*, informs us, “*unguenta optime servantur in alabastris* ;” and again, l. 35, chap. viii, “*hunc lapidem alabastriten vocant, quem cavant ad vasa unguentaria, quoniam optime servare incorrupta dicitur. Nascitur circa—Damascum Syriacæ.*” It seems therefore, that costly unguents were usually kept in vases of alabaster. See Dr Scott on *Matth.* xxvi. 7.

4. “*Lucæ cum Joanne convenit, quod hæc mulier pedes Christo perfudit et capillitio siccavit.*”

Answ. “It was an ordinary use among the Jews to have the feet anointed,” says Lightfoot vol. l. 252. Again; both these circumstances seem to have been more humble in the women, and more honourable to Jesus; and we may therefore naturally look for them from the penitence of one, and from the piety of the other in what she probably deemed her last act of respect to Jesus.

5. “*Adde quod Johannes, cap. xi. 2, Mariam Lazari sororem hæc velut peculiari notâ describit, quod ea sit quæ Christi pedes perfudit et deterisit. Non poterat autem certa satis nota sumi ex eo quod sæpius acciderat.*”

Answ. 1. John relates only a single unction. 2. He says it was that *Mary*, to distinguish her from three others of that name mentioned in the gospels; Mary the mother of Jesus; Mary Magdalene; and Mary the daughter of Cleopas, the wife of Alpheus, and the mother of James and Josès. 3. St. John is going to relate, v. 3, an instance of Mary’s faith in Christ; and this naturally suggests an instance of her dutiful and affectionate respect to him. 4. St. John may have had another reason for thus characterizing this sister of Lazarus, on his first mention of her. He anticipates the action, because Jesus commended it; and because he delighted in fulfilling the prophecy, that it should be everywhere spoken of as a memorial of her.

“St. John describes Mary here, by anticipation of what he meant to say of her in the next chapter.” Wall’s Critical Notes. 3. 108. See a like instance *Matth.* x. 4.

Middleton adds, that “this designation of Mary’s person would have been impertinent and equivocal, if there had been—more Marys, who anointed Jesus.”

Answ. The opinion of some commentators, that Mary Magdalene was meant *Luke* vii. 37, etc. is here referred to. But this is a very groundless and a very injurious notion.

1. Jesus dismisses Luke’s penitent: Go in peace. But *Luke* viii. 2, 3, Mary Magdalene is one of Jesus’ constant attendants, and ministers to him of her substance.

2. Mary Magdalene is not discriminated by such remarkable circumstances as St. Luke’s relation contains; but as one out of whom Jesus had cast seven devils. *Mark* xvi. 9. *Luke* viii. 2.

3. *Luke* vii. 37 refers to a town in Galilee, and probably to one between Naim and Capernaum; but Mary Magdalene is thought to have been so called from Magdala in Decapolis.

4. There is not the least shadow of positive proof for this opinion but *John* xi. 2; which has relation to a different history from that, which occurs in St. Luke. For,

1. Immediately after the unction in St. Luke, Jesus takes a progress, *Luke* viii. 1; but the second unction is during the week of his death.

2. Luke's unction was in Galilee; the scene of the other was within a few furlongs of Jerusalem.

3. The relations differ in substance. The circumstances peculiar to St. Luke are, that the woman is a *great sinner*, v. 37, 47, that she stands *behind* Jesus, *weeps*, wets his feet with her *tears*, and *kisses* them; that the *Pharisee*, Jesus' host, says *within himself*, that a *prophet would have known what kind of woman had touched him*; that on this, Jesus *speaks a parable*, and pronounces the woman *forgiven*; on which *pronouncing of forgiveness*, and not for any profusion of expense, the guests murmur, and the woman is *dismissed*.

Dr Wall on Luke vii. 38 confirms this account. "This was not the same time nor place, nor the same woman, that is spoken of Matth. xxvi. Mark xiv. John xi. That was Mary the sister of Lazarus, that was at Bethany, a few days before Jesus' death, and not in a Pharisee's house; this was a woman that had been a sinner." Tillemont says, "On voit, ce me semble, par cette déduction, que la plupart des anciens vont à distinguer la pécheresse, la soeur de Lazare, et Madeleine, comme trois personnes différentes." Notes sur M. Madeleine, 322; tome ii. 12°. Hist. Eccles. See also Michaelis' Lectures, 208; and Bishop Pearce on Luke vii. 37.

§ 121. The paschal lamb, or kid, was to be slain on the 14th of the first month; called by the Hebrews Nisan, and by the Macedonians Xanthicus. Ex. xii. 2, 6. Jos. Ant. 2. 14. 6. The law says, the whole assembly of the congregation of Israel shall kill it בֵּין הָעֶרְבָּיִם between the evenings, Ex. xii. 6; or, as it is expressed Deut. xvi. 6, in the evening, about the time of the going down of the sun. See 1 Kings xxii. 35, 36. Mark i. 32. Josh. x. 26, 27. Θύουσι μὲν ἀπὸ ἐννάτης ὥρας μέχρι ἐνδεκάτης, says Josephus Bell. Jud. 6. 9. 3; and, as Grotius observes on Matth. xxvi. 2, "mos Judaeorum antiquissimus, optimus legis interpres." The phrase occurs, Ex. xxix. 41; and it has been always understood, that the evening sacrifice was offered at the ninth hour, or three in the afternoon; and that it coincided with the hour of prayer mentioned Acts iii. 1. Bochart thus explains the phrase: "Hebraeis duplex fuit vespera, utraque ante solis occasum; una meridiei, altera occasui prior. Ὀψία δέλιη τὸ περὶ ἡλίου δυσμᾶς· δέλιη πρωΐα, τὸ εὐθὺς ἐκ μεσημβρίας. Eustath. Odyss. 17. Hescyh. Suid. voc. δέλιη." Boch. 1. 559. See §§ 142, 151.

Having thus determined, that the time of slaying the passover was "inter duas ὀψίας decimae quartae diei exeuntis et inchoantis decimae quintae," Grot. Matth. xxvi. 18, the next question is, What was the time of eating it?

The words of the law are, And they shall eat the flesh that *night*, Ex. xii. 8. And accordingly Menochius says on Ex. xii. 6, "immolatio agni fiebat die 14, comestio 15. And, Numb. xxxiii. 3, the word *passover*, may mean the slaying of the passover. Bochart's opinion is, "Potuit coena paschalis ad utrumque referri, cum in utriusque diei confinio commedebatur agnus; et pars una coenae praecedebat, altera sequebatur, solis occasum, et in noctem usque producebatur; ubi sup. Matth. xxvi. 20, and the parallel verses, may be accommodated to either of these opinions.

I conclude from the relations of the evangelists, that our Lord did not anticipate this feast; but partook of it on the usual and national day.

It appears from the gospel history, see Mark xv. 42. xvi. 9, that our Lord was crucified on Friday. But the night before his crucifixion, on which he was betrayed, 1 Cor. xi. 23 he kept the passover. And that he kept it at the legal time is thus determined.

In Matthew and Mark, § 120, it is said, that the passover, καὶ τὰ ἄζυμα, were after two days; or on the day following that on which Jesus' words were spoken. See § 74. "Christus cum dixit, Scitis, etc. Matth. xxvi. 2, egit de re omnibus notâ;" Grot. Matth. xxvi. 17.

The evangelists proceeding regularly in their history, Matth. xxvi. 17, and the parallel places, mention is made of this day, and it is called the first day of unleavened bread, *when they killed the passover*, i. e. by general custom. And St. Luke says, that the day came, which, v. 1, was approaching, when the passover *must* be killed; i. e. by the law of Moses. The fourteenth of Nisan is therefore meant; which is called πρώτη ἄζυμων, improperly and by synecdoche, says Beza on Matth. xxvi. 17; "quod nimirum inter duas ejus vespervas, sive postremâ ipsius parte, agnus ille Pesach mactaretur, et, fermento ex omnibus aedibus eliminato ad ejus demum diei occasum a quo decimi quinti nox incipiebat, agnum comedere cum azymis incipiebat." And Josephus *must* include the 14th of Nisan, where he says, ἑορτὴν ἄγομεν ἐφ' ἡμέρας ὀκτώ, τὴν τῶν ἄζυμων λεγομένην. Ant. 2. 15. 1. After the noon of the 14th, the Jews put away leaven from their houses, says Lightfoot. i. 954.

During the week therefore of our Lord's passion, the law of Moses required, that the passover should be slain on Thursday afternoon. But our Lord partook of it on the night immediately succeeding; Matth. xxvi. 19, 20, and the parallel verses, Luke xxii. 14. 15; and therefore he partook of it at the legal time.

Mark xiv. 12 and Luke xxii. 7, equally prove, that the Jews kept the passover at the same time with Jesus.

Obj. 1. Matth. xxvi. 5. Jesus was not to be apprehended, ἐν τῇ ἑορτῇ.

Answ. Bochart says, "Illos quidem id in animo primum habuisse, ut ne festo die quidquam in Christum molirentur metu populi, quem sciebant eum magni facere; sed ab hoc consilio decessisse, oblatâ per Judam occasione." i. 568. Or, to speak more accurately with Bishop Pearce in locum, their design was to let Jesus alone till the eight days were ended; but, on Judas' offer, they changed it.

Obj. 2. Grot. on Matth. xxvi. 18 says, "Illud ποιῶ est jamjam facio; hâc ipsâ nocte, non pomeridiano tempore, quod erat legitimum. Causa est—quia mortis tempus Christo imminabat, ita ut ad legitimum usque paschatis tempus non esset provicturus. Nam alium sensum meo judicio habere non potest illud, ὁ καιρὸς μου ἐγγύς, et apud Lucam πρὸ τοῦ με παρῆν. xxii. 15.

Answ. Grotius thought, that our Lord's words, Matth. xxvi. 2, were probably spoken *fine diei Martis*. See his note on that verse. But in fact these words were spoken when Wednesday was begun; and therefore ποιῶ, spoken on Thursday, refers to the legal day.

The words, "my time is at hand," were in my opinion meant for an οἰκοδοσιότης, who was a disciple; nor perhaps can the address, "the master saith," be pertinently made to any but such. The sense therefore is, "The time of my departure approaches; shew me the last act of your

attention." If we consider the dulness of our Lord's disciples, whose ambition clave to them even at this time, see Luke xxii. 24, there was a propriety in reminding *them* of his speedy death. As to Luke xxii. 15, our Lord, by retiring from the Jews on Wednesday and Thursday, so disposed events, that he might duly partake of this passover, which he may have desired to do, because it gave a peculiar force to much important and affectionate instruction, which he had still to deliver; and because he was soon afterwards to shew that he loved the Father, and was likewise soon to be glorified with him. John xiv. 31. xvii. 5.

Obj. 3. John xiii. 1, what happened on the night when Jesus celebrated the paschal feast, is said to have happened *πρὸ τῆς ἑορτῆς τοῦ πάσχα*, and therefore he anticipated the passover.

Answ. The words may mean, before Jesus began to eat the feast of the passover, as Doddridge paraphrases them. See Ex. xii. 43. 1 Cor. v. 7, 8.

But Lightfoot replies, "The feast of the passover always signifies the whole seven days' paschal feast." ii. 252.

I therefore suggest that St. John may mean, "Before the 15th of Nisan; before the feast of unleavened bread, which lasted seven days." And thus the evangelist will observe the language of the law; Lev. xxiii. 5, 6. Numb. xxviii. 16, 17.

Obj. 4. John xiii. 29, Buy those things, which we have need of for the feast.

Answ. This was not understood to mean the feast of the paschal lamb, but the feast of unleavened bread, during the seven days of which sacrifices were offered, and the people feasted. 2 Chron. xxxv. 7, 8. Jos. Ant. 3. 10. 5. ib. 11. 4. 8. Many things were necessary for the private subsistence of such a number, during the festival. And, if it was unusual to buy or sell on the 15th of Nisan, the apostles might conceive, that Jesus' command superseded this; but Mark xv. 46, *ἀγοράσας* may lead us to think, that it was not unusual. The latter part of Ex. xii. 16 gives a greater liberty than on the sabbath; and a liberty, which may have included the procuring of food, as well as the preparing of it.

Obj. 5. John xviii. 28. The Jews avoided defilement, that they might eat the passover.

Answ. They meant the paschal sacrifices offered for seven days. They might particularly avoid defilement on the 15th of Nisan, which was a day of holy convocation.

Obj. 6. John xix. 14, the day on which Jesus was crucified is called *παρασκευὴ τοῦ πάσχα*.

Answ. Mark xv. 42, *παρασκευὴ* is *προσάββατον*. So Luke xxiii. 54. In Augustus' decree, Joseph. Ant. 16. 6. 2, the following privilege is granted to the Jews; *ἐγγύας τε μὴ ὁμολογεῖν αὐτοὺς ἐν σάββασιν, ἢ τῇ πρὸ ταύτης παρασκευῇ, ἀπὸ ὥρας ἑννάτης*. Hence Beza, John xix. 14, "Incipiebat autem haec parasceve ab horâ nonâ, et cum occidente sole definebat; sed nihilominus totus ille dies parasceve dicebatur."

By *παρασκευὴ τοῦ πάσχα*, we may therefore understand, the preparation before that sabbath, which happened during the paschal festival.

Obj. 7. John xix. 31, that sabbath day is called a *great day*, because it fell on the 15th of Nisan; which, being the first day of unleavened bread, was a day of a solemn assembly. Thus John vii. 37, the last day of the

feast of tabernacles is so called, for the same reason. See Lev. xxiii. 7; 35.

Ans. Doddridge says truly, on Luke vi. 1, that "there is no divine command to observe the sabbaths during the three great feasts with any peculiar solemnity." And yet this may have been the practice in our Lord's time. Grotius observes, on Luke vi. 1, "Cum praeter pascha duae sint praeterea celeberrimae Judaeorum *ἑορταί*,—etiam quae eas proxime contingebat sabbata *μέγала*—vocata simili ratione." And he refers to Josephus, Bell. Jud. 2. 19. 1, 2, where the historian relates, that during the feast of tabernacles the Jews rushed to battle, not regarding even the seventh day of rest; *ἦν γὰρ δὴ τὸ μάλιστα παρ' αὐτοῖς θρησκεινόμενον σάββατον*. And Bochart thinks, that a sabbath might be called *great*, "imprimis si in aliquem azymorum diem incidat, ad quorum celebrationem Hierosolymam undequaque confluebant Judaei omnes." i. 568.

Lightfoot says, that this sabbath was the day when all the people presented themselves in the temple according to Ex. xxiii. 17.

It was likewise the *regular* day for offering the sheaf of first-fruits, and from which the Jews counted till pentecost, Lev. xxiii. 11, 16. Deut. xvi. 9. Patrick's note on Lev. xxiii. 11 is, "The morrow after the sabbath was the 16th of Nisan, or the next day to the first of unleavened bread." And Bochart says, i. 570, "Falx autem in segetes immittebatur postridie festi primi azymorum, quod vocatur sabbatum Lev. xxiii. 15, ut ex demessis frugibus offerretur Deo manipulus." And we find in Josephus, Ant. 3. 10. 5, *τῇ δὲ δευτέρᾳ τῶν ἁζύμων ἡμέρᾳ, ἔκτῃ δ' ἐστὶν αὕτη καὶ δεκάτῃ, τῶν καρπῶν οὓς ἐθέρισαν, οὗ γὰρ ἤψαντο πρότερον αὐτῶν, μεταλαμβάνουσι*. See Lev. xxiii. 14.

But a question arises, whether the sickle could be put to the corn on the seventh day of the week. Deut. xiv. 9.

Lightfoot says that the sabbath did not hinder this work. ii. 619. But Bochart's words are, "At, cum festum azymorum sequebatur sabbati dies, manipulus ille frugum non postridie [festi primi azymorum,] sed perendie videtur fuisse oblatus; quia sabbato non licebat falcem in segetes immittere." And I incline to Bochart's opinion; not because, if we begin counting from the first day of the week, the 49th day will fall on a Saturday, and the 50th, or pentecost, on a Sunday; (for the Apostles might be assembled on the day of pentecost, Acts ii. 1, because it was an holy convocation, Lev. xxiii. 21;) but because that our Lord should rise from the dead on the day when the sheaf of first-fruits was waved, seems agreeable to 1 Cor. xv. 20. Matth. v. 18.

Obj. 8. Ex. xii. 16 and Lev. xxiii. 7, no servile work, no manner of work, was to be done on the 15th of Nisan; and yet that is supposed to have been the day of Jesus' apprehension, trial, and crucifixion.

Ans. Bochart replies, that food might be prepared on the 15th of Nisan, Ex. xii. 16; and that journeys might be performed, Deut. xvi. 7. He adds, "Jam de Christi hostibus quid statuatur nostrâ nil refert. Eos, qui divina et humana jura omnia pedibus insolentur proculcant, nil mirum est festi religione non retineri." See John vii. 37, 44, 45.

Bishop Pearce thinks, that as "the number of Jews assembled to eat the passover was excessively great, they did, as from necessity, take the liberty of eating the passover at any hour before the second evening of

the 15th day. This particularly seems to have been the case of those, who had apprehended Jesus, and had been up all night at the house of the high priest." Notes on Matth. xxvi. 20.

Answ. If every Jew was permitted to kill his paschal lamb in his own house, and to be so far from his own priest, though in no other instance whatsoever, as this learned critic justly thinks with Philo, [observe well his excellent note on Mark. xiv. 12,] and if our Lord had time to celebrate the passover so deliberately; all the other Jews had the same time, and particularly our Lord's enemies, who had made their agreement with Judas the day before, and were uncertain when Judas could obtain a convenient time to execute his treachery. "Sufficiebat si mactatio agni paschalis Hierosolymis fieret. Impossibile erat ut intra duas horas, intra quas mactatio peragi debebat, tanta multitudo agnorum in uno templo mactaretur." Wolzogen. in Marc. p. 501.

Thus have I given a general view of what Beza calls "gravissima quaestio," Matth. xxvi. 17; and have endeavoured to ascertain the time, when our Lord and the Jews kept the passover, and to shew that the accounts of the evangelists do not jar in relation to it.

Matth. xxvi. 18. τὸν δεῖνα. "Hunc Christus non nominarat, sed notis quibusdam descriperat." Grot. in loc.

Ib. πρὸς σε ποιῶ &c. τ. λ. We may say, that Matthew here agrees in substance with Mark and Luke. Or, this assertion may have been followed by the question, Where is the guest-chamber?

§ 122. I place Luke xxii. 24—30, before the introductory cup at the paschal supper. As the passage stands in St. Luke, Ἐγένετο δὲ καὶ &c. τ. λ. should be rendered, Now there had also been, etc. The fact may have happened very early in the guest-chamber, or even in the way thither; but we can scarcely suppose, that an incident of such a kind occurred during the solemnities of the passover, or after the affecting lessons of humility in John xiii; to which the censure of this contest seems an apt introduction.

This contest is different from the transaction related § 79; and likewise from that of § 107. The prejudices of the disciples naturally occasioned a repetition of ambitious contests.

§ 123. That the transactions of John xiii passed during the last supper, appears from the particular relation of this evangelist, and from the tenor of our Lord's history at this period.

Immediately after our Lord's performance of his humble office, and his observations on it, ταῦτα εἰπὼν, v. 21, he declares, that one of the twelve would betray him. Observe the parallel passages to this verse. Ἀναπεσών, John xiii. 12, presents the same scene with ἀνακειμένων, Mark xiv. 18. John xiii. 30, Judas went out, and it was night; in Matth. xxvi. 20. Mark xiv. 17, it was evening. The intervening circumstances mentioned, and others not mentioned, will account for the difference of time. John xiii. 31, Jesus says, Now is the son of man glorified, etc. words which lead us to think, that the actual betraying of him was at hand. And, v. 38, Jesus foretells, that the cock should not crow till Peter had denied him thrice. But Peter's denial of Christ happened on the night before the crucifixion; and therefore the facts which stand in connexion with this denial, happened

on the same night. Doddridge very well observes, on Matth. xxvi. 22, and the parallel places, that if Jesus had privately marked out Judas as the traitor to John and Peter a night or two before, all would have been apprised of the fact by that time.

And yet many objections have been raised by critics of great name; which I shall state very briefly.

Obj. 1. These transactions happened before the feast of the passover; John xiii. 1.

Ans. See the reply to Obj. 3, § 121.

Obj. 2. John xiii. 27, "What thou doest, do *quickly*," was understood by some as an order to provide what was necessary for the paschal feast. But Christ kept the feast only one night; and the hour was an unseasonable one for making provision.

Ans. The disciples did not understand, that the death of Jesus was so near; and the word *τάχιον* is not to be understood of that very night; but the natural meaning is, that all due expedition should be used. See Ans. to Obj. 4, § 121.

Obj. 3. Satan entered into Judas at this supper; John xiii. 27. But, Luke xxii. 1, 3, Satan entered into him when the passover was only near, not come.

Ans. On Wednesday, after the supper at Bethany, Judas so far cooperated with the suggestions of Satan, as to agree with the highpriests to betray his master for thirty pieces of silver; and this fact St. John alludes to chap. xiii. 2. But here Satan again entered into Judas; and Judas' anger and avarice prompted him to carry his design into immediate execution. "He was again incited by the devil to execute the treachery, which he had before resolved upon by a like instigation of the same evil spirit." Ward, Dissert. p. 114. "Satan entered more fully, to do the wickedness he had designed, and agreed with the priests to do." Wall, Crit. Notes p. 111.

Obj. 4. If this were the paschal supper, Judas agreed to betray Christ after it; but he made that agreement before. See Matth. xxvi. 14, and the parallel places.

Ans. Judas now went out to execute his former compact.

Whitby, in his appendix to Mark, (ed. fol. 1703,) has copied these four objections from Lightfoot. Lightfoot proceeds:

Obj. 5. John xiv. 31, Jesus rose and departed; and chap. xviii. 1, refers to a different act.

Ans. John xiv. 31, our Lord only bids his disciples rise from table, and prepare for going thence. The paschal lamb was to be all eaten that night, Ex. xii. 10; and it is likely, that many other matters preparatory to their departure were transacting by some of the disciples, while the rest were attending to our Lord's discourse continued though the three following chapters. *Ἐξήλθης*, chap. xviii. 1, is naturally to be understood of leaving the place, where the passover had been eaten. See John xiii. 30, 31.

Obj. 6. In John xiii, there is no mention of the paschal supper.

Ans. It is supposed, in verses 1, 4, 12, 23, 26, 28; nor was express mention of it necessary in St. John's supplemental history.

Obj. 7. Here Judas is privately discovered to St. John; at the paschal

supper he is made known openly. Here he is discovered by the giving of a sop ; at the paschal supper, by the circumstance that his hand was with Jesus in the dish. See also Whitby on John xiii. 2.

Ans. Judas is here first privately discovered to St. John ; and afterwards he is publicly declared to all the apostles, by our Lord's answer to the traitor's question. Matth. xxvi. 25.

The meaning of the words, "He that dippeth with me in the dish," is One of those, who are with me at the table ; one of you twelve, who now eat with me.

Obj. 8. Our Lord could not be understood as commanding that somewhat should be given to the poor quickly, or immediately, John xiii. 27, at so unseasonable an hour as when the paschal supper was eaten.

Ans. It has been before observed, that *τάχιον* might be understood as meaning, with all convenient and reasonable haste. It might be thought, that Judas, on leaving Jesus for that night, received directions for what was to be done on the next day.

It must be observed, that the time when Jesus condescended to the instructive office recorded John xiii. 1—17, is fixed by v. 1, 4. It was after he and the twelve had sat down to the paschal supper ; and before they had partaken of it. This supper was protracted by many ceremonies peculiar to it. *Δείπνον γενομένου* should be rendered with Castalio, "coenà paratà," supper being come. "Verte, inter coenandum, quum coena ageretur, v. 4. v. 12." Schoettgen. in loc. "The time of supper being come ;" Bishop Hurd, Sermons at Lincoln's Inn. Ser. x. See Mark vi. 2. Acts xii. 18. xvi. 35, and Doddridge in loc.

§ 124. Luke xxii. 21. The evangelist is giving a concise account of the transactions at, and after the paschal supper ; and he records among other matters, that our Lord introduced this observation at that season. He does not fix the time of the observation ; which, as the words clearly imply, could not be made *μετὰ τὸ δεῖνῃσαι*, v. 20 ; but, resuming the mention of a remarkable fact omitted in its proper place, he interweaves it with his narration. "Diversos Christi sermones, nullà ordinis habità ratione, Lucas connectit," Grot. in loc. Observe Luke's manner chap. viii. 19—21. xxii. 63—5 ; the former is an instance of his recurring to facts omitted, the latter of his anticipating them. Thus Judas will not have been present at the institution of the communion ; which is the more probable supposition. Ward observes, Dissert. p. 114, 115, that, "the sop being given at the paschal supper, Judas could not be present at the eucharist which followed it. In order therefore to reconcile these two accounts, it seems necessary to suppose, that Luke has not observed the order of time as to this circumstance.—And so Dr. Clarke." Dr Clarke's words are, "At this last supper, Jesus, knowing who it was that intended to betray him, took occasion to discover it to his disciples in the following manner." Thus Matth. xxvi. 31, and Mark, xiv. 27, resume what they had before omitted.

If any think this solution unsatisfactory, the institution of the bread in the Lord's supper may be introduced immediately before this section, and Luke xxii. 21, may be connected with v. 19 ; the evangelist himself saying, in the words *μετὰ τὸ δεῖνῃσαι*, that he had mentioned the cup by

anticipation. Then ταῦτα εἰπὼν, John xiii. 21. will mean, *soon* after these words, not *immediately*; and Matthew and Mark must be supposed to have anticipated Judas' treachery.

Thus Judas will have been present at the institution of the bread, but not of the cup.

Matth. xxvi. 25. John xiii. 18. Dr Middleton, Works 8vo. 2. 316, thinks that Jesus gave the Apostles a sign or token, by which they might distinguish Judas, saying, He who dippeth his hand with me in the dish, the same shall betray me. Matth. xxvi. 23. Mark xiv. 20. But John, says he, gives a very different turn to it, chap. xiii. 24, 25, 26.

However, it by no means appears that, Mark xiv. 20, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρίβλιον, is a more restrained designation than εἰς ἐκ τῶν δώδεκα. A circumstance highly aggravating, and containing a reference to Ps. 41: 9, admitted of an emphatical repetition; and we may infer from John's relation, and from Judas' question, that the traitor was not known by this supposed mark.

The facts mentioned by John, xiii. 23—29, are subsequent to our Lord's words Matth. xxvi. 23, and perfectly consistent with them; tending to individuate the traitor privately to two of the Apostles, who is immediately afterwards proclaimed aloud to all; Matth. xxvi. 25.

§ 125. Matth. xxvi. 31. Mark xiv. 27. St. Luke and St. John justly place this discourse before the going out to Mount Olivet. Matthew and Mark must therefore be understood as recurring here, to what they had before omitted. "Τότε, circa id tempus;" Grot. on Matth. xxvi. 31. See τότε Matth. xii. 22. xxvii. 27.

Mark xiv. 30 we read, Before the cock crow *twice*; but the other evangelists say simply, Before the cock crow.

It is observed, that the cock crows about midnight; and about the fourth watch, or about three in the morning, when that watch began. When *gallicinium* stands alone, it means this latter time, which is referred to, Aristoph. Eccles. 390. Juv. Sat. 9. 107. The four evangelists therefore denote the same time, sc. *galliciniūs secundis*, as Ammianus expresses it, l. 22; and any part of the period thus marked out may be understood. See Bochart de Anim. Pars 2. 119; and Grot. on Matth. xxvi. 34.

Πάντες, Matth. xxvi. 35. Mark xiv. 31, favours the supposition, that Judas was not present.

According to my arrangement, Jesus spares Peter till a second declaration of his steadfastness.

§ 126. I do not say, that this was the exact time when Jesus instituted the bread; but so expressive a sign or symbol of his body broken, never so expressive as when accompanied by his grave and significant action, may have deeply affected the Apostles; and therefore the subsequent discourse in § 127, succeeds very pertinently.

The evangelists have determined, by some general expressions, the order of the following events between the sitting down to the paschal supper, and the going to Gethsemane. Before the eating of the paschal lamb, Jesus rises from supper to wash the feet of his disciples; John xiii. 1, 4. While they are eating, a declaration is made of Judas' treachery, and the

bread is instituted ; Matth. xxvi. 21, 26. See also Mark. After supper, the cup is instituted ; Luke xxii. 20. 1 Cor. xi. 25. But as to the particular and precise order of the facts and discourses during this period, Pilkington's words relating to one of them are applicable to all : "It is observable, that St. Luke mentions the institution of the communion before the declaration of Judas' treachery ; whereas the other evangelists place these in a different order. But it is a liberty, I think, very allowable in any historian, to neglect taking notice of the exact order of all the facts, when he is only giving a general account of what was done at a certain time. And if so, whichsoever was the true successive order, there can be no just imputation upon any of the evangelists for neglecting to observe it in the narration." Harm. Notes. p. 52.

§ 128. It has been already suggested, that the institution of the cup should be separated from that of the bread ; this was ἐσθιόντων αὐτῶν, the other, μετὰ τὸ δειπνῆσαι.

The precise time of instituting the cup is not here asserted. However, the paschal solemnities seem properly closed by this act, and by the subsequent discourse, prayer, and hymn ; and John xv follows not unsuitably. Grotius says, "Mos est Christi, ex rebus obviis sermonis sui occasionem sumere. Propinaverat jam post coenam suis ultimum calicem, passionis suae tesseram.—In hac propinatione vinum vocarat sanguinem suum. Hinc ad affinia delabens—vitem se vocat."

In the notes on § 123, some observations were made on the words, *Arise, let us go hence*. Beza's note is ; "Sic a superiore sermone in extremâ coenâ habito distinguitur hæc posterior concio ; habita cum, remotis mensis, sese ad discessum accingerent, et hymnum proxime antegressa vel consecuta ;—nisi malimus existimare jam tunc Jesum cum discipulis suis sese in viam dedisse in hortum illum ubi se capiendum nôrat, et eum qui sequitur sermonem, usque ad initum cap. xviii, in ipso itinere fuisse habitum, ut explicari solet hic locus. Sed hoc ex contextu colligi non potest, et verisimile non est. Immo etiam expressis evangelistae verbis refellitur infra cap. xviii. 1."

§ 129. John xvi. 5, Peter had before asked the question chap. xiii. 36 ; but he had not urged it so as to receive a direct answer. The Apostles still knew not whither Jesus went, xiv. 5. And though Jesus repeatedly declared afterwards, that he went to the Father, xiv. 12, 28, and in the verse before us, that he went to him that sent him, still he is not understood ; xvi. 17.

The Apostles therefore had not asked Jesus with effect, with such attention and earnestness as to receive an answer understood by them, like that v. 28 ; which would have been a ground of comfort to them.

Sometimes I think that Jesus made a pause after πέμψαντί με, and then that he might awaken the attention of his disciples to a most important and comforting truth, intimated the propriety of asking at that particular time, whither he was going. Bishop Pearce's note is, "Now at the time when Jesus was speaking this, none of his Apostles asked the question, because their heart was filled with sorrow."

§ 131. The prayer used by our Lord, Matth. xxvi. 39, and the parallel

places, agrees in substance, though the words vary. The same petition is succeeded by the same perfect resignation. Each evangelist seems to have given us only an outline of it; but Matthew, taking v. 39, and v. 42 together, is more particular than Mark or Luke; as he usually is in relating our Lord's words. It seems to have consisted of three clauses: 1. All things which are the objects of power, and which are fit and right in themselves are possible with thee. 2. If the matter of my prayer be possible, let this cup pass from me. 3. If it be not possible, thy will be done. Jesus thrice spake τὸν αὐτὸν λόγον, words to the same effect, of the same import; Mark xiv. 39. Matth. xxvi. 44; of which, as I have said, we have only a general outline in four places of this section.

Luke xxii. 46. αὐτοῖς. This may be among the many instances in the Gospels where the plural is used, and one only is meant. Or, Jesus may have spoken these very words to the three Apostles, when he came to them the second time; Matth. xxvi. 43.

Luke xxii. 43, 44. This evangelist seems to anticipate the fact related; which most probably happened at the close of our Lord's third prayer.

§ 132. John xviii. 4—9. Jesus first voluntarily discriminates himself; which, after the sign given, would have been unnecessary.

John xviii. 10. Lenfant and Bishop Pearce think, that Peter was named by St. John because he was dead; and that he was not named by the other evangelists because he was living, and the action might have subjected him to public justice, or at least to reproach. Pearce on Matth. xxvi. 51. Lenfant N. T. pref. clxviii.

§ 133. Matthew and Mark relate Peter's denials of Christ after his condemnation, and the insults consequent on it. It is plain, that they happened while the High Priest and council were sitting in judgment. But instances of recurring in this manner to what had been omitted in its proper place, are common in the gospels; and in this place the thread of the narration is thus preserved unbroken.

It having been expressly mentioned by each evangelist, that Peter would thrice deny Jesus, § 125, we may conclude, that each has related the three denials which Jesus foretold.

Peter's first denial. Peter was *without*, or *beneath*, in the hall of Caiaphas' house.

Dr Scott, on Matth. xxvi. 3, observes that αὐλή signifies an house, Luke xi. 21; and that emphatically it signifies the king's house or palace. Νῦν δὲ τὰ βασιλεῖα λέγονσιν αὐλὰς, is a passage in Athenaeus quoted by Bishop Pearce on Matth. xxvi. 3. But, Luke xxii. 55, it is distinguished from οἶκος, v. 54; and seems to signify a spacious apartment, probably the High Priest's judgment hall. It was the place in which Jesus stood before the High Priest, Luke v. 61; and had a προαύλιον or πυλῶν, Mark xiv. 68. Matth. xxvi 71, an *atrium* or *vestibulum* at its entrance. It was not αὐλή properly so called, as it signifies "locus apertus ante magnas aedes, qui perflatum habet, et concluditur porticibus quatuor;" see H. Steph. Thes. Graec. R. Steph. Thes. Lat. Servius Æn. 3. 351. Bishop Pearce on Matth. xxvi 3. This was an unfit place for the tribunal of the High Priest at such an hour; John xviii. 18. Sir John Chardin says,

"In Europe the days and nights resemble each other, with respect to the qualities of heat and cold. In the lower Asia the day is always hot; and in the height of summer the nights are as cold as at Paris in the Month of March." So Mr Drummond, speaking of the Syrian side of the Euphrates; "In this country we always found the mornings cold, and the day scorching hot." Harmer's Obs. on Scripture. 2d. ed. l. 74, 75. See Gen. xxxi. 40. Jer. xxxvi. 30. Pilate therefore might sit on his tribunal in the open air, when the sun was risen about three hours. John xix. 13.

Neither can ἀλλή here signify *domus regia*, or *domus principis*, in general; the phrase ἐν μέσῳ τῆς ἀλλῆς, Luke v. 55, excludes this sense.

It remains therefore, that we understand it of a spacious chamber, such as Shaw mentions, Travels 4to. p. 207, 8. Budaeus says, that it is used in Athenaeus for *triclinium praeagrande*. v. Steph. Thes. Graec. And in the Old Testament, where we have רֶצֶץ in the original, signifying the place of judgment in the gate, we have often ἀλλή in the Sept. as Esth. ii. 19. Ps. cxxii. 2.

Peter was not in the *higher* part, where Jesus stood before the High Priest; but *without* that division of the hall, and in the *lower* part with the servants and officers, at the fire kindled ἐν μέσῳ τῆς ἀλλῆς. "In ejus meditullio," says Grotius, "prunae erant in batillo, ut credibile est, positae."

"Peter," says Grotius on John xviii. 18, "interdum stabat, interdum sedebat, incertus quid ageret, quem habitum praeferret." Ἐστηκέναι, says H. Steph. "interdum verbo stare vel jacere, interdum passive, situm esse, vel positum esse, intelligitur."

The damsel, who kept the door, had entered into the hall when she charged Peter. St. John adds the circumstance of θυρωρός; the other evangelists have παιδίσκη at large.

Peter's second denial. This happened μετὰ βραχύ, Luke v. 58; a phrase which we may suppose equivalent to μετὰ μικρόν Matth. v. 73, and which Luke v. 59 explains.

Peter, having once denied Jesus, naturally retired from the place where his accuser was, to the vestibule of the hall, Matth. xxvi. 71; and it was the time of the first cock crowing, or soon after midnight.

After remaining here a short space, perhaps near an hour, another damsel sees him, [ἡ παιδίσκη Mark v. 69, where Grotius says, "articulus non certam sed incertam personem denotat, quod et in his et in aliis auctoribus saepe occurrit;" see § 18. Matth. iv. 21. xxvii. 60;] and says to those who were standing by in the vestibule, that he was one of them. Peter, to avoid this charge, withdraws into the hall, and stands and warms himself; John v. 25. [Non foris ante januam iterum negavit, sed cum rediisset ad focum; QUANDO autem redierit, non erat opus commemorare." August. 3. 78. ed. Bened. And again, ib. p. 79, "Liquido apparet, collatis hac de re omnibus evangelistarum testimoniis, non ante januam secundo Petrum negasse, sed intus in atrio ad ignem; Matthaeum autem et Marcum, qui commemoraverunt exiisse eum foras, regressum ejus brevitate causâ tacuisse."] The damsel, and those to whom she had spoken, follow him; the communication between the places being immediate. Here a *man* enforces the charge of the damsel according to St. Luke; and *others* urge it, according to St. John, [though by him the plural may

be used for the singular,] and Peter denies Jesus vehemently. "Probabile est sermonem ab unâ profectam volitasse per omnium ora. Apparet vocem, quae ab ancilla manaverat, exceptam fuisse a viris astantibus qui Petrum aggressi sunt." Calv. Harm. p. 401.

Peter's third denial. Peter was now in the hall. Observe ἔξω Matth. v. 75. Luke v. 62; he was also within sight of Jesus, though at such a distance from him, that Jesus could know what passed only in a supernatural way.

And about an hour after his second denial, those who stood by founded a third charge against him on his being a Galilean, which St. Luke says, one in particular strongly affirmed, [though here Matthew and Mark may use the plural for the singular,] and which, according to St. John, was supported by one of Malchus' relations. This occasioned a more vehement denial than before; and immediately the cock crew the second time, which is eminently called ἀλεκτοροφωνία. The first denial may have been between our twelve and one; and the second, between our two and three.

At the time of the third denial, Luke xxii. 61 proves, in opposition to Bishop Pearce, that Jesus was in the same room with Peter. We are elsewhere left to infer from the relation, circumstances omitted through brevity. Thus from John xx. 11, we argue that Mary Magdalene returned to the sepulchre. See § 13. That Peter had been in the αὐλή, appears from Matth. xxvi. 58, 69, 71. Mark xiv. 54, 66. Luke xxii. 55.

We must further observe, that Matth. v. 57 lays the scene of Peter's denials in the house of Caiaphas; whereas the transactions of John xviii. 15—23, seem to have passed in the house of Annas. This difficulty arises from the injudicious insertion of οὖν v. 24; which ought to be omitted on the best authority. St. John often omits the connective particle; a way of writing very observable in the Chaldee part of the Old Testament. "Frequens Johanni asyndeton," Beng. John i. 40. But by means of his annotators, or correctors, it has often been added to his text. See John i. 40. iv. 30. ix. 28. xiii. 31. xviii. 28. Verse 24 is here transposed to its regular place, with Le Clerc. Ἀπέστειλεν, where it stands in St. John, is rightly translated *had sent*. See Grot.

§ 134. Peter's denials happened while Jesus stood before the High Priest Caiaphas, who might occasionally question Jesus and occasionally retire, till the full council of all the High Priests, and Elders, and Scribes (Mark xiv. 53) could be convened at his house. Our translation both of Matthew xxvi. 57, and of Mark xiv. 53, gives a wrong idea. The Presbytery, Chief Priests, and Scribes, did not assemble, till it was day, Luke xxii. 66; and at the dawn of day, and not before, Jesus was led into their council. We should therefore translate in Matthew, *where the Scribes and the Elders assembled*; and in Mark, *and with him assemble etc.* or, *and all the High Priests, and the Elders, and the Scribes, come together at his house*. Thus the time of Peter's denials, which happened during the space of the third Roman watch, or that division of the night from twelve to three which is called ἀλεκτοροφωνία, Mark xiii. 35, is consistent with Luke xxii. 66.

Luke xxii. 66. Here day-break seems to be meant in opposition to the

comparative darkness of the night. Observe Acts xvi. 33, 35. xxiii. 11, 12. I cannot admit Mr Townson's translation, p. 223, *As day was coming*.

Luke xxii. 63—65. These indignities may be anticipated by St. Luke, as Matthew and Mark make them the consequence of our Lord's condemnation. Luke's words do not imply any particular time or order; as Matthew's seem to do, chap. xxvi. 67. Or, such insults may have both preceded and followed the sentence pronounced by the High Priest and Council.

Luke xxii. 66. Whether we here read ἀνήγαγον or ἀπήγαγον, it is certain from Matth. xxvi. 57 and John xviii. 28, that the council assembled in the house of Caiaphas; and not in the temple, which some say was their usual place of meeting, Lightfoot i. 447. It may have met in a different part of Caiaphas' house, from that mentioned Luke xxii. 54, and the parallel places; or Jesus may have been brought back to the judgment-hall after having been removed from it for a short time. Some interval passed between Peter's last denial, about three in the morning, and the dawn of day mentioned in this verse.

§ 138. Matth. xxvii. 27—31. Mark xv. 16—20. It is certain from John xix. 1, 5, 16, that Jesus was scourged by Pilate, and insulted by the soldiers, before he was sentenced to crucifixion. And therefore, Matth. v. 26 and Mark v. 15, *φραγελλώσας* refers to what passed before Barabbas was released and Jesus was delivered to be crucified. And as we may well suppose that the scourges were not inflicted in the judgment hall, but elsewhere; we may here understand Matthew and Mark as relating what immediately succeeded the scourging, after which the soldiers took Jesus again into the praetorium or hall; Matth. v. 27. Mark v. 16. And the circumstances related John xix. 4—15, being omitted in the more concise narrations of Matthew and Mark, and both the scourging and the indignities of the soldiers being mentioned in their Gospels by recapitulation; in these two evangelists, the leading away of Jesus to crucifixion stands connected with the *recapitulated part*, and not in its *proper order*. Τότε is used with latitude by St. Matthew v. 27; and refers to the foregoing period of time in general.

Matth. xxvii. 28 *χλαμύς κοκκίνη* is mentioned; but Mark has *πορφύρα*, and John *ἱμάτιον πορφυροῦν*.

But I. Beza observes, that these two splendid colours are sometimes confounded. Hor. Sat. II. 6. 102, 106.

2. *ἱμάτιον* and *χλαμύς* may differ. The former is "vestis largè accepta;" the latter, "*περιβόλαιον*, quod *χιτῶνι* superindui solet." See Steph. Thes. Graec. So Pitiscus Suet. Calig. cap. 19, "*Chlamys—tunicae imponebatur, et fibulâ in humeris necebat*."

3. Beza's MS. and codices Latini, says Wetstein, read *ἱμάτιον πορφυροῦν καὶ χλαμύδα κοκκίνην*, Matth. xxvii. 28. This lection occurs in three of Blanchini's MSS. though not in the Vulg.

John xix. 14. In order to reconcile this verse with Mark xv. 25, where our Lord is said to have been crucified at the third hour, Whiston, Clarke, Pilkington, Benson, Macknight, etc. have supposed, that John used the Roman computation, according to which, the Roman day beginning at midnight, they say, that the sixth hour in St. John would answer to our six in the morning; as St. Mark's third hour, according to the Jewish computation, would to our nine.

But 1. The best critics (see Lardner, Suppl. to Cred. 1. 427, and Remarks on Ward's Dissertations, chap. 3) have denied, that John computes the hours of the day, here and elsewhere, after the Roman method.

2. If we admit this solution, the transactions between Luke xxii. 66, or Matth. xxvii. 1, and John xix. 14, could not pass within the limits of time, which must then be assigned them.

3. That the Roman civil day began from midnight appears beyond doubt. "Romani a mediâ nocte ad mediam noctem diem esse existimaverunt;" Censorinus de die natali. cap. 19. "More Romano dies a mediâ nocte incipit," Dig. l. 2. t. 12. § 8.

But that the Romans ever reckoned their hours in the manner that we do, from midnight, and from midday, is destitute of proof. Though other matters were regulated by the civil computation, the hours were counted according to the natural day, from six in the morning to six in the evening, and again from six in the evening to six in the morning. Hor. Sat. I. 5. 23. ib. 6. 122. Liv. 21. 59. Plin. Epist. 9. 36. Martial 4. 8. And in Aulus Gellius, "hora tertia quartave noctis" is used for our nine or ten in the evening, "hora sexta diei" for midday, and "sexta noctis hora" twice for midnight; l. 3. cap. 2. So Dig. l. 28. t. 1. § 5, and l. 40. t. 1. § 1, "sexta noctis" is used for midnight.

But in the verse before us ζ may have been changed into ξ . That in old MSS. this literal notation of numbers was used, see, Wetstein's Prol. p. 4, 5. In Mark xv. 25, MS. Cant. has ζ for $\tau\epsilon\iota\tau\eta$; v. 38, β for $\delta\acute{\upsilon}\omicron$; and xvi. 9, ζ for $\epsilon\pi\tau\acute{\epsilon}$, vide Beng. Dr Mill on Mark xv. 25 says, "Ne quidem nisi post alterum, tertium, itemque quantum fortasse seculum, contractiones ac compendia scriptionis isthaec introduxerat scribarum inertia ac festinatio." A MS. of the fourth century may have widely propagated such an error. Michaelis, Lect. p. 93, does not deny, that the writers of the New Testament, after the manner of the Grecians, sometimes made use of figures in writing their numbers. Markland on Euripides, Iph. Taur. 483, observes "Literae ϵ et ζ frequenter in his fabulis commutatae sunt."

And Toinard says, "Et sane conjecturam hanc mirum in modum firmat similis error in Chronico Paschali; ubi de Othone imperatore legitur, $\theta\omicron\theta\omega\nu$ βασιλεύσας μῆνας ξ διεχειρίσαστο ἐαυτόν; ubi ξ pro ζ manifeste positum est. Otho enim, teste Suetonio, non post sex imperii menses, sed nonagesimo quinto imperii sui die, hoc est, post tres menses vix elapsos, manus sibi violentas attulit." Harm. 155.

Bengel, in loc. observes thus: " $\epsilon\tau\eta$] varietas plane singularis; quam, ut apparet, librarius quispiam valde antiquus admisit per oscitantiam. Neque enim usquam tam facile erratur quam in numeris, ut apud lxx Intt. videre est, et literati homines passim notant. Speciatim librarii numerum, ex uno loco in phantasiâ suâ haerentem, in alienum saepe intulerunt.—Atque hoc potissimum loco proclive fuit, ut librario, ex formulâ simillimâ, cap. iv. 6, *hora* nominatissima *sexta* obhaereret; nil proclivius, quam ut, dum *parascēven*, adeoque *diem sextam* cogitaret, sextam horam imprudens scriberet.—Eusebius putat ζ ternarii notam a librariis mutatam esse in $\epsilon\pi\sigma\eta\mu\omicron\nu$ senarii notam.—Vidi in membranis episemon literae ζ simillimum; et epistola ad Hebræos, cujus $\sigma\iota\chi\omicron\iota$ $\psi\zeta$ feruntur in editionibus, in *Caes.* habet $\psi\varsigma$; et Olympiodoro, cui $\alpha\gamma\alpha\sigma\iota\sigma\tau\omicron\nu$ obtrusere librarii, $\alpha\lambda\gamma\alpha\sigma\tau\omicron\nu$ restituit Wesselingius. Porro talium notarum usus, et harum

duarum similitudo, antiquitatem habet grandem.—Facile ergo patimur, hanc causam superioribus illis adjici, ut vel singulis vel conjunctis mutatio mature introducta et late didita adscribatur.”

Again ; there is good external authority for reading *τρίτη* here, which see in Wetstein. Nonnus is quoted by Wetstein. He lived in the fifth century, and Mill says of him, proleg. lxxxvii, “Cum evangelistae textui diligenter insistit, tum certè textum nactus videtur emaculatiorem plerisque qui isto aevo ferebantur.” He thus translates this passage: *Ἦν δὲ τιτανομένη τρίτῃ θανάτηφόρος ὥρη.*

Mr Townson has a learned discourse on St. John’s hours ; and on those of the Romans, and of some other ancient nations. He thinks, that St. John reckoned the hours as we do, from midnight to noon, and again from noon to midnight, p. 215. But he allows, that the Romans had the very same mode of counting the hours that the Jews used, p. 134 ; and conceives, that St. John learnt his way of computation in the district of Asia Minor, that contained the seven churches, p. 236. His proof that such a method of computing existed there, and that St. John actually computed in this manner, must be left to the judgment of the reader. Both points appear to me very doubtful.

Mount Calvary was just without the western gate of Jerusalem. See the common maps of Jerusalem, and John xix. 20, and as John uses *ὥσεί*, and Mark may speak of the third hour immediately before the fourth, we may allow the interval of more than one hour for what passed between John xix. 14, and the actual crucifixion of our Lord, Mark xv. 25.

“The tetrarch of Galilee resided in his own territories, and the procurator of Judea at Caesarea. They came but occasionally to Jerusalem. And at such times they, and the whole train of each, might be received, without interfering, in the superb edifice erected by Herod the Great, Jos. B. J. 1. 21. 1 ; for it consisted of two distinct, spacious buildings, one of which he named Caesareum and the other Agrippaeum ; and Josephus in one place calls it not a palace, but palaces, ib. 5. 4. 4. This edifice, as well as the tower Antonia, which was a palace and fortress together, stood near the temple and communicated with it. Little time therefore being lost in moving from place to place, etc.” Townson p. 229.

§ 139. A question arises, *When* Judas repented, and restored the price of his treachery. Grotius refers the word *κατεχρίθη*, to Matth. xxvi. 66 ; “quod raro elabi solebant tali praejudicio confossi.” Doddridge thinks, that the exact place for this transaction is after John xix. 16. The restoring of the money to the chief priests and elders in the temple, v. 3, 5, must succeed Pilate’s sentence, at which these implacable enemies of Jesus were present ; John xix. 6. Luke xxiii. 23. Immediately after Jesus was delivered up to their rage, the Jewish rulers may have met in the temple, or may have there attended the morning sacrifices. Matth. xxvii. 41, we find them deriding Jesus on the cross.

Matth. xxvii. 5. That *ἀπήγγατο*, in the true force of the middle verb, signifies ‘strangulavit seipsum,’ ‘mortem sibi laqueo concivit,’ cannot be doubted. See Steph. Thes. Graec. Acts i. 18, *πληγῆς ἐπὶ πρόσωπον πεπιτωκώς, ἐπὶ στόμα προνεύων*, ibid. Wetstein in loc. Elsner, Raphelius ;

which last critic translates the word, "pronus in faciem lapsus." See also Bp. Pearce, who quotes Il. 2. 418.

Le Clerc thus reconciles the two passages, Harm. p. 465. "Rupto laqueo delapsi, lacerato ventre, viscera omnia effusa sunt." And Raphelius approves of the following words in Gerhard's Harmony, p. 1848; "Matthaeus supplicii initium, Lucas vero finem et exitum, describit." A natural disorder, (v. Whitby Matth. xxvii. 5,) occasioned or promoted by Judas' infamous kind of death, together with some particular circumstances attending his fall, "nempe quod ex alto in subjectum lapidem aut truncum aut sudem ceciderit," Le Clerc Comm. Matth. xxvii. 5, might make him the wretched spectacle represented by St. Luke.

Matth. xxvii. 7. Ἐκτίσται, Acts i. 18, signifies, *was the occasion of purchasing*. Gen. xlii. 38. Doddridge in loc. "It is very frequent in sacred, as well as in other writings, to represent a man as doing that, which he is only the cause or occasion of another's doing;" Bp. Pearce in loc. Acts ii. 23. John xix. 1. Matth. xxvii. 59, 60.

§ 140. John v. 17. Jesus bore his cross at first, Heb. xiii. 13; but not being able to support it long, Simon was compelled to bear it for him. "Eductus inter duos latrones, crucem ipse sibi gestare cogitur. Sed et Simonem quandam Cyrenensem adigunt ad opem in eâ re ferendam;" Tatian. "That is, I suppose," says Lardner, "Simon bore the hinder part of the cross after Jesus. And this too is to be understood as being done after that our Lord had borne it all himself some way. Compare John xix. 17; which is plainly also our author's meaning. So that in a few words he has finely harmonized all the four evangelists" Lardner Cred. part 2. v. 3. p. 149.

Matth. xxvii. 34. Mark xv. 23. Some think that ὄξος μετὰ χολῆς μεμιγμένον was the same with οἶνος ἐσμυγρισμένος. As ὄξος is *vinum culpatum*, Macrob. and οἶνον τινὸς φέσις καὶ δύναις, Plut. (see Wetstein's note on Matth.) they assert that it may be here used for οἶνος. There are authorities in Wetstein for reading οἶνον in Matthew, and three of Blanchini's MSS. translate *vinum*.

Myrrh is a plant which grows in many places of Arabia, says Pliny, l. xii. 15. He likewise speaks of it, as "gusta leniter amara," ib. cap. 16. Its Arabic name is from the root مر to be bitter, as may be seen Cast. Lex. It is therefore thought, that χολή may be taken, as Grotius says, "pro omni amaritie." "Voce χολῆς Evangelista speciem amaram in genere designavit.—Hanc Marcus myrrham fuisse determinat." J. Mede, p. 518.

Others suggest, that both these ingredients, may have been united. "Conciliatur dubium hoc ita, ut myrrha una cum felle dicatur admixta potui, atque *vinum* fuisse *acidum*, quod indistincte vinum et acetum appellari solet." Schoettgen. Hor. Hebr. Matth. xxvii. 34.

Another solution is, that the soldiers might offer Matthew's vinegar and gall; and our Lord's friends, or some compassionate persons, the myrrhed wine, which was, as Grotius expresses it, "potus qui mentem externaret."

§ 141. Matth. xxvii. 37, and the parallel verses. The circumstance of the title is mentioned by St. John before the casting of lots, and by St. Luke after the derision of the people and of the soldiers, it being indifferent what order is assigned to it in the narration.

As to the title itself, the precise wording may have differed in the different languages; and MSS. represent it differently. There is authority in Wetstein, and in three of Blanchini's MSS. for omitting Ἰησοῦς in Matthew. Beza's MS. adds οὗτος ἐστίν in Mark. One MS. omits Ἰησοῦς ὁ Ναζωραῖος in John, and Syr. adds ܢܙܪܝܬܐ, οὗτος.

But the same verbal exactness is not necessary in historians, whose aim is religious instruction, as in recorders of public inscriptions. It is enough that the evangelists agree as to the main article, ὁ βασιλεὺς τῶν Ἰουδαίων, referred to John xix. 21. That their manner is to regard the sense, rather than the words, appears from many places. Compare Matth. iii. 17. ix. 11. xv. 27. xvi. 6, 9. xix. 18. xx. 33. xxi. 9. xxvi. 39, 64, 70. xxviii. 5, 6. with the parallel verses in this Harmony. Compare also John xi. 40, with v. 23, 25. "Apostoli magis sententiam, quam locutiones, exprimere volunt," Cler. Harm. p. 518. See Acts x. 4, 31.

One of the most solemn and awful of our Lord's discourses is, in some parts, variously expressed. See Matth. xxvi. 28. Mark xiv. 24. Luke xxii. 20. 1 Cor. xi. 25. Now as each of these writers has beyond all doubt faithfully represented the meaning of Christ, we see, that it might be truly done in different words, or in a different form of the same words. His sentences also sometimes admitted a difference of arrangement; for the order in which two sentences, or the several members of the same sentence, are disposed by St. Matthew, is in several places inverted by St. Mark.

And with regard to his actions, though the most material parts of whatever they were going to relate, must command their attention, yet there was no such superior attraction in one specific number and order of secondary circumstances, as could turn their thoughts absolutely, and exclusively to them. This is plain from instances of the contrary. One evangelist is sometimes distinct, where another is concise; and describes what the other passes over. Townson p. 60, 1.

Dr Middleton's criticism on this superscription were of little moment, if the ground on which he raises it were sure; that there was one form of inscription in the three languages. But what if it varied in each? We may reasonably suppose St. Matthew to have cited the Hebrew; St. John the Greek; and St. Mark the Latin, which was the shortest and without mixture of foreign words. St. Mark is followed by St. Luke; only that he has brought down, THIS IS, from above, as having a common reference to what stood under it. Abridged from Townson, 185—7.

Luke v. 36. Here the common drink of the Roman soldiers is offered by them to Jesus on the cross, while they are deriding him. A different act from Matth. xxvii. 34 and 48; as appears by the place assigned to it.

Matth. xxvii. 44. Mark xv. 32. What was true only of one of the malefactors is attributed to both, in the concise relations of Matthew and Mark; the plural being often used in the gospels for the singular. This the evangelists themselves shew in some instances. Comp. Mark vii. 17. Matth. xv. 15. Comp. Mark v. 31. Luke viii. 45. Comp. Matth. xiv. 17. Mark vi. 38. Luke ix. 13. John vi. 8, 9. Comp. Matth. xxvii. 8. Mark xiv. 4. John xii. 4. Comp. Matth. xxiv. 1. Mark xiii. 1. Comp. Matth. xxvii. 37, ἐπέθραν. John xix. 19. Comp. Matth. xxvii. 48. Mark xv. 36. John xix. 29. See also Luke xxii. 67. In the following places the plural is used

and the sense shews, that one is spoken of; John xi. 8. Luke xx. 21, 39. xxiv. 5. Matth. xv. 1, 12. The evangelists therefore, when from attention to brevity, they avoid particularizing, often attribute to many, what is said or done by single persons; nor does any striking peculiarity in the case omitted, lead them to deviate from their manner; for instance, the case of Judas, Matth. xxvi. 8, and the parallel places.

Dr Scott on Matth. xxvii. 44, refers to Apoll. Rhod. Arg. ii. 755, 6. Schol. The place is worth quoting. "Καὶ Μαριανδύνους λάθον ἀνέρας ὁρμηθέντες ἀνθένται Ἀμύκοιο, Et clam Mariandynos appulerunt Interfectores Amyci. Schol. Σύλληπτικῶς εἶπε φονέας Ἀμύκου τοὺς ἥρσους· καίτοι Πολυδευκούς μόνου τοῦτο δεδρακότος." See also Josh. vii. 1.

Matth. xxvii. 46. Ἰηλὶ, יְהִי, is Hebrew for *my God*; Ἐλωὶ, ܐܠܐ is the Syriac for it. In Mark, Beza's MS. reads Ἰηλὶ, Ἠλὶ. And so do Eusebius and Vers. Arm. See Grotius, who supposes the reading of Ἐλωὶ introduced by Syriac transcribers.

Matth. xxvii. 48. We have περιθεῖς καλὰ μω in Matthew and Mark, but ἰσώπω in John.

"Hyssopi rami," says Hiller Hierophyt. ii. 45, "non solum exiles describuntur, sed humi jacentes. Dicamus, circa hyssopi fasciculum ligatam fuisse spongiam, et, arundine in hyssopum infixâ, Christo porrectam."

And Celsius, Hierobot. i. 425, says from Bellonius, "Hyssopus sponte in montanis Hierosolymarum nascitur. Comam Dioscorides confert cum thymo κεφαλῶτι." And in the Talmud its "teneriores ramusculi" are mentioned; ib. p. 427. He adds, "Simplicissimè dicitur, Domino in cruce patienti porrectam fuisse spongiam aceto plenam, cui implicatus esset hyssopi fasciculus, ita ut spongiam in medio sui hyssopus contineret," p. 445. See also Taylor Hebr. Conc. voc. יְהִי. I therefore think, that Mr Toup's conjecture, καὶ ξυστῶ περιθέντες, Obs. in Suid. ii. 166, is unnecessary.

Jesus, by receiving this *posca*, the common drink of the Roman soldiers, which was *aquae acetique mixtura*, (see the word R. Steph. Thes. Lat.) did not act contrary to his declaration Mark xiv. 25. The Jews did not consider it as wine. "Acetum non est aptum ad libationem," Schoettgen, Matth. xxvii. 34. "Jussit vinum in expeditione neminem bibere; sed aceto universos esse contentos," Spartianus in Pescennio Nigro.

John xix. 29. It has been already observed, that the plural is here used for the singular.

Mark xv. 36, λέγων. Matth. xxvii. 49, Οἱ δὲ λοιποὶ ἔλεγον. On this latter place Grotius's note is, "simul cum ipso qui acetum porrigebat. Λοιποὶ non oppositè dicitur, sed ut plures uno id dixisse intelligantur." In Mark, Syr. reads καὶ ἔλεγον, which reading Westein omits.

§ 142. Matth. xxvii. 54. St. Matthew mentions, that those with the centurion gave testimony to Jesus. The two other evangelists omit this circumstance, but do not contradict it.

It may have been asserted on this occasion, that Jesus was not only an innocent, but also a divine person. Grotius says, "Lucas dictum ab ipsis ait Jesum esse innocentem. Credibile est id initio ab illis dictum; sed aliis ostentis ad alia accedentibus auctam admirationem, ita ut jam non hominem tantum innocentem, sed et homine majorem crederent."

Matth. xxvii. 55, and the parallel verses, are reconciled with John xix. 25, by the following observation in Wall's Critical Notes, p. 116. "Mary stood as yet, John xix. 25, so nigh the cross as to hear what Christ said. But at the time of his departure, Matthew, Mark, and Luke say, the women stood afar off." See also Dr Watson's letters to Edward Gibbon Esq; Dublin, p. 166.

It is natural to suppose, that our Lord's relations and friends, mentioned John xix. 25, were too much struck with commiseration and grief, to remain long near the cross; and that they would retire from the horror of the concluding scene.

Luke xxiii. 54. We must not understand this word of the morning light. The Jewish sabbath began at six in the evening, before which time our Lord's body was deposited in the tomb; according to the signification of *ὄψια*, John xx. 19. Mark iv. 35. Matth. xiv. 15, comp. with Luke ix. 12. This sense of *ὄψια* is explained § 121. See Matth. xxvii. 57. Mark xv. 42. "*Τοσαύτην Ἰουδαίων περὶ τῆς ταφᾶς πρόνοιαν ποιουμένων, ὥστε καὶ τοὺς ἐκ καταδίκης ἀνεστησαντομένους πρὸ δύντος ἡλίου καθελεῖν τε καὶ θάπτειν*, Jos. Bell. 4. 5. 2. Beza translates *ἐπέφωσκε*, *succedebat*, and supposes it used, "*habitā ratione secuturi diei*." It is a catachresis, by which that is applied to the beginning of the civil day which belongs to the natural day. Lardner very justly says, "The word is used figuratively and improperly though elegantly and significantly enough." Obs. on Dr Macknight's Harmony, 4 to. Buckland, 1764. p. 11. "*Accipiendum ἐπέφωσκε pro ἡμελεῖν ἐπιφώσκειν*," Grot.

§ 143. *Τῇ ἐπαύριον*, that is, on the next day according to our usual manner of speaking. See Acts xxv. 22, 23. iv. 5. x. 23, 14. Not, after sunset, when the Jewish day began. Lardner ubi supr. p. 4, 5. See 1 Sam. v. 4.

§ 144. "We come now to consider that part of the history where the evangelists are allowed by all harmonists and commentators, to be most difficult to be reconciled; that part against which the infidels have erected their main batteries, as imagining it to be weakest and most defenceless." Pilkington Harm. notes p. 60.

However, we come to this part, after having studied the manner of the evangelists in every other part; an advantage which Mr West wanted, and therefore, there are many mistakes with respect to the harmony of the evangelists, in his most excellent book on the resurrection.

The lover of the scriptures will patiently attend to the following detail of particulars.

Mark xvi. 1. The Jewish sabbath ended at six in the evening. After this hour, St. Mark is express, that the three women mentioned by him, bought spices to embalm Jesus. "*Vespere, post solis occasum, jam finito sabbato, emerat aromata*," Calv. Harm. Joan. p. 221. But St. Luke seems to say, chap. xxiii. 56, that they bought them, when they had returned from the sepulchre on Friday.

Some think, that an additional quantity of materials for embalming the body, was purchased immediately after the sabbath was past.

But Dr Lardner justly remarks, Obs. p. 18, "Nor is St. Luke to be understood to say, that they prepared any spices on that day [Friday]. He

is to be understood in this manner: And they returned, and prepared spices and ointments. Nevertheless, they rested the sabbath day according to the commandment; and deferred preparing them till that was over." So Toinard: "ἡτοίμασαν ἀρώματα καὶ μύρα, Luc. xxiii. 56, per anticipationem dictum, referendum est ad Marc. xvi. 1." Harm. 131.

Matth. xxviii. 2. Ἐγένετο should be rendered, *there had been*; ἀπενύλισε, *had rolled away*; ἐκάθητο *had sat*. These are the first events after the resurrection; unless we say that they accompanied it. Jesus rose πρώτῃ πρώτῃ σαββάτου, Mark xvi. 9. See § 147. Grotius says, "Putem evenisse, dum mulieres in itinere essent;" speaking of the earthquake, the rolling away of the stone, and the appearance of the angel.

Matth. xxvii. 52, 53. The rising of these saints, or christian disciples, see Acts ix. 13, from their graves is said to have happened after Christ's resurrection. See on this subject Lardner's Sermons, 2. 91.

§ 145. Matth. xxviii. 1, Ὅψε σαββάτων, as to the sense, is determined by the following words: "On the day which dawned towards the first day of the week." The phrase is a difficult one. There are two ways of explaining it. 1. *After the Sabbath*. So ὁψὲ τῆς ὥρας is *post horam*, statim Steph. Thes. ὁψὲ τούτων *post haec*, Philostr. vide Grot. in loc. and ὁψὲ μυστηρίων, *post mysteria*, Philostr. l. 4. cap. 18; quoted by Bos and Krebs. And the note on ὁψὲ in Gregory's Greek testament is, Μετά ὥς τὸ, Ὅψε τῶν βασιλέως χρόνων, Ὅψε τῶν Τρωϊκῶν. Πλουτ. 2. *Late on the sabbath*; supposing St. Matthew to speak popularly, comprehending under the word σάββατα, the darkness which followed it, and beginning the first day of the week on the natural day when the sun rose. So ὁψὲ τῆς ἡμέρας is used Steph. Thes.

St. Mark in his λίαν πρώτῃ, agrees with St. Matthew, as to the time described. But we must well observe that Beza's MS. has ἀνατελλοντας, *orientante*, not *orto*; and that Gregorius Nyssenus reads ἔτι ἀνατελλοντας. See Bengelius.* Nor does λίαν πρώτῃ admit of ἀνατελλοντας. See John xx. 1, the following quotation from Plato's Protagoras, and Aristoph. Ἐκκλησι. 290, πρὶ πάντων τοῦ νέφους. By adopting this reading, we shall better solve the seeming inconsistency in St. Mark as to the time denoted, than by saying with Grotius, West and Benson, that the arrival of the women at the sepulchre is spoken of by St. Mark, and their setting out by the other evangelists. Beza reads οὐκέτι, ed. 1. 2. Annot. and Bishop Pearce οὔτε or οὐδὲ ἀνατελλοντας; because ἔτι is found in some MSS. The Æth. version reads, Καὶ ἀνατελλοντας τοῦ ἡλίου ἔλεγον κ. τ. λ.

St. Luke's expression, ὄρθρου βαθέος, is observed by Elsner to be an elegant one. Instances of the phrase may be seen in him, in Steph. Thes. and in Wetstein. I shall quote two which serve to fix its sense. The phrase occurs in the beginning of Plato's Crito; and soon after ἐπιούσα ἡμέρα, the succeeding day, is mentioned; therefore ὄρθρος βαθύς, was before day. See the index in Forster's edition, Oxf. voc. ὄρθρος. In Plato's Protagoras (ed. Serr. l. 310) Socrates is visited by Hippocrates, ἔτι βαθέος ὄρθρου; and, p. 311, when the proposal was to visit Protagoras, Socrates replies, μήπω—πρὶ γὰρ ἐστὶ ἄλλὰ—διατρίψωμεν ἕως ἂν φῶς γένηται.

* Griesbach N. T. Halae, 1774, finds *orientante* in Cod. Cantab. Graecolat. Colbert. n. 4051 apud Sabatierium, and August. Tychon.

According to Thomas Magister, ὄρθρος is ἐν ᾧ ἔτι λύχνος δύναται τις χεῖρ σθαι. And H. Stephens says, "totum crepusculum matutinum vocatur interdum ὄρθρος; quamobrem, ut prima diluculi pars apertius declaretur, additur βαθέος."

We now understand what is denoted by προὶ σκότιας ἔτι οὕσης, in St. John. "It was not yet full day-light, or the sun was not risen." Lardner Obs. p. 15. "Matthew and John will, I believe, without any difficulty, be allowed to denote the same point of time, viz. the ending of the night, and the beginning of the day." West on the Resurrection, ed. 4. p. 42.

Theophylact, on Matth. xxviii, mentions the eighth hour of the night, or our four in the morning, as the beginning of the succeeding day.

We must next observe, who are the persons engaged in the first visit to the sepulchre. Here consult Matthew xxviii. 1, and the parallel verses, Mark xvi. 1, and Luke xxiv. 10; adding Matth. xxvii. 55, 56, 61, and the parallel verses. They were Mary Magdalene; Joanna the wife of Chusa Herod's steward, Luke viii. 3; Mary the mother of James the less and of Joses, Mark xv. 40; Salome, the wife of Zebedee, and the mother of James and John, comp. Matth. xxvii. 56. Mark xv. 40; and certain others with them, Luke xxiv. 1, 10. We may clearly collect from Luke xxiv. 10. Mark xvi. 1, 2, that the first visit to the sepulchre was made by the four women whose names are specified, and by certain others accompanying them.

John xx. 1, 2. St. John mentions Mary Magdalene alone, because he meant to state at large Jesus' appearance to her. St. Mark alludes to this appearance, chap. xvi. 9; and it was a very proper topic in St. John's supplemental history. But St. John's silence about those who accompanied Mary Magdalene, does not exclude them. Thus, Luke xxiv. 12, Peter only is mentioned; and yet John accompanied him. In like manner, the mention of Mary Magdalene, and the other Mary by St. Matthew, and of these two together with Salome by St. Mark, is perfectly consistent with Luke xxiv. 10. 'Qui pauciora memorat, plura non negat.' Vide § 51. § 108. Augustin looks for a reason why Mary Magdalene is mentioned alone. "Venit autem Maria Magdalene, sine dubio ceteris mulieribus, quae Domino ministraverant, amore ferventior; ut non immerito Johannes solam commemoraret, tacitis eis quae cum illâ fuerunt, sicut alii testantur." iii. 98.

And Calvin says, "Sicuti Matthaens ponit duarum nomina, quae magis notae erant ac celebres inter discipulos; ita Johannes contentus est unius tantum Magdalenae nomine, interea tamen alias non excludit; immo ex verborum ejus contextu colligere promptum est illam non fuisse solam; nam paulo post Maria dicit plurali numero, Nescimus ubi posuerint eum." Harm. Johan. p. 221. And on John xx. 1, Lucas Brugensis says, "Maria Magdalene cum sociis, cacteris inquam mulieribus Jesum ex Galilaea secutis; id enim constat ex Luc. xxiv. 1, 10. Caeterum hanc solam nominat Johannes, ut omnium nobilissimam, caeterarumque ducem, et in hoc negotio maxime operosam, (propter quod etiam ab omnibus primo loco nominatur,) praesertim vero quod hic narrare statuerit, quâ occasione Jesus primum apparuerit ipsi Magdalenae soli, cujus rei meminerat Marcus

xvi 9;” and his note on *οὐκ οἶδμεν*, John xx. 2, is, “Non magis sociae meae, quam ego.”

And the following judicious passage occurs in Dr Macknight’s Harmony, 2d ed. p. 627—8.

“John indeed speaks of none of the women who made this visit to the sepulchre, but Mary Magdalene. Yet because he mentions none but her, it does not follow that there was nobody with her; for instance, Mark and Luke speak of one demoniac only who was cured at Gadara, though Matthew tells us there were two who had devils expelled out of them at that time. In like manner, Mark and Luke speak only of one blind man, to whom Jesus gave sight near Jericho; while from Matthew it is certain two had that benefit conferred on them. Before Jesus rode into Jerusalem, both the ass and its colt were brought to him; though Mark, Luke and John speak only of the colt. Wherefore, since it is the manner of the sacred historians in other instances, John may be supposed to have mentioned Mary Magdalene singly, in this part of his history, notwithstanding he knew that others had been with her at the sepulchre; and the rather, that his intention was to relate only what things happened in consequence of her information, and not to speak of the transactions of the rest, which his brethren historians had handled at large.” Thus far Dr Lardner, Obs. p. 27, gives his sanction to Dr Macknight. Dr Macknight proceeds. “Yet he seems to insinuate, that some person had been with Mary Magdalene at the sepulchre; for he tells us that she spoke to the Apostles in the plural number, *We* know not where they have laid him. This argument, I acknowledge, by itself does not prove the point; nevertheless, set in the light of the several histories joined together, it is of moment. In a word, since the time fixed by all the evangelists for this journey is precisely the same, and the women who made it, mentioned by all, are the same; it is evident that they do not speak of two different journies made by different companies of women in a body.”

In like manner, Beausobre and Lenfant, and Bishop Pearce in loc. assert that Mary Magdalene went to the sepulchre in company with other women.

Οὐκ οἶδμεν, John xx. 2, proves either that others had gone to the sepulchre with Mary Magdalene, which I think to be the true import of the words; or, that having gone separately, they had reported to her what they had seen. For I cannot allow that in an address of this kind, Mary Magdalene speaks of herself in the plural number; though I find the following note from Bishop Atterbury’s pen, in a copy of Le Clerc’s Harmony, shewn to me by his Grace the Lord Primate. “Joan. xxi. 24. *Οὐκ οἶδμεν*. Non hoc ex Ephesinae ecclesiae persona: uti existimat Grotius, optimus, doctissimus et acutissimi ingenii vir, sed conjecturis nimium indulgens. *Οἶδμεν* et *οἶδα* idem sunt apud Joannem. Itque, cap. xx, Magdalene de se ipsâ utitur voce *οἶδμεν* v. 2, et *οἶδα* v. 13.”

The next point is, For what end did the women go to the sepulchre? I answer, to view it, Matth. xxviii. 1, with a design of getting assistance to remove the stone, Mark xvi. 3, that they might embalm the body afresh; for which purpose, they took aromatic gums with them, Luke xxiv. 1. On their way they naturally “consulted whom they should hire or procure to remove the stone,” Benson’s Life of Christ, p. 422; expecting, it

seems, that assistance to effect so humane a purpose might be obtained in the neighbourhood of the sepulchre ; and not knowing that the stone was sealed, and a watch set, as these circumstances had taken place on the day after they had left the sepulchre.

But as some of the women sat over against the sepulchre, and saw where the body was laid, they must have inferred an embalming of it, from its state when it was deposited in the tomb. And how is their design of embalming the body consistent with their knowledge of what passed, John xix. 40 ?

Lardner shall answer, Obs. p. 21. "Possibly they intended to rub ointment on the outside of the bandages, to fill up the spaces or interstices which there might be, and to add to the fragrantcy of the spices which had been already made use of."

The next circumstance to be observed by an harmonist is, that Matthew, v. 5, and Mark v. 5, mention only one angel ; whereas Luke, v. 4, mentions two.

Benson's way of accounting for this is very suitable to the manner of the evangelists. "St. Matthew and St. Mark take notice of the angel *which spoke to the women*. St. Luke says, that there was another in company with him ; which the former evangelists do not contradict." Life of Christ, p. 528. See § 51. § 108. See also the quotation from Macknight, on John xx. 1 in this section ; and observe well Luke xxiv. 12.

Luke xxiv. 4. *Ἐπέστησαν* signifies *supervenerunt, adfuerunt, subito institerunt* ; and as Benson says, "does not imply the particular posture, whether *standing*, or *sitting* ; but only intimates that they *were present with, or appeared to, the women*." ib. p. 529. If any insist on the sense of *adstiterunt*, it may be said that the angels first *stood by* the women, and that afterwards one of them, at least, changed his position, and addressed them *sitting* ; or, that one angel appeared first *sitting* on the right hand of the sepulchre, and immediately afterwards this angel *rose*, and was joined by another. West, p. 5, observes that the angels appeared or disappeared as they thought proper.

It may be suggested that Mark's angel appeared sitting *within* the sepulchre ; that, a very short time after, Luke's two angels suddenly presented themselves to the women, as they stood on *the outside* of the sepulchre, their astonishment causing them to retire immediately from the place where they saw the first angel ; and that of these two angels, Matthew and Mark mention only him who addressed the women.

But though ὦδε v. 6, does not prove that the women were then in the sepulchre, because it may be used with latitude, or *demonstratively* ; and though δεῦτε may be used either, supposing the women within the cave, or the angels at the mouth of it ; yet ἐξελθοῦσαι, Matth. v. 8. Mark v. 8, comp. with v. 5, leads me to conclude, that the angels appeared while the women were within the sepulchre.

There was first the appearance of one angel to the keepers, and to them alone, Matth. xxviii. 3, 4 ; but it was previous to the arrival of the women at the sepulchre. However, this seems to have been the angel, who addressed the women.

It would be scarcely worth while to mention, if objectors had not made it necessary, that the *angels*, Matth. xxviii. 5. Luke xxiv. 23, are some-

times called *men*, Mark xvi. 5. Luke xxiv. 4, from the shape assumed by them.

It is unnatural to separate Mark xvi. 4, 5, and Luke xxiv. 2, 3, by supposing, (with Lardner, and with Bishop Pearce on Matth. xxviii. 5,) that there was no angelic appearance, when the women first visited the sepulchre. The facts are here closely connected. The women see that the stone is rolled away; in consequence of which, they enter the sepulchre. The body is not found there; and, while they are dubious, and perplexed about this, two angels appear. The discovery that the stone was removed, the examination of the sepulchre, the perplexity consequent on the absence of the body, and the angelic vision *during* that perplexity, are events inseparably linked together. Whereas, in such examples as Matth. xiii. 54. xxi. 12. Luke xxiv. 50, see § 13, we have authority from the history to detach the facts; which have indeed a seeming connexion, but not a strict and real one.

Luke xxiv. 5. For *ἔϊπον*, when only one angel speaks, see § 141. And for the difference in the words of the angel, see *ib.* in the remarks concerning the title placed on the cross.

St. Mark's words, v. 8, must be understood, that they told no one *on their way*.

Luke xxiv. 9. I cannot think with Lardner, that this verse contains a reference to the same message with that commanded Matth. xxviii. 10, and delivered Mark xvi. 10; because St. Luke omits the most material circumstance, Jesus' actual appearance.

John xx. 2. I doubt whether there is sufficient reason to suppose with Benson, *ubi supr.* p. 523, that Mary Magdalene left the sepulchre *alone*. This supposition seems inconsistent with the accounts given by three of the evangelists; Matth. xxviii. 8. Mark xvi. 8. Luke xxiv. 9, 10.

Nor is it certain that Mary Magdalene informed Peter and John only. She may have likewise seen some of the other Apostles and disciples, Luke xxiv. 9; though it is probable, that she hastened to these two eminent Apostles. Grotius' note is, "*[ἐγγερα]* ad omnes quidem discipulos numero undecim, sed ita ut cum his tanquam eminentioribus peculiariter sermonem conferret."

It naturally follows from Matth. xxviii. 7, 8. Mark xvi. 7, 8. Luke xxiv. 10, that Mary Magdalene had seen a vision of angels, and had received from them assurance of our Lord's resurrection, and a charge to communicate it to the disciples. Matth. xxviii. 5—9, cannot follow Jesus' appearance to Mary Magdalene, as Lardner asserts. Ver. 6, and the parallel verses, insist on a circumstance far inferior in weight to Jesus' real appearance; and therefore imply that he had not yet appeared. And though it is not absolutely to be concluded from Luke xxiv. 9, 10, that Mary Magdalene herself made a *full* relation, because, if the eleven and all the rest heard every thing from the other women, St. Luke's assertion would be true; yet it is highly improbable, and to me wholly incredible, that she should make a *partial* relation to Peter and John of such extraordinary matters as she had seen and heard.

I conclude therefore, that all Mary Magdalene's words are not here recorded. St. John's silence as to the rest of them, relating to the angelic vision and message, is no more a proof that she did not utter them, than

his silence about her attendants proves that she went alone. The incredulity of these apostles, and of others, as to the rest of her report, might lead her to assert this fact as incontrovertible; or St. John, studious of brevity, may have omitted the remainder of her relation; the circumstance mentioned, furnishing a sufficient reason why Peter and John visited the sepulchre.

And yet merely from this silence some very eminent critics have concluded, that Mary Magdalene did not see any appearance of angels before she went to Peter and John. See Doddridge in loc. West on the Resurrection, ed. 4. p. 3. Benson's Life of Christ, 531. Lardner's Obs. p. 42.

Dr Clarke's note in loc. should be well attended to; nor do I see how the last part of it can be satisfactorily answered; though every one must perceive a great difference between the address, John xx. 13, and that Matth. xxviii. 5—7, and the parallel places. "This almost despairing account of Mary Magdalene to the Apostles was given, as is most probable, not *before*, but *after*, she had seen the angel. For—though this account of Mary be as full of doubt and unbelief, as if she had seen nothing; yet this is not to be wondered at, seeing her words afterwards are no less full of doubt, v. 15, confessedly after she had seen the angel. And St. Luke says expressly, that Peter and John's going to the sepulchre, was occasioned by the account the women gave of their having seen a vision. Luke xxiv. 9, 12, 23, 24."

§ 146. Luke xxiv. 12. John xx. 3. Though Peter only is mentioned by St. Luke, yet we learn from the parallel verse, that John accompanied him. See also Luke xxiv. 24.

Luke xxiv. 12. Peter first stooped down and looked into the sepulchre, and afterwards entered it; which we know to have been the very case with regard to John; xx. 5, 8.

The connective particles in Luke v. 12 and John v. 3, shew, that Peter and John went to the sepulchre in consequence of Mary Magdalene's information. This is further confirmed by the dependence of Luke xxiv. 24 on the verse preceding it. Hence arises a good proof, that Mary Magdalene's first visit to the sepulchre in St. John, is the same with that in St. Luke; and therefore the same with that in Matthew and Mark.

John xx. 8. St. John's belief here is inconsistent with Luke xxiv. 11, and Mark xvi. 11; nay, it is inconsistent with the following verse; which as West observes, p. 90, contains a sort of excuse for not believing, that Jesus was risen. I have no doubt but that the reading in Beza's MS. is here the true one; though Dr Harwood, in his useful Greek Testament, does not adopt it: καὶ εἶδε καὶ οὐκ ἐπίστευσε. Some injudicious critic expunged the negative particle, thinking that it conveyed a reflection on the Apostle; whereas it is an eminent proof of his humility and veracity, and I may add of his delicacy, for he makes direct mention of his own unbelief only. This reading seems to furnish a presumption, that Mary Magdalene spake more to Peter and John, than is recorded, John xx. 2. St. John saw that appearances favoured the testimony of the angels to Jesus' resurrection; and yet withheld his assent to it. Considering that Jesus' predictions about his resurrection, had not been understood, or remembered, the absence of the body, and the orderly state of the

grave-clothes, were not sufficient reasons for believing that Jesus was risen ; but the vision and testimony of the angels should have recalled to their minds Jesus' predictions, and the language of scripture, and should have induced a belief of the fact.

It is here necessary to mention, that the two disciples who went to Emmaus, left the Apostles when the evidence for the resurrection had proceeded thus far in Jerusalem. See Luke xxiv. 22—24 ; where there is a plain reference, first, to the report of Mary Magdalene jointly with the rest of the women ; and, secondly, to the report of Peter and John. It is expressly said, v. 24, that Peter and John had not seen Jesus : and, as Benson remarks, p. 530, "if the women had affirmed, that they themselves had seen Jesus, these disciples would never have pitched upon that much inferior evidence of their seeing a vision of angels, who said that he was alive."

But Dr Lardner says, "There can no longer be any question made but that the two disciples were acquainted with the [second] report of Mary Magdalene, and the rest of the women, before they set out for Emmaus ;" Obs. p. 37, 8. And in his paraphrase of Luke xxiv. 23, 24, he represents the woman as saying, "that they also had seen the Lord themselves ;" which is not explaining the text as it stands, but introducing new matter into it. *ib.* p. 45.

We must stop to consider the arguments of such a critic.

1. "It is confirmed by the order of narration in St. Mark's gospel: *μετὰ δὲ ταῦτα* &c. τ. λ. chap. xvi. 12. This is full proof, that these two did not set out for Emmaus, till after Mary Magdalene had told the disciples that she had seen the Lord." p. 36.

Answ. It is full proof, that Jesus' *appearance* to these two disciples was after his appearance to Mary Magdalene, and after her second report. But some considerable interval of time may have passed between the departure of the two disciples from the eleven, and the appearance of Jesus to them on their way. These different points of time are not to be confounded together. St. Mark's words prove nothing as to the former point of time, the setting out of the disciples for Emmaus.

2. "*Ἐτέρα μορφή*" refers to some appearance of Christ, which had been made before that now made to these two. What can that be but the appearance to Mary Magdalene? This fully shows, that Mary's second report to the Apostles had been made before these two set out from Jerusalem to go Emmaus." p. 36, 7.

Answ. I understand *μορφή* of the human figure, appearance, or aspect: *μορφή, εἶδος, ἰδέα, πρόσωπος*, Suidas. See Odyss. 8. 170. I say therefore, that *μορφή* refers to the form, by which Jesus was known to these two disciples before his crucifixion. "*Ἐτέρα* i. e. *alienâ*, non suâ ; ut *λαλεῖν ἐτέραις γλώσσαις*," Bishop Atterbury's manuscript note ; *ubi* *supr.*

3. "The two disciples set out for Emmaus about eleven or twelve ; because, Luke xxiv. 29, they arrived there about three. But Mary Magdalene delivered her second message about seven, eight, or nine, in the forenoon." p. 37.

Answ. I wonder that this should be called an argument of great force. The two disciples might pass some hours in Jerusalem, apart from the Apostles, before they began their journey to Emmaus.

When it is urged, that the two disciples *say* nothing of Jesus' appearance to the women, and therefore *knew* nothing of it, because they could not omit so grand a circumstance, and insist on an inferior one; Lardner acquiesces in this reply, that they take no notice of it, because they paid little regard to it.

Ans. But neither did they pay regard to the account of the angelic vision, Luke xxiv. 11. Their disbelief therefore of Jesus' appearance, was not their reason for omitting the mention of it.

§ 147. Jesus appears first to Mary Magdalene apart from the other women, who were then at some distance from the sepulchre; for all the company of women had returned thither after Peter and John. Compare Matth. xxviii. 9, 10, 11, with Luke xxiv. 9, 10. See § 13.

John xx. 11. Mary is represented as weeping. Yet she, and the other women, are said to remember our Lord's words with respect to his resurrection, Luke xxiv. 8; and to leave the sepulchre with great joy, Matth. xxviii. 8.

To reconcile these particulars, we are to observe Luke xxiv. 11. When the Apostles and disciples rejected their testimony, the women became doubtful and depressed. "Obstabant rei magnitudo, et ingenii tarditas," as Grotius says of Peter and John, John xx. 9. Hence Mary Magdalene's words, John xx. 13, 15. The Apostles mourned and wept, Mark xvi. 10, after they had received from the women the testimony of the angels to Jesus' resurrection.

I conjecture, that the cause of this incredulity in the Apostles, by which Mary Magdalene was at length infected, is given us Luke xxiv. 24, αὐτὸν δὲ οὐκ εἶδον. The history of Jesus' followers, exhibits some wonderful instances of their want, both of apprehension, and of a rational faith.

John xx. 12. Here two angels appear to Mary Magdalene alone; which is a distinct appearance from the angelic visions mentioned before.

Mark xvi. 9. The word *πρωῖ* here may very well be understood as chap. xiii. 35, to denote from three to six in the morning. So that our Lord's resurrection, if we take the word *πρωῖ* in this sense, was not till the fourth division of the night had begun. *Πρωῖ*, says H. Stephens, voc. ὄρθρος, "declarat non modo crepusculum totum matutinum, sed etiam primam diei partem; unde, Hom. Il. 6. 530, quum, extremam crepusculi partem describens, usus esset voce *πρωῖ*, ὅπ' ἡοῖ ut planius loqueretur." See more observations on *πρωῖ* § 145.

§ 148. When Mary Magdalene had seen Jesus, she joined herself to the other women. And most probably as they were all on their second return to Jerusalem, Jesus met them. I say that Mary Magdalene *joined herself* to the other women; because *ἀνταῖς*, Matth. xxviii. 9, refers to Mary Magdalene, and the other Mary, ib. v. 1. I say likewise, that Jesus met the women on their *return* to Jerusalem; to preserve the usual sense of the word ἀπήντησεν, Matth. v. 9. And I say further, that this happened on their *second return*, because otherwise Jesus could not have appeared *first* to Mary Magdalene; Mark xvi. 9.

Le Clerc thus paraphrases Matth. xxviii. 9. "Quemadmodum Maria Magdalena, cum nunciasset Apostolis etc. redierat ad sepulchrum etc. ita et ceterae mulieres, eodem regressae etc." Harm. p. 486. And again he

observes, p. 518, "Colligo etiam alibi supplenda esse apud singulos evangelistas quae narrationi desunt; qualis est apud Joannem, ante v. 11 c. xx, reditus Mariae Magdalенаe ad sepulchrum cum Petro et Joanne, aut certe paulo post; ut et *ceterarum mulierum*, ante v. 9, c. xxviii Matthaei."

So Gerhard Harm. p. 270, and Cradock Harm. p. 269, mention the *second* visit of the women to the sepulchre, and Jesus' appearance to them at that time. And Lucas Brugensis, in his valuable Commentary on the Gospels, is very direct in support of this important observation. "Non accidit occursum seu apparitio ista Jesu, in eo itinere, quo mulieres abibant nuntiandum discipulis, Angelum sibi visum ac locutum, et sepulchrum corpore Jesu vacuum a se suis oculis esse conspectum; sed in alio *posteriore* itinere, quo abibant illae nuntiandum Jesum Magdalенаe apparuisse, de quo Joann. xx. 18.—Multa hic intermedia Matthaeus omisit." Vol. 1. p. 560. See § 13. Thus also Benson, Life of Christ p. 530, "The other women, as well as Mary Magdalene, came a *second* time to the sepulchre before they saw Jesus himself." And L'Enfant N. T. pref. cclxxxi, "Il se montra aux autres femmes, qui étoient retournées au sépulchre."

But Matth. xxviii. 9, naturally leads us to think, that this appearance of Jesus to the women happened on their *first* return from the sepulchre.

I think with Benson, ubi supr. p. 530, that this is the chief difficulty in harmonizing the accounts of the resurrection; and the connexion between Matth. v. 9 and the foregoing verse will appear strong to every one at first sight.

But, first, there is good authority in Wetstein for omitting ὡς δὲ ἐπορεύοντο ἀπαγγέλλαι τοῖς μαθηταῖς αὐτοῦ, to which I add Blanchini's four MSS. Lucas Brugensis (Comm. v. 2, p. 1034) learnedly defends the omission. I shall note what is not found in Wetstein. "Non tantum Latini patres omittunt, verum etiam Chrysostomus. Ad haec Parisienses ex 2 exemplari transfigunt illa verba ἀπαγγέλλαι τοῖς μαθηταῖς αὐτοῦ, et forte obeliscus errore delapsus est in haec posteriora verba, cum esset collocandus ante ὡς δὲ ἐπορεύοντο, ita ut omnia complecteretur." Dr Mill, proleg. p. 83, says that these words "scholiastae alicujus sunt, de sermonis cohaerentiâ plus satis solliciti." On the other hand, Erasmus' note is, "Ab hoc loco in nostris codicibus desunt aliquot verba, quae videntur incuriâ scribarum omissa, qui fere labi solent, quoties eadem dictio diversas claudit orationes." And Whitby, Examen Millii p. 91, observes that Mill in loc. contradicts his remark in the prolegomena. For in loc. he imputes the omission "scribarum licentiae, quod cum sequentia a conjunctione incipiant, totum hoc quod interjicitur eeu non necessariarum praetermiserint." And I find a like form of connexion Matth. ix. 20. Acts i. 10. See also Luke xxiv. 4. However, the words ἀπαγγέλλαι τοῖς μαθηταῖς αὐτοῦ, so soon repeated, seem more to resemble the manner of a marginal annotator than an original writer. And accordingly Bengel says, "Non tam videtur αὐτοῦ recurrente omissum, quam initio periochae insertum."

If now we read καὶ ἰδοὺ x. τ. λ. omitting the preceding words in this verse, we have instances in St. Matthew's history where this form of transition is used, and the event related is not connected with the immediately foregoing one. See Matth. viii. 2. ix. 2. The appearance of connexion, though some intervening facts are omitted, is accounted for by the conciseness of the evangelical histories. See Luke ii. 38, 39, and § 13; and

observe v. 4, 5 in this chapter, where the circumstances related by Mark and Luke are omitted, and at first we are led to think that the angel addressed the women as he sat on the stone; whereas he was only the same angel, and it has been shewn, that he spake *within* the sepulchre.

Secondly; this great difficulty may perhaps be removed without expunging the words in the first clause of this verse. Dr Scott observes, that *ὡς ἐπορεύοντο* may be rendered *when they were gone*, and quotes among other places Luke ii. 39. vii. 12. xi. 1. We may add Luke i. 23. ii. 15. John vii. 10. xi. 6. Acts xiii. 29. xix. 21; at which last place our translation has *after*. Bishop Chandler observes on Luke ii. 39, "It might be at the distance of some months after they had been at Jerusalem, by the words of St. Luke. For such is the use of the particle *ὡς* in this place, which we render *when* or *after*. It ties not down to a very near determinate time, but leaves some latitude in point of time, as it doth when joined with words of age and measure; and signifies *then* or *thereabouts*." Vind. p. 457. It being certain therefore, from Luke ii. 39, that *ὡς* sometimes signifies *postquam*, and not merely *quamprimum*, *simulatque*; Matth. xxviii. 9 may be rendered, *But after they had gone*, etc. Thus the precise time of Jesus' appearance to the women is indefinite; it being only asserted that it was *after* their first journey. And this rendering admits the supposition, that it was after the appearance to Mary Magdalene; and on the *second* return of the women from the sepulchre.

§ 149. So great was the consternation of the guards, Matth. xxviii. 4, that they did not interrupt the proceedings at the sepulchre, but perhaps left their station; and that they did not go into the city till the women were on their second return, and the scene of the resurrection was changed from the tomb.

§ 150. The appearance of Jesus to Peter, 1 Cor. xv. 5, mentioned also, Luke xxiv. 34, probably happened in Jerusalem before our Lord joined himself to Cleopas and his companion.

Luke xxiv. 34. It seems that the Apostles believed Simon; though (Mark xvi. 13) they very inconsistently withheld their assent from these two disciples.

Indeed the appearance to Cleopas and his companion might seem much less satisfactory in its circumstances than that to Peter; as our Lord to try their faith and that of the disciples, to whom this incident was communicated, at first assumed another form, and immediately withdrew himself when they had a distinct knowledge of him. The evidence was in itself sufficient; and the rejection of it was one reason why our Lord upbraided his disciples with their unbelief and hardness of heart. Mark xvi. 14. However, this transaction shows, that men who were so unreasonably scrupulous in admitting testimony to Christ's resurrection, would not at length have yielded their assent without infallible proof of the fact.

§ 151. John xx. 19. Lardner says, that the first evening, according to the Jewish computation, began at three after noon, and ended at six after noon, or sun-setting; and that Jesus appeared to the eleven while it was daylight. Obs. p. 40, 41. This opinion, as to the ending of the first

evening, is agreeable to Matth. xx. 8 compared with v. 6, and with John xi. 9. See § 121. § 142.

Mark xvi. 14. If we translate ἵστεγον, *posteriore loco*, we must refer it to πρώτη σαββάτου, v. 9. But it may be rendered *deinde, postea*. Either way, St. Mark does not assert, that this was the last of Jesus' appearances to his disciples.

In the absence of Thomas, Jesus appeared only to ten Apostles; yet here they are called the eleven; and John xx. 24. 1 Cor. xv. 5, they are called the twelve. "Major numerus, isque consuetus et ordinarius, synecdochice ponitur pro minori non ordinario," vid. Pol. Syn. 1. Cor. xv. 5.

Luke xxiv. 41. Ταῦτα δὲ αὐτῶν λαλούντων, v. 36, sufficiently distinguishes this transaction from that of John xxi. 13. Jesus repeated the action of eating, to give his disciples time for surveying him calmly and deliberately, and to prove the reality of his body.

Luke xxiv. 49. The latter part of this verse must be thus understood: Having returned from Galilee, remain in Jerusalem till you are endued with power from on high, before you begin your great work of preaching the gospel.

John xx. 22. According to Grotius, these words are a prefiguration and promise of the Holy Ghost. Hammond says, "The words signify a confirming of Jesus' former promise, and a preparing and fitting of the Apostles for the receiving of it." Le Clerc's paraphrase is, "Ut conspicuo signo exprimerat largitionem Spiritus sancti, flavit in Apostolos, et, Accipite, inquit, Spiritum sanctum; quasi dixisset, non minus vere accepturos eos fuisse post aliquot dies Spiritum sanctum, ac nunc spiritu ex ore suo erumpente adflati fuerunt." Dr Harwood's note is, "It was a striking and significant action, emblematical of what they were shortly to receive."

The promise of the Father, the baptism of the Holy Ghost, which endued the Apostles with power from on high, Luke xxiv. 49. Acts i. 4, 5, was to be received on the day of Pentecost; but an inferior and partial communication of the Spirit, a strengthening with might in the inner man may have been given at this time. However, the power mentioned in the next verse, which implies a discernment of the heart, may be a promise of what was to follow on the full effusion of the Spirit.

The series of events is this: On the morning of the first day of the week, about the beginning of the fourth division of the night, Jesus rises from the dead. A great earthquake happens about the time of his resurrection; and an angel appears, who rolls away the stone from the mouth of the cave, sits on it, and strikes the keepers with great fear.

After Jesus' resurrection, many bodies of the saints arise from their graves, and appear to many in Jerusalem.

Mary Magdalene, Mary the mother of James, Salome, Joanna, and certain other women, go very early to the sepulchre, intending to pay honour to the body of Jesus by re-embalming it. On their way, they consult about removing the stone, which they knew was rolled against the mouth of the sepulchre; but on their approach they find it removed; they enter into the cave, and two angels suddenly appear to them, one of whom sits on the right hand and mildly addresses them.

Being commanded to assure the disciples of Jesus' resurrection, and that he would go before them into Galilee; they return to Jerusalem and

relate all these things to the eleven and all the rest, and Mary Magdalene herself communicates them to Peter and John.

The women are disbelieved; however, Peter and John hasten to the sepulchre, and find that the body is removed, but see not Jesus.

Cleopas and his companion, having heard the report of the women and of Peter and John, leave the Apostles and disciples, and prepare for their journey to Emmaus.

Mary Magdalene, and the other women, follow Peter and John to the sepulchre. Mary Magdalene, either arriving before the other women, or remaining after them at the tomb, or revisiting it apart from them, looks into the cave and sees a vision of angels, and, after she has conversed a short time with them, Jesus himself appears to her.

She joins the other women, who seem to have continued in the neighbourhood of the sepulchre; and, as they are returning to Jerusalem, Jesus meets them.

The guards leave the sepulchre, and relate to the Jewish rulers all that had occurred within their knowledge.

The women relate to the disciples that Jesus was alive, and had been seen by them; but are disbelieved.

After this Jesus appears to Peter, then to the two disciples on their way to Emmaus, and then to the eleven as they sit at meat, with whom he holds a long conference; and thus end the great and glorious transactions of the day, on which Jesus rose from the dead.

§ 152. The disciples are told Matth. xxviii. 7, 10. Mark xvi, 7. that they should see Jesus in Galilee; where probably there were many more disciples than in Judea, and where most of the Apostles dwelt and supported themselves. But at this time I think that the Apostles were in Jerusalem. Compare John xx. 26, with v. 19.

§ 153. The appearance of Jesus at the sea of Tiberias, must be placed before that on the mountain in Galilee, Matth. xxviii. 16, on account of John xxi. 14; which the learned Bishop Richardson had not sufficiently attended to. See our Lord's two other appearances to a number of his disciples together; John xx. 19, 26.

As Jesus appeared five times on the day of his resurrection, and again on the eighth day after it, this is his seventh appearance.

§ 154. This is the eighth appearance of Jesus recorded. Some had doubted before; but all were now convinced. If the eleven only are spoken of, *ἐδίστασαν* may be an allusion to the Apostle Thomas' incredulity, as Bishop Pearce suggests. So Maldonate, "Acciderat autem ut nonnulli discipuli, maximeque Thomas, dubitarent, sc. prius Hierosolymae." And it is observable, that Matthew does not mention any of these doubts in their proper place, as Mark, Luke, and John do, Mark xvi. 11, 13. Luke xxiv. 11, 37, 38, 39. John xx. 25. But I cannot believe with the learned Bishop, "that those among the eleven disciples who doubted, seem to have done so, because the distance at which he first was seen by them did not exhibit him clearly enough to their sight." It has been very justly observed, that "the Apostles who had seen Jesus before, could not well doubt; at least that such doubt was not worth mentioning." The Bishop

lays some stress on *προσελθόν*, in favour of his interpretation. But if this word is here used emphatically, it does not seem intended to denote Jesus' appearance at a distance and gradual approach, but such a proximity as identified his person. It may likewise be supposed that *ἐδίστασαν*, *dubitaverant*, refers to some of the Galilean disciples, who had disbelieved the testimony of the Apostles to our Lord's resurrection. For,

§ 155. Very probably the appearance to above five hundred brethren at once, was on the mountain which Jesus had solemnly appointed. Pilkington observes, that the mention of the eleven, Matth. xxviii. 16, does not necessarily exclude all others. Harm. notes p. 65. And Macknight says, "that Matth. xxviii. 16, the time as well as place must have been fixed; which being known beforehand, the news must have spread among the disciples, and gathered great numbers from all quarters;" Prelim. Obs. p. 8. *Μαθηταί*, Matth. xxviii. 7. Mark xvi. 7, is a general term. It is explained where it occurs Matth. xxviii. 8, by *οἱ ἕνδεκα καὶ πάντες οἱ λοιποί* in the parallel place Luke xxiv. 9. *Ἀδελφοί*, Matth. xxviii. 10. 1 Cor. 15. 9, is likewise a comprehensive word; see Matth. xxv. 40. Thus whether we refer *ἐδίστασαν*, *dubitaverant*, to the eleven or to the Galilean disciples, the passage in St. Matthew will be consistent with such a belief in the Apostles as Jesus' appearances to them in Jerusalem must have created, and as their own words suppose, John xx. 25.

Matth. xxviii. 18—20 may be considered as an address to the eleven, apart from the rest.

I have not placed 1 Cor. xv. 6, parallel to Matth. xxviii. 17; but leave the reader to form his own judgment.

The ninth or tenth appearance mentioned is to St. James, of which we only know, that it was after the appearance to the five hundred: "It was most probably in Jerusalem, and when Jesus gave an order for all the Apostles to assemble themselves together." Bishop Pearce on Acts i. 3.

Our Lord's last appearance before his ascension, is to his Apostles, Acts i. 4, after their return from Galilee to Jerusalem; for which journey, (the distance between Jerusalem and Capernaum not amounting to a geographical degree by De Lisle's map,*) and for the continuance of some days in Galilee, the interval between the eighth and the fortieth day after the resurrection will suffice. Probably the hundred and twenty, mentioned Acts i. 15, were likewise witnesses of this appearance, and of the ascension.

Ἐπειτα and *ἔτα* 1 Cor. xv. 7, and, I think, the number mentioned Acts i. 15, confute the opinion, that the appearance to the five hundred brethren was at the time of the ascension; as Bishop Pearce thinks, 1 Cor. xv. 6.

§ 156. Luke xxiv. 50, *εἰς Βηθάνιαν*. Compare Acts i. 12. "Bethany was not only the name of a town, but of a district of Mount Olivet adjoining to the town." Watson's Letters to Gibbon, p. 168, Dublin. See § 111.

* It is stated at 65 miles p. 12, which it probably exceeds; but the assertion there is true, supposing it 72 miles.

APPENDIX I.

DOCTOR BENSON'S MANNER OF HARMONIZING THE ACCOUNTS OF CHRIST'S RESURRECTION. From his life of Christ, p. 520, etc.

See the Greek, corresponding to this Appendix.

EARLY in the morning, or while it was yet dark, on the first day of the week, and on the third day from his death and burial, Jesus was raised from the dead by the power of God. His resurrection was attended with a great earthquake, and the descent of an angel from heaven, who rolled away the large stone from the mouth of the sepulchre, and sat on it. That surprising earthquake, and the dreadful appearance of the angel, (whose countenance was like lightning, and his raiment white as snow,) so terrified the soldiers, who were set to guard the sepulchre, that they fell down on the ground, and lay there like dead men. And, as soon as they recovered a little from their fright, they got up, and ran away from the sepulchre with all speed.

The Jewish sabbath ended at sunset, that is, a little after six o'clock, on Saturday evening. And when the sabbath was past, the women (who had attended the burial, but seem to have known nothing of the embalming) prepared to go and embalm the body of Jesus. They got together in the city of Jerusalem, and set out early in the morning while it was yet dark, and they came to the sepulchre about sunrising. Mary Magdalene was one of those women, and there were with her Mary the mother of James, and Salome, and Joanna, and others. The guard of soldiers was set, after they had left the sepulchre, on Friday. And the earthquake, and the appearance of an angel, had made the guards run away, before they now returned to the sepulchre. So that these women neither saw any thing of the guards, nor knew that there had been any guards there; nor were they apprised that the stone had been scaled. When therefore they were entering into the garden, their only question was, "Who shall roll us away the great stone from the mouth of the sepulchre?" For it seems to have been fitted to the door of the sepulchre, if not to have projected above it. And it was so very large, that very probably, all of them together could not have moved it. The women therefore were consulting whom they should hire, or procure, to remove that great stone, and give them free admission into the sepulchre. But when they came up to the sepulchre, they found a strange and unexpected alteration of things.

For the great stone was rolled away, the sepulchre open, and the body gone.

Upon this, Mary Magdalene left the sepulchre immediately, and by herself; and went back to Jerusalem, probably to Peter's house, to inform Peter and John, that the sepulchre was open and the body gone.

After her departure, the other women continued there. And looking in, they saw an angel in the sepulchre, sitting on the right side of it. It was that very angel who had rolled away the stone from the mouth of the sepulchre, and had terrified the guards. Soon after the women saw also another angel. They both of them appeared in an human shape, clothed with white and glorious apparel. And one of them, with great affability and condescension, spoke to the women who were somewhat terrified at the sight of two such glorious personages; and he said, "Be not you afraid. I know ye are seeking after Jesus of Nazareth, who was crucified, and then buried in this sepulchre. He is not here now, but is risen from the dead, as he himself foretold. Come, examine the place where the Lord lay. And then go directly, and acquaint his disciples, and more especially Peter, with the joyful news. And assure them that he will meet them in Galilee, as he promised he would before his death." Upon the angel's speech, these women remembered that they had heard Jesus talk of his own death and resurrection. Then they went away with great speed into the city of Jerusalem; and said nothing to any whom they met; but went directly to the place where several of the apostles and other disciples were assembled together; and those they told what they had seen and heard. But their words seemed to them like an idle story, and they believed them not.

While the other women were gone to tell the rest of the apostles, St. Peter and St. John, being alarmed at what Mary Magdalene had told them, ran to the sepulchre as fast as they could. But St. John being the swifter of the two, outran St. Peter, and came first to the sepulchre. The angels were vanished, the women gone. And nobody was now present. St. John stooped down, and looked into the sepulchre; and saw in the bier, or open coffin, the linen clothes lying *alone*, or without the body of Jesus. But that did not content him. He therefore went into the sepulchre; and then he plainly saw the linen clothes *μόρα*, *alone*, or without the body, and *κεῖμενα*, lying; that is, (as it appears to me) undisturbed, and at full length, as when the body was in them. The cap or napkin also, which had been upon our Lord's head, he found separate, or at a little distance, from the open coffin; but *ἐντετυλιγμένον*, *folded up in wreathes*, in the form of a cap, as it had been when it was upon our Lord's head.

The seeing these burial clothes lying in such remarkable order, greatly astonished St. Peter. And St. John went after him into the sepulchre, and *saw* the same thing. And upon observing, that the body had been miraculously taken out of the grave clothes, and left them in such exact order, *he believed* that Jesus was risen from the dead. For as yet, neither he nor St. Peter understood from the scripture, that Jesus was to rise again. Then these two apostles returned into the city Jerusalem, and to their own house there; being very greatly astonished at what had come to pass.

Mary Magdalene could not run so fast as Peter and John. But she came up to the sepulchre before they left it. However, she would not yet

leave it, and go back to the city with them; but hovered about the sepulchre to get what farther information she could. As she stood at the door of the sepulchre weeping, she stooped down once more to look in, and satisfy herself about the circumstances of things there. And upon looking in, she saw two angels in white apparel, sitting, the one at the head, the other at the feet, of the place where the body of Jesus had lain; as the two cherubims were placed in the holy of holies, in the temple, on each side of the ark, over which resided the Shechinah, the glorious emblem of the divine presence. One of those angels, in the most affable manner, said unto her, "Woman, why do you weep?" She answered, "Because they have taken away my Lord, and I know not where they have laid him."

And as soon as she had spoke these words, she turned about, and saw a man standing by her. It was really our Lord himself; but, that he might not terrify her by discovering himself to her all at once, he had (perhaps) assumed the likeness of that gardener who kept the garden where he had been buried. Mary Magdalene therefore took him for the gardener. And when Jesus asked her "why she wept? and after whom she was seeking?" she readily answered, as thinking she was speaking to the gardener, "Sir, if you have carried away the body of Jesus from hence, pray tell me where you have laid it; and I will go and take it away."

Then Jesus gradually discovered himself to her; first speaking in his own common voice and manner, and calling her familiarly by her name; and afterwards coming into his usual shape and appearance. Then she, turning about, and looking full and earnestly at him, said, "Rabboni! What! Is it you, my great Lord and Master?" Upon which she fell down in transport, and grasped his feet as unwilling to part with him, now she had found him alive again. Jesus said unto her, "Touch me not now. You need not hang about me in this earnest manner, or detain me at present, as if you were never to see me any more. For I shall not yet ascend to my Father. But go to my disciples, whom I esteem as my brethren; and say unto them, that I shall ascend in due time unto my Father and your Father, my God and your God." Upon this Mary Magdalene went and told the disciples, that she had seen the Lord, and that he had said these things unto her. Thus Jesus, rising from the dead very early on the first day of the week, appeared first unto Mary Magdalene, out of whom he had cast seven demons. But when she went and told it to the disconsolate disciples, most of them gave little credit to her report.

After Mary Magdalene left the sepulchre the second time, and had actually seen our Lord, the other women returned again to the sepulchre, to see what farther discoveries they could make. And when they had taken this second view, and were going to inform the disciples what they had observed, Jesus himself met them, and discovered himself immediately to them, using his former friendly salutation, *All hail*. Then they in transport embraced him, grasping him by the feet, as Mary Magdalene had done; and held him fast for some time; and worshipped him. Jesus said unto them, "Be not terrified at the sight of me, coming to life again; but go quickly, and tell [*my disciples,*] my brethren, that they go away in-

to Galilee ; and there they shall see me, and examine me as deliberately as they please."

After these women were departed a second time from the sepulchre, and were gone with this message to the disciples, some of the soldiers, who had been set to guard our Lord's sepulchre, but had fled from thence under the utmost consternation ; those guards, I say, now so far recovered from their fright as to go into the city Jerusalem, and tell the Jewish chief priests of the descent of an angel, who rolled away the stone from the mouth of the sepulchre, and of the resurrection of Jesus. Upon which, those chief priests and the Jewish elders held a council, in which they agreed to give a large sum of money to the soldiers, upon condition they should give out this report to the people, and stand to it, viz. "that the disciples of Jesus came by night, and stole away their master, whilst they were asleep." The soldiers would naturally object, that sleeping upon guard was a capital crime. They therefore dared not to allege *that*, for fear Pilate should put them to death. But the leading Jews could easily answer for it, that, if ever this came to the ears of the procurator, they would persuade him to pass it by, and would secure them harmless. And indeed it is evident, from the account which Josephus, the Jewish historian, has given of Pilate's administration, that he was guilty of so many crimes, that he stood in awe of the Jews, and was afraid of their accusing him to Caesar, the Roman emperor ; which they did at last, and got him banished, notwithstanding all his weak and wicked compliances with the humors and requests of the Jews. The soldiers were so thoroughly satisfied of the weight and influence of the leading Jews with Pilate, that they took that large sum, and did as they were instructed ; roundly asserting that the disciples of Jesus came by night, and stole away their master's body, whilst they slept. And this idle report did then pass current among the Jews ; and they are so weak and credulous, as to believe it unto this day.

[Then follows a chapter containing objections and answers. But Doctor Benson's plan will sufficiently appear, if we state the fourth objection, and the reply to it.]

Obj. iv. Matth. xxviii. 9, etc. "Jesus is represented as appearing to the women, as they were going to tell the disciples the message of the angels, and what they had seen and heard. Luke xxiv. 10, Mary Magdalene, and several other women, are said to have gone from the sepulchre, and to have told the Apostles these things, viz. that the sepulchre was open, and that they had seen a vision of angels, who told them, that Jesus was risen from the dead. Whereas, Mark xvi. 9, it is said, Now when Jesus was risen early, on the first day of the week, he appeared first unto Mary Magdalene. And, John xx. 1 etc. Mary Magdalene is represented, as running back by herself from the sepulchre into the city, without seeing any angels, or knowing any thing more, than that the sepulchre was open and the body gone."

Answer. I look upon this to be the principal difficulty in harmonizing the four gospels, as far as it concerns the order of our Lord's appearances after his resurrection. And therefore I would be the more large and particular in clearing it up. In order to which, I would observe : 1. That St. Mark says expressly, that our Lord appeared, after his resurrection,

first to Mary Magdalene. And St. John as evidently represents Mary Magdalene as alone, when Jesus appeared to her near the mouth of the sepulchre. 2. St. John is as clear in it, that Mary Magdalene went from the sepulchre into the city, to tell Peter and John, that the body was gone ; and that she did not see our Lord, till she had returned to the sepulchre a second time. 3. The other women went into the city with the message from the angels, and told the disciples, "that they had been at the sepulchre early that morning, and found not the body ; but that they had seen a vision of angels, who said, that he was alive." Luke xxiv. 23. This was what the two disciples, going to Emmaus, told our Lord. From whence it is plain, that those women went once into the city, before they had seen Jesus. For, if they had affirmed, that they themselves had then seen him, the two disciples, going to Emmaus, would never have pitched upon that much inferior evidence of their seeing a vision of angels, *who said that he was alive*. 4. From hence it follows, that the other women, (as well as Mary Magdalene,) came a second time to the sepulchre, before they saw Jesus himself. And that, as they were returning from thence the second time, Jesus appeared, and made himself known unto them, and sent them to tell the disciples, that they had seen him. St. Matthew does not say, that Mary Magdalene was in company with them, when Jesus appeared to them ; though he does say, that she came with them to the sepulchre. Again, St. Matthew intimates, that, as those women were going from the sepulchre to the city to tell the disciples what discoveries they had made, Jesus met them, and made himself known unto them. But he does not say, whether they were returning from the sepulchre the first, or second time. That particular we learn from St. Luke xxiv. 23.

And whereas it is said, Luke xxiv. 10, that Mary Magdalene was one of the women, who carried the message, or told these things, unto the Apostles ; St. John, (who wrote his gospel after the other three, and as a supplement to them,) has told us more circumstantially, what St. Luke has told us in general, viz. that Mary Magdalene told what she had to say, to none but Peter and John ; and that her message contained nothing about the vision of angels, or the resurrection of Jesus ; but only, that the sepulchre was open, and the body gone. Mary Magdalene, therefore, told some part and the other women the rest of these things, unto the Apostles. 5. The following observations very much confirm what has been said, viz. "that Mary Magdalene went away by herself, as soon as she saw the sepulchre open, and the body gone." For if she had tarried with the other women till she had seen a vision of angels, who said, that Jesus was risen, she would of course have mentioned that to Peter and John ; and not have told them, "that the body was taken out of the sepulchre, and she did not know, where they had laid it." [John xx. 2.] Peter and John seem to have left the sepulchre in vast surprise and consternation ; and without saying any thing to Mary Magdalene of what they had seen or observed. When she tarried at the sepulchre, after Peter and John were returned to the city, she wept and lamented the loss of the body. And stooping down she saw two angels there, the one at the head, and the other at the feet of the place, where the body of Jesus had lain. One of those angels said unto her, "Woman, why weepest thou ?" she answered, "Because they have taken away my Lord, and I know not where they have laid him." [John

xx. 11, etc.] From hence it plainly appears, that Mary Magdalene had not seen the other women, after the angels had appeared to them, and assured them, that Jesus was risen from the dead ; neither had she so much as heard of that. For had she heard of it, she would have paid some regard to the report of the women, whose veracity she could depend upon. And if she had been at the sepulchre, when the other women were assured by an angel, that Jesus was risen from the dead ; she would scarcely have so much slighted the message of the angel, as to continue to enquire about the corpse of Jesus, after they had asserted, that he was risen from the dead.

This is farther confirmed by her speech to Jesus, while she took him for the gardener ; “Sir, if you have carried him hence, tell me where you have laid him ; and I will take him away.” Her discourse was all along, about the body, like one who had as yet heard nothing, either from the women or the angels, about the resurrection of her Lord.

APPENDIX II.

DOCTOR LARDNER'S MANNER OF HARMONIZING THE ACCOUNTS OF CHRIST'S RESURRECTION.

From his Observations upon Dr Macknight's Harmony of the four Gospels;
so far as relates to the history of our Saviour's resurrection.

In a letter to the author. *London, 1764.*

See the Greek corresponding to this Appendix.

P. 26. I now proceed to rehearse the several parts of this history, and to digest them in order, as well as I can.

Says St. John, xx. 1, "The first day of the week, cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre."

But though Mary Magdalene only be here mentioned, I suppose she was not alone. It is agreeable to what you say also, p. 626, 7.

We proceed in considering St. John's narrative which follows, v. 2, "Then she runneth" etc.

I do not believe, that Mary Magdalene was now alone. All the women might be with her. If some only, the rest stayed in the garden expecting her return. For they knew, that she went to tell Peter and John what she and the rest had seen, and to invite them to come to the sepulchre, and see how things were there.

It follows, v. 3—10, "Peter therefore, etc." Here you say upon v. 8, p. 636, "Finding nothing in the sepulchre but the clothes, he believed that the body was taken away, as Mary Magdalene had told him. This, as I take it, is all that John means, when he tells us, that Peter and he, after searching the sepulchre, *saw and believed*. Mary Magdalene, it would appear, had told them not only that the body was taken away, but that the clothes were left behind; a circumstance, which filled them with wonder. They saw them, however, with their own eyes, and believed her report.—For that they had not the least suspicion of Christ's resurrection, is evident from the apology, which John himself makes for the stupidity of the disciples in this matter, v. 9.—Nor had she herself, the least notion of it, even when Jesus appeared to her; as is plain from what she says v. 13 and 15." You say very right, in my opinion. And Grotius has spoken to the like purpose in his annotations upon these verses.

St. Luke says, chap. xxiv. 12, "Then arose Peter, etc." This I take not to be another, or a second visit of Peter, or different from that mentioned by St. John, but the same. And as this is the general opinion of interpreters, I need not say any thing to prove it.

St. John goes on v. 11—18, "But Mary"—This I suppose to be what is related by St. Mark xvi. 9. And I can suppose that Mary Magdalene was now alone, or only one of the other women with her, and she perhaps not one of the most honourable; which, I think, is the opinion of some learned interpreter, though I do not now recollect his name. Grotius has in one place intimated, that Mary Magdalene had a maid servant with her; on Matth. xxviii. 9.

Our Lord having shown himself to Mary Magdalene, and discoursed with her as related by St. John, I think he withdrew to a small distance out of sight. Mary then immediately went to the other women, who were not far off; and told them, that she had *seen the Lord*, and that he had spoken unto her. They assented to what she had said, and were willing to go down with her presently to the Apostles, and acquaint them with the glad tidings, that the Lord was risen. Whilst they were going, and not yet got out of the garden, Jesus came to them, and showed himself to them all. Which is what is related by St. Matthew xxviii. 5—9, "*And the angel—and worshipped him.*" And now, undoubtedly, Mary Magdalene likewise was admitted to embrace our Lord's feet, if she did it not before. For the words, *touch me not*, need not be understood of an absolute prohibition not to touch him at all, but only that she was not to expect to be indulged in a long conversation. And now they were all fully satisfied, that it was Jesus himself, who was alive again. He had given them all the evidence, which they could desire. They saw him, they heard his voice, they handled him. Then v. 10, said Jesus unto them; *Be not afraid; go, tell my brethren, that they go into Galilee; and there shall they see me.*

Now all the women together had a joint appearance of Jesus, resembling that made to the eleven disciples in the evening of the same day. And perhaps, there was some peculiar fitness in our Lord's showing himself first to Mary Magdalene, either alone, or when one more only was with her, and then to the rest all together. So, before he showed himself to the eleven, he appeared to the two going to Emmaus, and to Peter, much about the same time; though we cannot exactly say when, or where.

This appearance to Mary Magdalene, and the other women with her, may be considered, as one and the same appearance. It is so considered by Lightfoot, Harm. of the N. T. vol. 1. p. 269, 270.

It follows, that we now consider their message to the Apostles. John, as before, v. 18 says, "Mary Magdalene came etc." Matth. xxviii. 9, 10. Mark xvi. 10, 11. St. Luke xxiv. 9—11, is more particular.

Thus is the message, or testimony of the women, related by several evangelists. But the disciples did not believe them.

Nor do I discern in the gospels any more journeys of the women, or of the Apostles, to the sepulchre and back again, than these already mentioned. The first journey of the women to the sepulchre, was early in the morning; when they saw, that the stone was rolled away from the sepulchre, and missed the body of Jesus. Mary Magdalene then, with some

other of the women, came down to the Apostles, and informed them of what they had seen, with great surprise. Whereupon, Peter and John went to the sepulchre, and then returned to their own home. Mary Magdalene, and the others, who had come down to the Apostles, followed Peter and John to the sepulchre. And when those two Apostles returned back to Jerusalem, Mary, and her companions, stayed yet a while near the sepulchre. And, whilst they were there attending, Jesus came, and showed himself to them. Whereupon, Mary, and all the women came down to Jerusalem, went to the Apostles, assuring them, that they had seen Jesus. They went no more to the sepulchre. For which indeed there could be no reason, when they were persuaded, that Jesus had left it, and was alive again. As Lightfoot says, in the place before referred to, p. 270, "Here Matthew speaks short. For he mentioneth but one journey of the women to the grave and back, and saith, that as they came back, Jesus met them. Whereas, Mary Magdalene had two journies. As she returned, now the watchmen are come into the city, and bribed to deny that he was risen. And so the chief priests and elders, give money to hire the nation into unbelief."

The next appearance of our Lord, is to the two disciples going to Emmaus.—

Here ariseth a question, Whether these two disciples did set out for Emmaus, before the disciples knew of Mary Magdalene's having herself seen Jesus. You say, p. 648, "It seems that these two had left the city, before any of the women came with the news of Christ's personal appearance." And presently afterwards you say, p. 648, 9, "The smallest attention will show, that Cleopas and his companion do not here speak of Mary Magdalene's second information." Le Clerc likewise says, "That these two disciples set out for Emmaus, before Jesus had shown himself to Mary Magdalene." Harm. p. 487. I believe this may be the opinion of many. I also may have said the same myself. But my honourable friend abovementioned, thinks otherwise, as we have seen. "They did, as he says, make their report to the Apostles, before the two went from the rest of the company, to Emmaus. No notice is mentioned, by the two, in discourse with Christ, of the women's having related their interview with Jesus, because, it should seem, none of the company believed a word of what the women said. Mark xvi. 11. Luke xxiv. 11. And none of the evangelists pretend to give an exact detail of all circumstances."

[The arguments advanced by Dr. Lardner, in support of this opinion, have been stated and considered, in the preceding notes. The Doctor concludes thus:]

There can then no longer be any question made, but that the two disciples were acquainted with that report of Mary Magdalene and the rest of the women, [that they had seen the Lord,] before they set out for Emmaus.

[Luke xxiv. 33—49, and John xx. 19—33, having been quoted, the Doctor adds:] Thus concluded the first day of the week, the day on which Jesus rose from the dead. [He proceeds:]

I have still one observation more to mention; which is intended farther to confirm the supposition, that the two did not leave the other disciples,

nor set out for Emmaus, till after the report, made by Mary Magdalene, and the other women with her, that they had seen the Lord; and also to explain more distinctly, those words of the two disciples to Jesus; Luke xxiv. 22, 23. I think, that these words refer to and include the second report of Mary Magdalene, and the women with her, which is recorded in John xx. 18.

What I would now propose to consideration, is this: Neither Mary Magdalene, nor any of the other women, saw any angel, when they first went up to the sepulchre. They did not see any angel, till some time afterwards, that is, not till after they had been down with the Apostles, and returned back to the sepulchre. Nor did John and Peter see any angel, when they went up, to verify the truth of what the women had said to them. The appearance of angels was not, till after Mary Magdalene was returned to the sepulchre, from the Apostles. Therefore the two disciples, in the words above quoted from Luke xxiv. 22, 23, refer to the second report, or testimony of Mary Magdalene, and the women with her.

When the two disciples, John and Peter, returned to their home in Jerusalem, Mary still stayed behind. *But Mary stood without at the sepulchre, weeping.* And well she might, considering how ignominiously her Lord had been put to death a few days ago; and now the body was missing and gone; and, as she thought, removed and carried away, but whither and by whom she could not tell. In this distress, and now first, upon this occasion, there is an appearance of angels.—

St. Luke xxiv. 1—11 puts together the whole testimony of the women. But we know from St. John, that their testimony consisted of two reports, brought down to the Apostles at different times, and at a considerable distance of time from each other; the one made before John and Peter went to the sepulchre, and the second report afterwards, as we have seen.

When St. Luke says, xxiv. 12, “Then arose Peter, and ran unto the sepulchre,” he does not intend to say, that happened not till after all was done which is related in the former eleven verses. Our version indeed is, *then arose Peter*, seeming to intimate, that he did not go to the sepulchre, till after the message delivered by the women to the Apostles, by the direction of the angels. But there is nothing of that kind in the original. The words are: *Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνηεῖον*, that is, And Peter arising went to the sepulchre. Or, “Moreover, beside the report and testimony of the women, *Peter also arose, and ran unto the sepulchre*, etc.

I shall now make a paraphrase of those words of the two disciples to Jesus in the way to Emmaus. Luke xxiv. 22, 23, 24. “*Yea, and certain women also of our company made us astonished, which were early at the sepulchre. And when they found not his body, they came saying, that they had also seen a vision of angels.* [And they said, they also had seen the Lord themselves.] But in a matter of so great importance, and so very unlikely, we all thought it best to pay little regard to their testimony. *And certain of them that were with us, went to the sepulchre, and found it even so as the women had said. But him they saw not.* However, it must be acknowledged, that, beside the women, two of the disciples, and those of the best understanding and the most eminent among us, have also been at the sepulchre. The occasion of it was this. Some of the women, who were

very early at the sepulchre, came down in great haste, saying, *They have taken the Lord out of the sepulchre, and we know not where they have laid him*, John xx. 2. Whereupon two, and those the most eminent of the disciples, went themselves to the sepulchre, and found it even as the women had said, that is, that the body was gone, and nothing left beside the clothes in which it had been covered. *But him they saw not*; [as the women have said, that they have seen him.] Whereupon, our Lord, as if out of patience at their stupidity and inconsideration, says to them; *O fools, etc.*" v. 25.

These two do not mention the visit made to the sepulchre by Peter and John, last, because it was not made till after the women had seen a vision of angels; but, as the more considerable thing. The women's testimony they slighted. "*Their words seemed to them as idle tales, and they believed them not*," Luke xxiv. 11. For these two disciples they had some regard, but not so much as they should. And therefore our Lord says to them, *O fools and slow of heart*, and what there follows.——

Shall I now recollect, and sum up, what has been said under this article of our inquiry?

Early on the first day of the week, Mary Magdalene, Joanna, Mary the mother of James, and Salome, and other women, who had come up with our Lord to Jerusalem from Galilee, and had often attended upon him, went up to the sepulchre, bringing the spices which they had prepared. As they were going, they said among themselves, *Who shall roll us away the stone from the door of the sepulchre? For it was very great*. But when they came nigh to the sepulchre, they perceived that the stone was rolled away. That obstacle therefore, to their performing the intended office of respect in embalming the body, of which they had been apprehensive, was removed. This afforded them, for the present, a good deal of satisfaction. But when they had entered in, they found not the body of the Lord Jesus. This filled them with the utmost surprise and consternation. Whereupon, with the consent and approbation of all the rest of the women, Mary Magdalene, and some others of them, ran down immediately in all haste to the Apostles at Jerusalem, telling them that they had been at the sepulchre, that they found the stone rolled away from the door of it; they therefore entered in, but found not the body of Jesus; *They have taken away the Lord out of the sepulchre, and we know not where they have laid him*. Peter and John therefore ran to the sepulchre, entered into it, and found every thing exactly agreeing to the report of the women. The body of Jesus was gone, but the clothes, with which he had been covered, remained, every part of them, and lying in great order. So that they could not but wonder greatly, at what had happened. But, as it was not safe or prudent for them to stay there, they soon went away again to their own home. But Mary Magdalene, and the other women, who had come back to the sepulchre from the Apostles, stayed behind. And soon after those disciples were gone away, there appeared to them two angels, and one of them said to them, *Fear not, etc.* Matth. xxviii. 5—11. John xx. 18. When she and the rest of the women now came down to the Apostles, it might be about seven or eight, at the latest about eight or nine, in the forenoon. Nor did the women, nor any of the disciples, go up to the sepulchre any more after this. These just

mentioned, are all the journeys to the sepulchre, which are recorded by the evangelists. Some while after the return of those women, and after they had reported their testimony to the Apostles, two of their company went to the village called Emmaus ; where Jesus appeared to them also, and was known to them, about three o'clock in the afternoon, or sooner. And about the same time the Lord appeared also to Peter, though we cannot exactly say the place. Jesus having clearly made known himself to the two at Emmaus, as they were sitting down to table, he afterwards withdrew, when it was about three in the afternoon. *They then rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them.* They arrived there about five in the afternoon, or sooner. Immediately after which, Jesus also *came, and stood in the midst*, and graciously manifested himself to them, giving them full assurance that it was he himself.

According to different computations, Jesus showed himself to his disciples and followers, four or five times, on the day in which he rose from the dead. *First* to Mary Magdalene, and the women with her, at the sepulchre ; *next* to the two who went to Emmaus, *then* to Peter, and *at length* to the eleven at Jerusalem, who were assembled together, about five o'clock, in the afternoon. If we compute the appearance to Mary Magdalene to be distinct from that to the women, there are *five* appearances ; otherwise, there are *four* only.

FINIS.

